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The Heart of the School Counselor: Understanding Passion over the Span of a Career

In recent years, school counseling has trended away from some of the vital attributes of the heart, including passion. In this qualitative study, the authors employed a grounded theory and phenomenological approach to understand how school counselors develop and maintain passion over the span of their professional careers. Humbleness and spirituality/religious themes were consistent throughout each interview. Also, being out of the office and counselors' families played a role in the development of the counselors' passion.

Authors write about passion extensively in the social sciences, psychology, and education (Liston & Garrison, 2004; Noddings, 2005; Palmer, 2007; Skovholt & Jennings, 2004). In the education literature, passion has been described as an educator's love for ideas, love for educating others, and a love for students; passion is what separates the great teachers from the unmemorable ones (Fried, 2001). Passion is often associated with words such as energy, desire, enthusiasm, emotions, and motivation. Definitions of passion frequently include the attributes of care and love. For example, Liston and Garrison (2004) stated, "The literature on passionate teaching offers descriptions and theorizing that elegantly capture the power, the strength, and the joy that characterize the intellectual sides of loving teaching" (p. 44). Similarly, Noddings (2005) drew a parallel between passion and care by describing care, not as a character trait, but as "entering into a caring relationship" (p. 18), precipitated by a choice on the part of the caring person. Finally, passion is identified with emotions, which are externally observed, and feelings, which are internally observed; passion is also viewed as desire or enthusiasm, or their feelings, tactics, desires, and behaviors that persist over time (Frijda, 2000). The counselor literature lacks attention to the phenomenon of passion.

The enthusiasm and passion that school counselors bring to the profession can be tested by the

numerous challenges they face on the job. These challenges include the testing constraints of No Child Left Behind (NCLB) legislation, escalating student use of drugs and alcohol, and lack of parental support because of both parents working outside the home and/or divorce (Dahir & Stone, 2003). School counselors face additional challenges because they hold a unique position in the public school setting: they are trained to meet with students, parents, and teachers for counseling; to set up programs designed to meet academic, social, and emotional needs; and to function as agents for change in school environments (Littrell & Peterson, 2005). Over time, professional school counselors' roles and responsibilities have increased significantly. Demanding work schedules confront even the most ardent counselors, yet some counselors continue to exude passion over the years for those they work with and for the jobs they perform.

One challenge to sustaining passion for the counselor's job is burnout, a "state of physical, emotional, and mental exhaustion caused by long-term involvement in emotionally demanding situations" (Figley, 1995, p. 397). Counselors may experience burnout after listening to problems throughout much of the typical work day, dealing with difficult issues with administration, coping with perceived or real lack of support, and facing uncertainty about counselor roles in a given school environment (Butler & Constantine, 2005). Compassion fatigue, which comes about by listening to others' burdens and traumatic events and conveying compassion daily over many years, can build up and manifest itself as emotional exhaustion, a loss of passion, and lowered standards in professional effectiveness after several years (Maslach, 1982). Counselors have expressed a lack of personal growth and knowledge in key areas as they struggle with motivation issues, burnout, and frustration at a perceived lack of support from administration regarding professional development (Skovholt & Jennings, 2004).

Purpose of the Study

The purpose of this study was to understand the antecedents of school counselors' passion and explore how passionate school counselors maintain this passion over the course of their careers. The hope was that, by understanding the background of counselors' passion and their maintenance of it, this study might assist school counselors to be re-energized in their work settings. The guiding research question was: How do exemplary school counselors develop and maintain passion over the span of a career?

METHOD

Approach and Research Design

The research design of this study was qualitative, empirical, and inductive in nature. To guide the research, the authors used (a) grounded theory, a methodological process that builds a theory "grounded" in the data (Corbin & Strauss, 2008), and (b) a phenomenological approach, a method for understanding "how human beings make sense of experience and transform experience into consciousness, both individually and as shared meaning" (Patton, 2002, p. 104). A phenomenological approach seeks to understand people's experiences by concentrating on their memories, feelings, thoughts, evaluations, and judgments as they make sense of their experiences and the meaning they make of them (Creswell, 2007).

Participants

The findings in this study were derived from the interviews of nine counselors (five females and four males) who worked or had worked in seven high schools and two middle schools. The mean age was 56 years (range = 47 to 74 years); the average time employed as a school counselor was 23 years. Seven participants held Master's degrees, while two had doctorates. Four participants were retired from school counseling but were still actively involved in the counseling profession, either as college professors or in school counseling organizations. During the interviews, the retired interviewees focused on their work as school counselors.

