specific life coping skills. Should they accept this philosophy of education, then retaining in the skills spelled out in the 13 modules will be necessary. Practicing counselors in schools and agencies will then need in-service training for development of skills in each of, at least, in several of the modules. Competencies for certification and licensure will need to be modified to reflect these skills.

In order to maximize the implementation of these skills, teacher-educators will need to be retained so that they, too, could teach these skills to pre- and in-service teachers. Counselors in the schools must be experts who can serve as resources to help teachers implement the modules.

Counselors must also be prepared to teach certain modules themselves, for example, the Parent Education module. In order to go beyond the school environment in providing life coping skills, agency counselors must also be equally competent.

Counseling and guidance is at another crossroad! The writer believes counseling professionals should begin teaching life coping skills in order to provide a comprehensive approach for meeting the needs of most individuals and groups in our society. The developmental education model is offered to implement a life coping skills curriculum.

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things must be done: two theoretical and two practical.
1. The writer must prove somehow that this is how it should be.
2. The writer must show some way in which moral crisis can be induced.
3. The writer must indicate what he means by making the disintegration positive.
4. The writer must provide some practical guidelines for making the disintegration positive.

I. The counsellor as maker of moral crisis

In the current social climate, the importance of Kohberg's work, Kohberg, or Erikson or Dabrow's that is being read and it is this: the qualitative development of the individual. Consider the model of disintegration, of challenging, of breaking down the lower level moral structures the individual already possesses and exposing him to ideas and feelings at a higher level of moral development, and taking on board the void left by the rejection of his old ways which now seem so unsatisfactory in the light of higher levels of operation because they have an intrinsic appeal. This is the core of Piaget's theories of cognitive development. Kohberg has modeled his moral development theory on Piaget and discovered through research that a mass (1964, 1975) that growth through his stages is induced by exposure to moral thinking one stage higher than the individual's current level of moral reasoning.

But the developmental psychologist to whom the writer is most indebted and whose ideas the reader will see cropping up (often unacknowledged) throughout this paper is Kohberg (1970) with his theory of "Positive Disintegration." Most of the psychologists cited so far have fundamental and important differences from each other. The same is true of Kohberg (1970) and Kohberg (1963, 1975) for example, but, in keeping with the theme of attempting to trace some mainstays of developmental psychology generally, the writer will continue to try and pick out some common direction — the convergences of current theories of human development and their implications for counselling. It is remarkable for how many are coming to such similar conclusions from such divergent points of view.

Dabrowski (1970) considers crises, breakdowns, mental life as being "multilevel" and development as being all one area but only when they have found a good market, but that teachers and parents have felt a great need for help in moral education. Whether Kohberg's concept of education is not accompanied by indoctrination in specific virtues so much as by a process built upon discussion of moral dilemmas. In short, the counsel of moral problems such as whether a man should steal a drug to save his wife's life, one is drawn into the task that is, according to the writer, "the mere existence of moral growth — role taking. In trying to find answers to moral dilemmas, particularly answers to the question "why?" one is challenged to see the situation from another's point of view, to appreciate the conflict that often arises in real life, and to try to come up with an answer that best preserves the principles of justice for all, to treat other people as ends and not means, to treat them as one would wish to be treated oneself; to, in a word, put the golden rule into practice.

In such a discussion, one sees the deficiencies of his old ways of thinking; in other words, lower-level disintegration induced by the discussion. Higher level thinking has a chance to make its appeal; it moves in to fill up the void, and the person is drawn to the next higher level of moral reasoning.

Raths, Harmin and Simon (1966) and Simon and Kirschenbaum (1972), while holding a basically very different philosophy, hold that Kohberg's model for inducing "value clarification" through discussion of real life or hypothetical moral dilemmas. As with Kohberg's technique, role taking plays an important part.

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not. Better to be conscious of what you are teaching, than go on not knowing what you are contemplating or even admitting that you are conveying any values whatsoever.

