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Counsellors and Research

Exploring the Benefits of Researching Other Counsellors' Experiences

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Abstract

Research findings have suggested that practising counsellors do not take an active part in conducting research for a variety of practical, economic, and personal reasons, nor do they regularly use research done by others to enhance their practice. In 2004, Robert Manthei discussed these shortcomings in an article in the *New Zealand Journal of Counselling* and called for change. In response, this paper outlines the benefits to one practitioner of using and conducting research, and to others of involvement as participants.

In the decades after World War II, professionals working in the field of education and in many areas of mental health were reported by academics to be paying insufficient attention to scholarly theory and research. They were seen as refraining from conducting research (Haynes, Lemsky, & Sexton-Radek, 1987; Sexton, Whiston, Bleuer, & Walz, 1997) and as failing to put research to use in their practice (Cohen, Sargent, & Sechrest, 1986; Kanfer, 1990; Vachon, Susman, Birringer, Olshefsky, & Cox, 1995).

At a time when the emphasis was on large-scale, scientifically designed, quantitative studies, practitioners were considered inadequately trained to be researchers themselves, but were expected to use the published work of "experts" in their field to keep up to date with developments, and to use them to inform everyday practice (Kanfer, 1990). However, the preference of many practitioners to conduct their own small-scale investigations in schools, community centres, or private practices was viewed by academic writers at that time as an inferior substitute of little validity or value (Cochran-Smith & Lytle, 1990).

In addition, surveys tended to reveal that many teachers, therapists, counsellors, and others were disappointingly unwilling to read research and reap its benefits for various reasons. Results suggested that they saw research as being irrelevant, focusing on groups of people rather than the individual clients with whom they worked. Studies that were not practically based, for example, that did not offer practitioners strategies for dealing with specific issues or people (Froehle & Rominger, 1993; Sexton, 1996; Sexton et al., 1997), or were not related to a counsellor's current caseload, field of practice, or client population (Cohen et al., 1986), may have contributed to counsellors' perception of a gap between research and practice.

Towards the end of the twentieth century, however, there was evidence of change. On the one hand, professionals—and some scholars—began to argue more forcefully that practitioners may be right to question the relevance of many large-scale studies, with their averaged norms and generalised understandings. Research studies based on traditional models from the physical sciences were felt to be outmoded in a post-modern world and removed from the practical, hands-on world of professional practice (Kanfer, 1990). Professionals with postmodern leanings began to question the search for "an ultimate truth" (Burr, 1995, p. 13).

On the other hand, there was increasing recognition of the potential value of smaller, localised studies that detailed differences with relevance to particular settings and client concerns. Qualitative methodologies developed in strength and sophistication, and there was exploration of new, investigative genres such as "action research," involving practitioners in the accumulation and dissemination to colleagues of their particular forms of knowledge based on experience (Cochran-Smith & Lytle, 1990; Rowell, 2006; Whiston, 1996). At the same time, studies provided answers to questions raised within their own work with clients and within the context of their practice. The invitation was widely accepted by primary and secondary teachers in particular—sometimes in cooperation and collaboration with university-based researchers operating from a more postmodern standpoint—to be part of the research scene, rather than to stand outside as observers (Cochran-Smith & Lytle, 1990).

Despite such changes in attitude among academics, there was relatively little evidence that professionals in the area of counselling had changed their attitudes towards the relevance of clinical research (Kanfer, 1990; Sexton, 1996; Vachon et al., 1995). Nevertheless, there has been a trend in recent years for graduate training programmes to pay far more attention to equipping future practitioners to become active consumers and producers of research, rather than merely the passive recipients of such knowledge

from others (Gelso, 1993; Royalty, Gelso, Mallinckrodt, & Garrett, 1986; Royalty & Magoon, 1985).

In 1996, Sexton published a review of the development of individual, career and school counselling. He noted that up to the early 1990s, outcome research was a prominent activity, probably aimed at documenting the efficacy of counselling. In the ten years prior to 1990, efforts had been made to make research questions more relevant to professional contexts. More sophisticated methods of research had also been employed. Since then, researchers appear to have focused more on process research which has investigated the usefulness of components of counselling, and ways in which they could be used to improve practice. This led to the accumulation of a large resource of research-based information being made available on different client problems and ways of dealing with them.