The selection of participants involved several steps. First, a letter was sent to counselors, school officials, and school principals in local school districts asking for the names of counselors who had demonstrated passionate (energetic, enthusiastic, compassionate) counseling during a career lasting at least 15 years. Additional names were generated using snowball sampling (Patton, 2002). At regional counseling conferences, the first author asked well-situated people to identify information-rich informants. School counselors who were named repeatedly were added to the final pool. Peer nomi-

nation is a technique used by social scientist researchers (Creswell, 2007); it has psychometric support as a reliable technique (Anastasi and Urbina, 1997). Nine participants, whose names were continually mentioned, were eventually asked to be interviewed; all nine interviews were ultimately analyzed.

Research Questions and Data Collection

Based on the themes in the educational literature on the topic of passion, the research team developed a series of research questions. Through consensus, the team agreed upon a definition of "passion" and included it in the "grand tour" question, which opened each interview:

You have been nominated by several people as a passionate counselor. How have you, as a school counselor, developed and maintained passion over the span of your career? By "passion," I'm referring to energetic, enthusiastic, and compassionate work that you believe is evident to your students and peers.

Secondary, follow-up questions that expanded on the grand tour question were:

- What strengths enable you as a school counselor to develop and maintain passion during difficult and/or challenging times through life stages (e.g., marriage, childbirth, parenting, divorce, aging, retirement), difficult working environment, and demanding work load?
- How has your passion changed the culture of a counseling department and/or school?
- How does passion relate to your role as a counselor?
- Where does your passion come from?

To assess the clarity and precision of the grand tour and secondary research questions, the first author conducted a pilot interview with an educator well known for her passion; she had garnered numerous awards at the local and state levels. The pilot interview confirmed that the questions were clear and elicited a rich and in-depth source of information. After becoming comfortable with the interviewing process, the first author conducted nine 60-90 minute, semi-structured, in-depth interviews in participants' offices after work hours.

Data Analysis

After transcription and re-listening to the interviews, the primary author used NVivo software (QSR, 2007) to record and retrieve data in the transcriptions. Participants checked their interview transcripts for accuracy and answered follow-up interview questions. Data analysis comprised an initial sweep through the transcripts by the first author, with highlighting of significant statements, sen-

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tences, or quotations that provided information about how the participants experienced the phenomenon of passion. The second author served as an auditor. During the open coding phase of analysis (i.e., a line-by-line analysis to compare, conceptualize and categorize data), 22 different codes were recorded. After the generation of these codes, axial coding (i.e., moving up from the data recorded during open coding to generate emergent themes) began. The researchers used selective coding at this stage to develop and validate emergent and defining themes. Subsequently, the primary author wrote a textural description in addition to journaling personal notes, peer review and debriefing, and member checks. The team wrote case studies for each participant, which became helpful in the analysis. Four dominant themes emerged and are presented in the Findings section.

Non-statistical procedures for trustworthiness included persistent observation, peer review and debriefing with school counseling professionals, clarification of researcher bias, member checks (i.e., reviewing transcripts with participants for clarification), rich and thick description, and journaling (Creswell, 2007). The grounding of the concepts of the study came from high quality, rich data that were transcribed directly from digitally recorded conversations and were recorded in the researcher's notebook for discussion with his doctoral committee members.

The first author is a former high school biology teacher and middle school counselor. For the past 19 years, he has been a school counselor. He has participated in various lay ministry roles in a conservative Christian church for 29 years. In view of the results of this study that reflected counselors' deep reliance on spirituality/religion to support their passion, meticulous care was taken by the two authors to ensure that the results of this study were independent of the first author's own spiritual/religious predilections. The second author has been a counselor educator for 36 years. He has taught qualitative research courses and is the co-author of a major qualitative study (Littrell & Peterson, 2005).

FINDINGS

The interviews with the counselors resulted in rich and textured data concerning the phenomenon of passion. A humbleness theme was consistent throughout each interview and was revealed in myriad ways. A spirituality/religion theme appeared prominently in most of the interviews and provided rich descriptions of the counselors' passion. Being out of the office was the action theme presented in most interviews and seemed to give meaning to the work of the counselor. Finally, the theme of coun-

selors' families played a vital role in the development of passion. The remaining codes became sub-themes that supported the four prominent themes.