The word "teaching" has been used in reference to values and it is not the writer's intention to give expression that he is elevating the counselor's chair into a pulpit or even a classroom podium. None of the research in moral education from Highet to Kohlerberg (1975) has indicated that there is much to be gained in moral development from imposing a "bag of virtues" as Kohlerberg (1975) would call it on an unsocialized or even adult society. Imposing specific moral rules does not constitute good education or good counselling for several reasons: first, the rules are too specific and rule is often not very transferable to other occasions; secondly, it tends to be morally subjective, depending on the inclinations of the teacher and the counselor and the particular set of principles; thirdly, imposing rules does not do much for encouraging human development and the great possibility of human choice on which human dignity and, finally, no red-blooded person with an sense of his own worth is going to accept a bunch of rules laid down for him by another. There are too many parchement certificates and diplomas wallpapering his office.

The area where we, as counselors, find most of our values, that is, those which need to be brought into awareness, is in the realm of socialization versus individual choice; "keeping out of trouble" versus taking risks; taking care of ourselves versus concern for others; concern for oneself in the context of other human beings; seeing oneself as only an individual versus seeing oneself as part of a community; not trying out that we might fail versus trying because we could never live with ourselves afterwards if we missed the moral opportunity. This is the basic moral meaning of moral education. This is becoming something better than we thought we could be; this is moral self transcendence; this is what counselling can and "ought" to be doing.

One of the chief motivators. We do so much, or rather fail to do so much because we fear the consequences of commitment and involvement or possible failure. Commitment, whatever that means, is one of the values out the value conflicts in our clients' lives, confront them and risk exposing our own incongruences, ambivalences and other values we may act on, and thus turn out not to be values at all.

The counselling process is a two-way growth thing. Either client and counselor grow together or one or the other is involved in a situation where you are hung up on some value issues is no less a destruction of your position as a counselor as it is the admission by a teacher that he doesn't have all the answers a destruction of his teaching position. It is honest, it is intellectual honesty, for some sort of moral seriousness raising for both counsellor and counselor.

So, in summary, inducing value crises involves three things:

1) Proposing a bag of virtues on another human being.

2) Being insightful and aware of real value conflicts or conflicts of principles as opposed to mere dealing with specific rules.

3) Having the courage to bring them out into the open as opposed to letting them slide by for fear of getting out of our depth or exposing our own values.

The particular techniques you will use for approaching values issues will depend on your own theoretical orientation. Your approach will be idiodynamic as it is the rest of your counselling approach. Being aware, one can sense the presence of dynamics in certain people which sets them apart, which gives them potential for positive development. The fact that all above all one can see in some people an openness and courage to grasp an opportunity, to take up a personal challenge, not to blandly accept what a high pressure society shower them with. We are told to be satisfied with the way things are but to find a "better way" not to be tyrannized by neurotic "shoulds", but to try to pursue a growth-oriented "oughts" in their lives.

It is the functioning of these dynamics which lives in life crises that makes disintegration positive. Authentic education, in itself, is that authentic consciousness of the repressed drive, can provide these crises or at least guide them when they come so they can be positively growthful.

4. Making the disintegration positive

This brings us to our fourth and last point — guidelines for making the disintegration positive. It is easy enough to create negative disintegration; you only look at some of our families or schools or politics to see that in operation. Moral crises come from three sources: some from simply living out one's life cycle, adaptability and all; others are accidental, a death in the family, the trauma of a divorce; others may never emerge except by some instance. In neither case is it commonly the case that Kohlerberg (1963) is doing with his hypothetical moral dilemmas or Simon (1972) with his value clarification exercises — creating situations in which he tries to find out where people choose about what he really values or thinks to be morally justifiable. And supposedly counselors could use these dilemmas to guide their counseling much as they use tests or checklists or "sensitivity games" in groups.

But it seems we are looking for something more here than mere clarification, and certainly something more than leaving the client in the stance of disintegration. We are looking for ways of making the disintegration, which either was there already and we capitalized on or for which we were looking, something saving and growthful. And this depends on two qualities — insight and courage. Insight par- ticularly comes when we are conscious of his own hierarchy of values and hierarchy or aims; insight and sensitivity into his client to be aware of what developmental level he is at and to be able to function within him. If the potential is not there in the client, all the good will and noble dreams of the counselor are vain. But if he is mature there is there in the client there may be no willingness to face a moral choice. And the moral choice must be faced in action — in actually doing something. It is not enough to know or to show or to promise that will not be kept. But this is a mutual affair, counselor and client searching each other for his own potential. And this is mutual it is done hand in hand; sometimes it means walking to the very edge of the cliff together. It is a risk, but so is every truly growing thing. Let us hope and pray that we can be up for making the disintegration of a moral crisis positive — growthful.