Accessibility of current research was defined as a problem in Sexton's (1996) review. Much of the research that he sourced was not in academic journals but in "95 other professional publications" (p. 596), and counselling research was often published in psychology journals to which many counsellors may still not have access. Moreover, certain types of research remained more acceptable than others to many journals. The qualitative studies counsellors often found most relevant to their needs and interests were typically harder to get published, due to a combination of design bias and limits on the word length of journal articles. Froehle and Rominger (1993) also noted a reluctance by some journals to publish replication studies and/or controversial findings. Research was kept from informing practice by such restrictions. Besides, research was often slow to be disseminated and often found itself competing with "deeply entrenched local practices and the vested interests and advertising backup of individuals, agencies and manufacturers who stand to lose if the findings are taken seriously" (Froehle & Rominger, 1993, p. 694). These factors may have further contributed to the lingering reluctance of counsellors to pay significant attention to research in the development of their professional practice.

Similarly, there may be several reasons for the lack of active research involvement by counselling practitioners. Efforts to produce research may be hindered by the need for those in private practice to generate their own income, while counsellors employed by government and community agencies may be actively discouraged from spending time on activities other than direct service provision to clients, in order to generate income for the employer. In their investigation into why therapists did not seem to take an active part in research, Vachon et al. (1995) reported: lack of time, having clients

and working environments unsuited to research, being involved in other studies, disagreeing with the research question or methodology, and not finding research helpful to their practice. Some professionals also considered research to be a breach of their own professional and personal privacy, as well as that of their clients.

Misunderstandings about what constituted and counted as research may be another hindering factor, along with fears of being publicly reviewed and critiqued, and a belief that counsellors may not possess sufficient writing ability, knowledge, and experience to publish work of a high standard (Sexton et al., 1997). These problems were described in further detail by Smaby and Crews (1998), when they named roadblocks to publication as: counsellors finding enough time and having self-discipline, lack of faith in their abilities to select worthwhile ideas, being organised, and managing to write successfully. Knowledge of publishing processes and the publishing environment was seen as essential to promoting a more positive attitude towards publishing research.

Despite the lack of research being conducted and used professionally by counsellors, a large number of benefits can be identified, which may add value both to counsellors' practice and to their professional development and well-being. Counselling students' attitudes towards research may be positively influenced by the interest and enthusiasm that teaching staff display towards research during training. The provision of opportunities for students to work alongside more experienced researchers, the development of skills in a variety of methods of research, positive feedback, and encouragement for students' early efforts in a supportive environment have been identified as essential in promoting a positive attitude towards research (Gelso, 1993). Also helpful is an understanding that "all research studies are limited and flawed in one way or the other" (p. 470), therefore it is not possible to create perfect research.

A New Zealand perspective

Closer to home, in 2004, views concerning research, and its practice and use, were raised in an article in the *New Zealand Journal of Counselling* entitled "Encouraging counsellors to become active researchers and users of research", by Robert Manthei. He pointed out that trained, practising counsellors like to believe their practice is based on research. Evidence that this is seen as desirable in our community has become apparent in New Zealand with the passing of legislation in the form of the Health Practitioners' Competency Act 2003, which is likely to result in counselling becoming a registered profession. Associated with registration, there is an expectation that practice is based on research that has been rigorously produced through scientifically

appropriate design and methodology. Health and safety laws, which provide legal protection for employers, employees and clients, are based on beliefs that professionals work from "proven" ideas backed up by research. Agencies that employ counsellors expect knowledge and skills arising from research to underpin their practice. In addition, professional bodies such as the NZAC have an expectation, as part of an ethic to do no harm, that practice will be soundly based. In addition, the cost of professional fees is likely to invite funders to query the professional qualifications of counsellors. Reading and utilising research may assist in meeting these challenges.

However, Manthei (2004) reported that his own investigation indicated that many counsellors did not conduct research themselves, nor read and utilise the work of other researchers:

> *This situation also exists among New Zealand counsellors, and counselling clinical psychologists [Stanley & Manthei, 2004]. Its effects can be seen in three areas: the lack of influence research has on current practice; the small proportion of practitioners as authors, and the relatively small number of articles reporting actual research data.*
>
> (p. 71)