Humbleness

The most prominent theme to surface was humbleness. Humbleness was discussed in every interview and appeared consistently throughout. Across all nine interviews, the theme of humbleness was communicated in two different ways. Humbleness was directly expressed at the beginning of the interviews. All of the counselors made a point early in their interviews that they were "humbled," "surprised," and/or "embarrassed" that they were chosen to be interviewed; they said that they did not see themselves as exemplary. Humbleness was expressed less overtly as the self-effacing features of the counselors' personalities came through in different ways. They consistently gave credit to others rather than crediting themselves. They indicated that the students with whom they worked and the schools of which they were a part were bigger than the counselors; they were simply pieces of a larger picture. The theme of humbleness appeared consistently throughout the interviews and was illustrated by how counselors viewed their role in the school environment and their ability to work with students, parents, administrators, and peers. Humbleness served the function of allowing counselors to expend energy without experiencing burnout and permitted them to see themselves as a relatively small, yet important element, of a larger milieu in the school setting. One counselor stated:

Well, I don't take it personally. It's not about me. I could be the best or the worst counselor in the world; it's about [questions such as], "Does it meet the need that kid has right now? Is it helping the kid be a better person? Is it helping the kid grow?"

When given the chance to accept credit for the successes they enjoyed, the counselors deflected the credit to others, such as colleagues, family, their students, and their God.

The quality of humbleness allowed the counselors to keep a perspective on their work in the school. Generally, the participants focused on positive features in the schools (e.g., effective counseling programs, strong peer relationships, and academic excellence among teachers and students). One counselor stated that she did not see herself as a "hero" to the students and this allowed her to avoid inappropriate intrapersonal boundaries among students and faculty, and to collaborate with other professionals in order to help students. This also enabled her to leave the problems of the day at the school

and not take them home. Humbleness also permitted the counselors to collaborate with other counselors, faculty, and parents in a problem-solving approach to help students. While rewards and recognition were considered important, the counselors did not seek them. One counselor offered a sentiment shared by the others:

It's not about me; it's not about making money or making a name for myself. Ronald Reagan said, "If you don't care who gets the credit, you can do great things." And, that's kind of how I look at it. If you don't care who gets the credit, things can happen, and you can be awesome. But, if you need the credit, you're probably not going to go out on that limb, and you're probably not going to be as big of a risk taker because you're going to want to make sure you get the glory.

The participants sought advice, personal counseling, further education, and mentors; they attributed their reaching out to others as helpful in becoming more successful counselors.

Spirituality/Religion

The theme of spirituality/religion emerged prominently and rather early during the interviews. Spirituality was the first item mentioned by the participants in most interviews when asked about where passion comes from. Several participants expressed their spirituality in the form of organized religion (i.e., Christianity), and one indicated nature and therapy as his preferred practice. All of the interviewees who discussed religion had been raised in a religious home. While it was not always a positive experience, a religious upbringing seemed to influence their passion in significant ways. Most of the participants who discussed the spirituality/religious theme described their passion as a result of their faith.

As they spoke of their passion, many of the participants used biblical terms (e.g., my Lord, my faith, gifts, service, humility, and love); talked of church experiences (e.g., raised in religious home, current church classes, and friends that are church members); and/or spoke of religious concepts (e.g., love from God, command to serve others, hope in the afterlife, and the power of miracles). One counselor articulated her spirituality this way:

I have a strong support system in my life that helps. I have a strong faith in God. I believe I am here on this earth for a purpose, and that purpose changes as I get older.... Well, I think that is the heart of who I am, and, as you go through life, you make a choice, Why am I here? You have to discover that for yourself.

Spirituality and religion were expressed with the following subthemes: a relationship, a calling, a purpose, spiritual gifts, spirituality as a help during challenging times, spiritual upbringing, and non-religious spirituality.

Although spirituality was most often expressed in the practice of organized religion among the participants, it was also seen in other contemplative practices, such as wilderness experiences and in exercise. Spirituality also included such practices as meditation, journaling, contemplation, personal value evaluations, and acts of charity. One participant said:

I tend toward more of the meditative practice. I find a lot of spirituality in the wilderness; a lot of personal work has taken place for me in the wilderness. There's usually resolution work that happens with it. There's usually journaling that happens with it and a lot of quiet time. In particular times where I feel like I need to re-ground myself, I need to settle myself. [I say to myself], "Let's find our self a camp; let's find our self a place to sit. Let's do some serious journaling."