i) First, making disintegration positive depends on an authentic understanding of the process. In counselling the writer has often found it helpful to talk about creative potential that problems hold. That is to say, it is that myopic view will not help him solve his problem, think they are unique. "Everybody else just seems to sail along through life." Or they wonder why they have been "curse" with such a problem because the problem may well not be a curse, but a unique opportunity for growth, not only changes your client's perception, but gives him a new zest to attack it in completely different way.

ii) Secondly, making disintegration positive demands self-consciousness on the part of the counsellor — consciousness of our own level of development, our own pitfalls, our own reasoning, the real limits to which one can go and still be a guide who knows the way. No one can give what he hasn't got, but it is concern for the welfare of the client — not playing power games with him. It would be tragic if a counselor were to look on the idea of inducing moral crises as a means of manipulating the other's superior-to-inferior relationship. We'd be back full circle to the worst elements of a basically immoral relationship. The growth potential of a disintegration of concern has another important dimension. It means that the counsellor sets, as his goal the
ultimate independence of his client. Although a
fairly directive role and emphasized teaching
component in counselling has been sketched
throughout this paper, it is always with the
ultimate goal of creating independent moral
reasoners, people who will be guided to discover
and utilize their own dynamics for growth. That
idea is at the very heart of both Kohlberg's (1963)
and Dabrowski's (1970) theories which, by
emphasizing principled thinking and behavior,
encourage autonomy. Truthfulness and honesty
go hand in hand with autonomy, justice and
courage.

iv) The fourth quality essential for making the
crises of counselling positive and developmental is
respect. Respect in two senses: one for the
limitations of some human beings; another for
their potential. Handling moral conflicts and
particularly introducing them into a counselling
relationship involves a keen sensitivity for what
the client needs, the boost that will get him
started, and how much the client can take. Each
person likely has an optimal level of conflict
arousal below or above which little growth takes
place. Kohlberg (1963, 1964, 1975) has given us
some practical guidelines here when he says that
a person is moved to development by moral
reasoning one stage above his own.

v) A fifth characteristic of positive disintegra-
tion is "challenge." a) First a challenge to get
outside one's own perspective, to role play, to see
the problem from other people's points a view,
whether it be to cognitively recognize the just
claims of others in the Kohlberg sense, or to be
able to have a subjective view of the problem from
another's perspective combined with an objective
view of oneself in the problem in the Dabrowski
sense, which is to feel empathy for others and be
moved to moral courage. Whichever it is, it
involves the whole person, cognition and feeling
— an ardent determination to look at facts, a
hatred of inconsistency and irrelevance, a passion
for truth. b) The second part of the challenge
characteristic is to act — not merely to speculate
or verbalize or espouse values, but to act on them.
And here is one of the things the writer likes about
Simon's contribution to valuing. He enumerates
seven criteria for a value. If any one of them is
missing, it is not really a value according to
Simon. The writer is in agreement and thinks that
a counsellor should demand action of his clients
— homework assignments if you wish — before
there can be any real growth.

vi) A final characteristic of the interaction of
counsellor and client is that it must be transpar-
tent. It must search for that broader horizon, that
something beyond what we previously thought
possible. It must transcend the ordinary dimen-
sions of consciousness, and seek out the deeper
meanings in life. It must be concerned with
ultimate values in the world and in the depths of
oneself. And if this sounds religious and mystical
it is only because it is. True religiosity is a mark of
all who have reached higher levels of human
development as is high moral sensitivity. The two
go hand in hand. The conscious religious attitude
constitutes one of the most powerful means of
safeguarding ethically high-standing individuals
against breakdowns in crises.

Providence has sprinkled history with in-
dividuals who exemplify what has been said, not
only in this last paragraph on transcendence but
throughout this paper. It has given us men like
Christ, Gandhi, Thomas More, and Victor
Frankl, whose personal agonies are living proof of
the positive powers of moral challenge for creative
integration.

This is a challenge not only to our counselling
techniques but to our moral fibre as individuals
and as a people who have been destined to live in
critical times. The moral crises are there; the
challenge to counsellors is to make them
growthful.

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