Creating opportunities for professional engagement with research

Under what circumstances, and for what purposes, are counsellors most likely to see the value of engaging with the research of others or conducting their own? Counsellors generally use processes of self-reflection to monitor and improve their professional practice, and recognise that such reflection can be aided by research or provide a stimulus for their own research, both formal and informal. Reflection involves critical thinking about practices and processes, which may lead to the development of theories that are robust and meaningful to other counsellors because they are based on actual clinical experiences (Gelso, 1993). Some practitioners see counselling and research as being on the same continuum, with research providing tools for the evaluation of the practice (Manthei, 2004; Whiston, 1996). In these ways, the insights created by research can be seen as adding ideas to the pool of knowledge and practice counsellors can draw upon in their work (Manthei, 2004). All these activities may provide counsellors with stimulation, challenge, enjoyment and rewards that may enhance their careers as well as their personal and professional wellbeing. In addition, thinking about the types of processes used and the insights gained during reflection may in turn invite further discoveries.

This paper gives an account of my own recent experiences when taking up the challenge of such engagement. These came about as a counselling student, and developed out of a previous opportunity (as a Ministry of Education Research Fellow) as a teaching principal of a special school to investigate and implement stress management. That initial investigation was stimulated by a wish to provide additional support for our students. Working in such a demanding environment over an extended period of time, without any previous training in self-care or supervision, invited me to keep looking for alternative ways of working. Another major concern was to ensure that staff also took care. An opportunity to explore this area further presented itself in the form of a dissertation for my Master of Counselling degree at the University of Waikato in 2004/05.

Research aims and design

In my original research, I chose to investigate the care of six school guidance counsellors in secondary schools in the Waikato and Bay of Plenty regions of New Zealand. The research explored both self-care and the care of counsellors by others. The project allowed me the occasion to explore the effects of working in professions that engage in helping others resolve difficulties in their lives.

After approval was received from the School of Education Human Research Ethics Committee, prospective participants were initially contacted through a guidance counsellors' network meeting. Ten people, previously unknown to me, signalled an interest in the study, and two men and four women, with eight to sixteen years' counselling experience (mostly in schools), were randomly chosen. (Further demographic details are provided in the dissertation [Evans, 2005]). Personal profiles of participants were not provided, in a deliberate effort to protect the anonymity of both those taking part and their schools. In addition, in this article pseudonyms have been used wherever participants have been quoted.

The emphasis in the original research was not on the qualities and experiences of individual counsellors, but on eliciting a variety of ideas, discussed in terms of emergent themes, about counsellor care from the group as a whole.

Theoretical positioning

Reading the work of others in the helping professions acquainted me with the theoretical concepts associated with the experience of stress that some counsellors encounter, including secondary traumatic stress, sometimes called vicarious traumatisation

(Pearlman & MacIan, 1995; Pearlman & Saakvitne, 1995) or compassion fatigue (Figley, 1993, 1995, 2002), burnout (Maslach, 1978), and transference/countertransference (Figley, 1995).

Finding these "perspectives" illuminating but despairing, I set out to look for an alternative story about working in challenging situations. The path led me back to a narrative approach employing the inspiration of White (1997, 2001, 2004) as a basis for investigating how counsellors may sustain their professional efforts and personal wellbeing. White's work is informed by the philosophies of postmodernism, social constructionism, and narrative therapy.

Viewing the world from such a stance, Monk, Winslade, Crocket, and Epston (1997, p. 305) stressed "the role played by language in the production of meaning." As Burr (1995) further explained:

> *[Language] provides us with a system of categories for dividing up our experiences and giving it meaning, so that our very selves become the product of language. Language produces and constructs our experiences of ourselves and each other, and is not the simple reflecting mirror belonging to our traditional (western) humanist philosophy.*
>
> (p. 44)

Personal stories are not created in a vacuum. The existence of meta-narratives or discourses, in the form of taken-for-granted assumptions in our social environment, guides what we do, say, think, and feel (Lowe, 1991). Monk (1997) explains that we are born into a "cultural soup" of dominant stories that shape how we think and act, and that prepare us for the world, in particular for quick action at critical moments in our lives (Griffith & Griffith, 1994). Moving away from "normality" generated by meta-narratives of expertise in our culture often creates problems for individuals. In this way, people may get "stuck" in outmoded stories, which are no longer useful in allowing them to live the way they prefer (White, 2004). Counsellor stress, like other problems, may contribute to a feeling of isolation from others and disconnection from one's own beliefs. In response to "experiences of demoralization, fatigue and exhaustion [that] are commonly expressed in the culture of psychotherapy," White (1997, p. v) sought to address:

> *… the shift in what counts in terms of legitimate knowledge in regard to matters of practice when persons are inducted into the culture of psychotherapy. In this induction, the more local or folk knowledges that have been generated in a person's*

> *history are marginalized, often disqualified, and displaced by the formal and expert knowledges of the professional disciplines. I also refer to the shift in what counts in regard to the significant memberships of a person's life. In this process the associations of the monoculture of psychotherapy are substituted for diverse, historical and local associations of persons' lives.*
>
> (p. 3)

White (1997) saw such shifts as contributing to counsellors' experiences of stress and "vulnerability to despair and to burn-out" (p. 3) which cause "a considerable number to 'drop out'" (p. v). Helping people story their beliefs and values over time brings forward the intentionality and agency in their lives. In the process of reviewing these beliefs, values, hopes and dreams, significant people are re-membered into our lives (i.e., considered as part of our lives in different ways previously not considered), helping to reduce the feeling of isolation that often accompanies negative experiences like stress and secondary trauma. Storying in this way can be seen as creating a community of support and care.

My study of counsellor care was undertaken from such a narrative perspective, which is itself based on ideas from postmodernism, social constructionism, philosophy and anthropology. The postmodern concept of multiple realities, and White's (2001) interest in "folk psychology," invited access to, and use of, stories other than the prevailing stories of stress and its management. In my search for alternative ideas, I considered resilience, strengths-based practices, job satisfaction, and compassion satisfaction.

Research procedures

Guided by the above assumptions, a semi-structured interview was created to allow the participants to share their knowledge and experience in a way that gave preference and recognition to their stories and expertise (Flick, 1988). This was realised by the use of open-ended questions, which encouraged story development and an opportunity for personal ideas to come forward, bringing stories of knowledge, skills, attitudes and experiences to the fore. These spoke of what enabled counsellors to continue to carry out their jobs in the ways they preferred, as opposed to putting the emphasis on a dominant story of stress caused by work.

Counsellors were encouraged to link their stories to people, places, beliefs and values over the past, present and future, exploring meanings and actions, developing a coherency over time. They also discussed the ways in which the physical environment and cultures of their schools impacted on them and their work.

TABLE 1. Framework of themes discussed with participants

Things most satisfying	*Things less satisfying*
Things that contribute to your: ▪ wellbeing ▪ sense of self ▪ physical health ▪ relationships ▪ life outside of counselling Things you keep in mind when counselling Ways in which your life experience contributes to your job Beliefs Significant others Hopes and dreams	Things that get in the way of doing satisfying work Ways of dealing with these issues Things that help: ▪ knowledge ▪ experiences ▪ relationships ▪ life experiences ▪ beliefs ▪ skills ▪ ways of knowing ▪ hopes and dreams Storying these across time, place and people

The questions used explored these different ways of knowing and were asked from a stance of curiosity, “deliberate ignorance,” or “not-knowing” (Monk et al., 1997), consistent with qualitative research practice, regardless of theoretical orientation. Attention was given to positioning counsellors as experts in their own lives. At times the questions were used to deconstruct the counsellors’ experiences to allow them to describe them more fully, unpacking taken-for-granted assumptions of dominant cultural stories behind their work, and exploring landscapes of action and meaning, to express new or different ways of doing things and personal meaning emerging from these actions.

The interview guide was arranged in four main parts. The introduction asked briefly for information regarding each counsellor’s background, while the main section of the interview was about things that were satisfying and helpful to the counsellors in carrying out their jobs, as well as things that were less satisfying and how they coped with these. The final section was an opportunity for the counsellors to include anything that had not been discussed but which they considered relevant.

Results and discussion: The experience of conducting research

The original purpose of the research had been to discover how counsellors cared for themselves and were cared for by others, documented more fully elsewhere (Evans, 2005). However, the act of researching the knowledge of six colleagues through the narratives of their professional lives allowed me to experience a number of benefits from engaging in this research process, as identified previously. Rather than sharing the data from my original research, the focus of this paper instead is to report the ways in which the results of that research, and my participation in the process, provided me with personal and professional insights as a researcher.