The participants in this study applied many spiritual concepts to their current work in the field and were not reticent to speak about their faith. Spirituality discussed in the interviews also appeared to be pragmatic in nature—the counselors brought their faith into their profession in practical ways. This includes praying for their students, applying biblical concepts to counseling, and having a vision for change (i.e., faith) in even the most difficult cases.

Out of the Office

A third major theme that emerged from most of the interviews was counseling outside of the office. Counselors' duties included considerable amounts of paperwork or other clerical duties, such as testing, programming, scheduling, and answering e-mails. Although participants always had plenty to do in the office, they spent copious amounts of time outside of their offices: in the hallways, cafeteria, classrooms, gymnasium, after school hours in the community, and in extra-curricular activities with their students. During one interview, a counselor expressed it this way:

You get out of the office and you get out there. I'm out there every day at lunch. Not only because I have to be, but because I want to be out there. You can see the dynamics of the kids; you get to see who they're with, what kind of day they're having. You get out there, you walk the halls; you're out there with the kids. You're meeting with their teachers. You just make yourself as visible as you possibly can.

A synergetic relationship existed among counselors, students, and faculty. Counselors expended energy and social, emotional, and academic assistance to students and faculty. Through their work, the counselors in return received energy, encouragement, and recognition.

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Getting out of the office enhanced the passion of the job. One participant said:

We're not just these old counselors sitting in the back corner. We do coaching, we do activities, and we're always trying to come up with new ideas. Coaching definitely feeds the passion just because I get to go play with kids.

Supporting the out-of-the-office theme were the sub-themes of the physical appearance of the counseling office, getting work done outside the office, relationships with the faculty, and working outside the building.

Counselor's Family

Finally, the counselor's family emerged as a consistent and prominent theme. Participants discussed both their family of origin and current family features after the interviewer asked about their family of origin's influence on their passion. The counselors' families of origin spent large amounts of time helping others in charitable work, which embedded the caring attribute in the participants as they sought out their graduate school opportunities. All participants were quite descriptive when asked about their families and a few became emotional during this part of the interview, with both positive and negative features shared. One counselor stated:

I do know another influence: my parents. That's probably why I ended up in this kind of role—my parents were very generous people in the community, lots of people stayed with us throughout the years.... So it was very much a kind of take-care-of-people responsibility, but they didn't say it, they showed it.

Most of the counselors in this study came from traditional, two-parent families with a religious upbringing. These familial relationships tended to be supportive, positive, and ongoing; they influenced the counselors to remain passionate through a variety of life challenges. The counselors' current families proved to be a source of strength, facilitating more maturity in counseling, and providing a refuge from the stresses of the job. As the counselors grew older and had children of their own, they said they were increasingly able to empathize with students in their schools.

Developing and Maintaining Passion: A Theory

One function of grounded theory is the development of theory. A mini-theory on how school counselors develop and maintain passion began to emerge during analysis of the participants' interviews. Four major aspects begin to explain how

school counselors developed and maintained passion: (1) factors that influenced the development of passion, (2) characteristics of passionate counselors, (3) strategies used by passionate counselors, and (4) the results and rewards that passionate counselors received.

1. Factors Influencing the Development of Passion.

Passionate counselors in this study were generally raised in religious, caring, and supportive homes where positive self-esteem was modeled and education was emphasized. Spirituality and self-reflection played a significant role in participants' upbringing. Church attendance, a deep-seated moral code, Bible teachings, and other religious practices were not only taught, but modeled by participants' parents and siblings. Some aspects of spirituality were practiced in more contemplative modes, such as abundant time in the wilderness, exercising, journaling, and meditation. While some family dysfunction was discussed, participants mostly shared positive childhood and young adult experiences.

The counselors' families of origin spent large amounts of time helping others in charitable work, which embedded the caring attribute in the participants as they sought out their graduate school opportunities. While some of the counselors no longer attend the church of their youth, many of them were still active in Christian activities, both public and personal. Counselors recalled their childhood by describing experiences that shaped and molded their thinking about becoming involved in a helping profession, ultimately in the counseling profession.

2. Characteristics of Passionate Counselors.

The journey from high school and college into school counseling took a variety of avenues; however, once the participants became professional school counselors, they relied on attributes such as self-care, a concern for others, humbleness, and a sense of positive self-esteem to become and remain successful.

3. Strategies Used by Passionate Counselors.

While relying on and building their characteristics, the counselors began to practice several strategies, including developing positive peer relationships, which led to collaborative efforts for school change. While the counselors spent large amounts of time with students, they were able to maintain their passion because they scrupulously observed professionally appropriate boundaries and thus were able to avoid inappropriate emotional alliances. Other strategies to maintain passion included enrolling in ongoing education, spending abundant time out of the office, and maintaining ongoing spiritual prac-

tices. Counselors in the present study developed these strategies over several years, resulting from hard work, a humbleness to learn from others, educational opportunities, and a well-defined sense of purpose as related to counseling.

4. Results and Rewards. The results and rewards of professionalism in counseling (e.g., awards, recognition at conferences, career satisfaction, and verbal encouragements), while not sought after, resulted in ongoing passion for the profession and a strengthening of the above mentioned attributes, thus forming a synergetic relationship. The more the counselors practiced these ongoing strategies, the more rewards and recognitions they received, thus reinforcing motivation to continue their passionate counseling.

A synergetic relationship existed among counselors, students, and faculty. Counselors expended energy and social, emotional, and academic assistance to students and faculty. Through their work, the counselors in return received energy, encouragement, and recognition. The positive feedback loop motivated counselors to continue their passionate work, thus creating a synergetic relationship among counselors, faculty, parents, and students.

DISCUSSION

Humbleness and Spirituality

Many of the findings in this study were congruent with recent studies on passion that are found in business and educational literature. Features such as principled behavior (Loehr & Schwartz, 2003), postgraduate education (Skovholt & Jennings, 2004), management by walking around (Peters & Austin, 1985), and connectedness to the school environment (Hazler, 2008) aligned with this literature. Although not extensively researched, passion does appear in the literature of school reform (Reville, 2005), teacher leadership (Ackerman, & Mackenzie, 2006), and professional supervision of counselors, where seasoned mentor counselors share relevant and authentic counseling experiences with novices (Smythe, MacCulloch, & Charmley, 2009).

However, the authors found the prevalence of the themes of humbleness and spirituality that the counselors discussed in the interviews intriguing. Spirituality, while written about much more frequently in the past decade in the counseling literature, is inconsistently addressed in counselor education graduate programs (Cashwell & Young, 2004), and even less so in the public school setting (Lantieri, 2001). This is most likely due both to the confusion between spirituality and religion and to the perception of issues involving the separation of

church and state. The First Amendment in the U.S. Constitution guarantees religious faith as a fundamental right of the individual. In essence, the Constitution states that the government cannot enact anything that *promotes* or *undermines* the practice of religion (Nord, 1995). Obviously, parameters in case law help define this sensitive matter in the public schools, but none restricts the ability of staff development professionals, counselors, teachers, and administrators to present this topic in staff development offerings (Sink, 2004).

Many avenues exist to accomplish counselor preparation, including coursework, teacher and peer interaction, practicum, and the counselor's internship training. While internships are considered to be the most significant experiences of the graduate program, a report indicated that many recent graduates have experienced insufficient site supervision of internship experiences (Akos & Scarborough, 2004). Neswald-McCalip (2001) found that internships would do well to require time developing supervising-supervisee relationships and understanding the importance of interpersonal characteristics, such as passion, that a new counselor brings into this complex social environment.

However important the internship, counselors do considerable professional development while on the job for up to four decades after graduate school. Henderson, Cook, Libby, and Zambrano (2006) stated that being connected to a profession is of utmost importance as a school counselor develops an identity within the profession. Hawkins and Clinedinst (2006) found that 91% of counselors received time off for professional development; however, only 42% received full financial support (e.g., registration fees, travel expenses). Parker Palmer (2007), an acknowledged expert on the topic of passion, said that spending professional development time working on one's "inner landscape" is often ignored or downplayed as an insignificant focus in relation to the above mentioned research.

Despite this trend, spirituality can be acknowledged and fostered in school counseling settings and may increase the overall wellness of school counselors (Ingersoll & Bauer, 2004; Myers & Williard, 2003) and the school environment (Allen & Coy, 2004). Graham, Furr, Flowers, and Burke (2001) reported on a survey conducted by the American Counseling Association indicating that counselors viewed spirituality as a vital feature in mental wellbeing. These authors found a positive correlation between spiritual health and immunity to the stresses found in the counseling profession (Graham et al., 2001). When taking into consideration what allows school counselors to remain passionate about their work, the issue of spirituality is significant.