The reason for being a counsellor

First, as Manthei (2004) suggested would be an outcome of producing research, I shared in a large number of professional and personal stories from the counsellors, which also enriched my own life. Often their stories reinforced previous experiences and knowledges—reminding me of similar experiences, especially successful ones, inviting me to celebrate them all over again, and bringing to the fore what attracted me to the job: my passion for young people and education. The passion shared by the people I interviewed was voiced in comments such as:

> *I guess that I am enjoying the energy and the resiliency of adolescents …*
>
> (Victoria)

> *Learning about these kids and their lives and… I had it very easy as a child … at times, I just, just completely say to myself, "How do you put up with this?"… [I have] real admiration for the kids in terms of … what they put up with in their lives… I think they teach you a lot about yourself.*
>
> (Meg)

Sustaining my efforts

The impact on counsellors of bringing forward positive narratives, rather than the alternate stories of the stress of dealing all day with students "at risk," seemed to enable counsellors to escape many of the usual consequences of stress. In the original study, this was evidenced by the preference counsellors had for emphasising the pleasant, rewarding and positive aspects of their work, rather than the possible detrimental effect of working in a helping profession that had been outlined so strongly in current literature about stress management for professionals. This positive focus could have beneficial effects for the students and the schools as a whole, judging from the effect these stories had on me as the researcher.

Caring for myself

Just as White (1997) works with counsellors during supervision to reconnect them with values, beliefs, experiences and people of significance, the counsellors interviewed in the study shared stories about their own ways of caring for themselves:

> *I have a really good balance in my life. I exercise. I eat well. I look after myself well… I feel good about myself for that… I am … well read. I have a lot of interests … nature, linguistics. I weave and I felt and I dye. I spin. I love animals. I have … lots of community contacts.*
>
> (Gloria)

These ideas served as a reminder to me of how I also cared for myself within the education sector and invited an appreciation of my doing that.

Connecting with beliefs and values

Counsellors also shared thoughts on their own beliefs and values that they brought to their counselling role:

> *There's nothing that I tell kids to do that I haven't tried myself… I've even caught myself thinking … Ah! "Don't tell them… Don't try that with them because if you haven't tried that yourself"… Yeah! You've got to think what's fair to them… So that's one of the rules I've written for myself, I guess.*
>
> (Banz)

> *Knowing that there is so much goodness in life and people… I do believe that if you challenge, sort of, the worst of the worst … or the people who are behaving most badly, … and if you give them a choice… For instance, if, if there is … [a] person who behaved really, really badly, I think, that even sometimes they come to the fore. They may be the ones that stop and change your tyre for you … sometimes you have … beliefs and opinions about how people will react. And they will usually rise above them. So, I really believe there is innate goodness in people … even in the people who, perhaps, haven't had the chance to exercise that goodness.*
>
> (Gloria)

Hearing these ideas stated allowed me an opportunity to review my own beliefs and values.

Similar philosophies on life

My own philosophies on life also were brought to mind by the comments from the counsellors I interviewed:

> *I guess my sense of justice, or maybe my sense of injustice is … honed sharply by some of the kids' stories, as well … I can think of the things that fate deals out to people. I think a lot more about those.*
>
> (Banz)

> *The politics of counselling has been important to me as well … so I got a lot of satisfaction of helping people to get over problems that they might have been having in their own particular setting… [I get] satisfaction from helping people I guess… Social interaction … a widening of my friendship base if you like.*
>
> (Banz)

As a result of sharing these ideas, there are times when I am working that I hear the voices of these counsellors, for example:

> *[A] lot of the young people that I see, I believe, have not had the privilege of disappointment or having to struggle.*
>
> (Gloria)

My own professional background

I was invited to consider my own circumstances when the counsellors shared stories of how they trained and practised, and the value they put on such professional skills:

> *[C]ame into counselling really because of the dean work really… Enjoyed working with the students in the pastoral sense… Became more and more involved in their issues and the way that they were relating and how those relationships affected their work at school.*
>
> (Banz)

> *It really is just the joy of seeing people blossoming and it is the challenge of going to those really painful places too at times where you … share some of that journey into people's pain… Think that, in order to grow you have to go there… Explore it, you know, see what messages are contributing to it, or what things you have to learn from that pain in order to be able to go on and … develop joy, if you like …*
>
> (Farrold)

Appreciating different ways of working

Not all of the counsellors were working narratively; therefore, my own practice was enriched by hearing about other ways of working:

> *I did emotional … Rational Emotive Behaviour Therapy … about six years ago. I found that was really good for helping me stop the irrational thoughts because*

> *… I was finding myself that I would go on a spiral … at school, bit like … the young people who walked in … and starting to really beat myself up.*
>
> (Adrienne)

> *I think that I'm a great believer in CBT TFA … Thought—Feel—Action. And that we respond not to what happens to us in life but how we think about it… And so, I have changed my response to what I think… My moods can be… I think more about my own moods… And how to deal with them… I'm a boatbuilder and I get very short with pieces of timber that don't go where they are meant to go … and don't do what they're meant to do. And, before, I might have thrown wobblies and things—I don't do that anymore. It's pointless. So, you know, having a look at my own emotive response to my world is something that I've gained hugely from my counselling work and counselling training.*
>
> (Banz)

> *I've always been of the philosophy that you have to look after the staff in order to look after the students. Some principals and middle managers and people I have worked with have said, "The students are everything"… I don't agree with that because if you don't keep the staff energised and supported how can you, how can you look after kids?*
>
> (Adrienne)

Returning to work in education

The process allowed me to connect professionally with colleagues and reconnect with the education sector in ways that reduced feelings of isolation, in a way pointed out by White (1997). As counsellors told stories that were coherent and meaningful over the past, present and future, I underwent a parallel experience that was beneficial and, in some ways, healing for myself. It helped me to reflect on my own values, beliefs, aspirations, skills, and preferred ways of living and counselling, and brought useful ideas and memories of my own into focus. As voiced by other counsellors interviewed, this experience served as a reminder about what I had to offer:

> *As I've learnt more stuff I've thought, "You know, I've got … maybe, I could speak out more about my contributions to things"… That I did have something to offer…*
>
> (Meg)

Conclusion

Conducting this research brought to mind previous experiences arising from my training. Gelso's (1993) work allowed me to appreciate the help I had received from my own teachers and mentors in the form of enthusiasm for research and writing, the

provision of positive feedback for my early efforts, the sharing of knowledge based on experience concerning the conduct of research, and opportunities to continue to work alongside my supervisor.

This research experience also allowed me to reflect on my good fortune in being exposed to quality research through my training and practice as a teacher, which later developed into a "way of being" in terms of developing my own teaching practice. Reading about current research allowed the staff at our school to choose new, exciting pathways to follow when looking for different ways to resolve concerns and to extend best practice. Sometimes, rather than providing new answers, the research findings served as a reminder of useful past experiences, or planted a germ of a completely new idea. It was also interesting to read the "other stories" provided by researchers, theorists, and writers while undertaking the literature review. There was comfort in the knowledge that others had had similar experiences and that I was not alone, deficient, or didn't belong. The opportunity to conduct my own research complemented and extended this learning.

Manthei (2004) suggested that engagement in research allows counsellors an opportunity for self-reflection regarding their skills and learning, which may lead to improved practice. In my case, the conduct of the interviews allowed me to practise my questioning skills, to evaluate their effectiveness, and to pick up on ways of working that I wished to change. Examples included wanting to build more curiosity into my tone of voice, the value of waiting longer for answers, using questions rather than statements to provoke story-telling, and to consider when and how I would use personal stories to stimulate conversation. I appreciated the extent to which body language and context contributed to each conversation, and supported the meaning of the text that turned into a transcript with verbal clues alone that seemed, at times, nonsensical.

In conducting the interviews, I was privileged to visit six very different schools and counselling environments. Apart from being very interesting, this experience was valuable as a background to my own employment in this area, allowing me to experience what works and different possibilities. It encouraged me to reflect on different aspects of employment in this field. At other times I was exposed to new ideas and ways of practising; for example, I developed an awareness of current issues being faced by counsellors and students in secondary schools.

I greatly appreciated the fun and laughter shared during the story-telling and found the enthusiasm for the job infectious. As a student and practising counsellor, I set out on the research path fuelled by stories from other students of the difficulty of

what I was about to do and the vastness of the task. However, this was tempered by previous experience as a research affiliate and practising teacher, which carried with it an expectation of curiosity for the unknown, along with excitement and enthusiasm. All of these expectations were fulfilled by the research, as well as an added bonus of personal and professional enrichment, which was totally unexpected. Manthei's (2004) article invited me to share this experience with you. Thank you.

Acknowledgement

I greatly appreciate the help I received from my university supervisor Monica Payne, and the six counsellors involved. I appreciate the time they took to share their stories.

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