Entering into a spiritual arena is an examination of who we are, what we believe about life's most important issues, and the meaning our life experiences bring into our professional lives.

Making humbleness, spirituality and the other attributes of passion more available to graduate students in textbooks, class project assignments, discussions, personal journaling, and in the internship process may allow for greater attention to the development and maintenance of passion.

More attention on counselor professional development in the areas of passion, spirituality, humbleness, and spending time outside the office may prove helpful to novice and seasoned counselors alike. This could include seminar speakers at counselor conferences, staff development speakers, and training in mindfulness, heartfulness, and soulfulness (Cashwell, Bentley, & Bigbee, 2007). Another professional development counselor training opportunity being tested is The Wheel of Wellness Model, which emphasizes a holistic view of wellness to include an understanding of a variety of spiritual developmental theories (Myers & Williard, 2003). Also significant is the need for counselors to be aware of and examine their own spiritual and religious constructions in order to assist clients in understanding theirs (Pargament & Zinnbauer, 2000). Recent research covers the need for a model to implement spirituality in the public school arena and ways it might align with the ASCA National Model (American School Counselor Association [ASCA], 2005; Sink, 2004). Allowing for an open discourse on spirituality in the school environment may not only support the development of passion in professional counselors, but may also prove to mitigate the negative effects of difficult life challenges that occur for virtually all educators (Myers & Williard, 2003).

According to Nord (1995), many school professionals and students see themselves as religious and spiritual people and they live and work in a community of spiritual people. Entering into a spiritual arena is an examination of who we are, what we believe about life's most important issues, and the meaning our life experiences bring into our professional lives. Kessler (2001) used the term "cauldron" (p. 126) to describe entering this emotional realm. For counselors to enter the world of their own spirituality and that of their students and peers is to enter a more precarious and challenging existence. Although this involvement in spirituality calls upon counselors to do more, be more, and live more authentic lives than others may feel comfortable with, it offers the promise of professional lives filled with greater passion that will be more meaningful to school counselors and those they impact.

Limitations and Recommendations

Limitations in this study included potential personal bias, such as the first author's active involvement in organized religion and taking a college course on religion during the data collection timeframe. However, in all nine interviews, the participants first broached, without prompting, the topic of spirituality. Another limitation was having only a single-session, face-to-face interview with follow-up email interview questions for each participant; the data

collected may have proven to be richer and more nuanced by conducting subsequent in-person interviews. A third limitation may be the lack of diversity in the study, possibly due to snowball sampling that occurred in largely suburban school districts. All the participants were Caucasians from relatively affluent school districts in Colorado; however, in a qualitative study, generalizability is not the goal. Although the data were quite powerful and descriptive, having more diversity may have provided additional cultural dimensions.

The data that emerged from this study became the source for recommendations to implement various features of generating and maintaining passion in the school environment. Maykut and Morehouse (1994) stated that the ultimate test of trustworthiness of a study is the determination of the researcher to find the results important enough to act upon. In an Internet search of current writings and practices on humbleness and spirituality in school counselor graduate programs, few references to spirituality, humbleness, and/or passion were found in handbooks and manuals. In several books, spirituality was briefly acknowledged under the chapter headings for diversity issues, but scant information appeared in the chapters (Locke, Myers, & Herr, 2001). Other textbooks written for counseling graduate students (e.g., Echterling et al., 2002; Sue & Sue, 2008) offered little addressing the development of spirituality, passion, or humbleness in school counselors. When spirituality was discussed it was mentioned in the context of tolerance and not as the development of the attribute. Making humbleness, spirituality and the other attributes of passion more available to graduate students in textbooks, class project assignments, discussions, personal journaling, and in the internship process may allow for greater attention to the development and maintenance of passion.

The acknowledgement of humbleness and spirituality in the graduate school experience and how those attributes in turn relate to working in the school environment is a relatively new topic in the public school discourse (Lantieri, 2001) and warrants further research. Research questions may include: What avenues might be used to teach about humbleness in the graduate school setting? What are the responsibilities for counselor educators in teaching and modeling spirituality in graduate courses and internship programs? Finally, more research may be warranted to study the need for professional development in the schools so as to offer counselors the opportunity to develop and learn more about the essential features of a counselor's interpersonal experiences and how they might contribute to a more effective school counseling experience. ■

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