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Responsible Education for Professional Psychology:
Cultivation of Public Interest

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Running Head: RESPONSIBLE EDUCATION FOR PROFESSIONAL PSYCHOLOGY
Responsible Education

Abstract

This paper affirms a belief that the psychology profession can still be invested with a moral quality, or public interest, expressed by responsible education. Transformation from egocentric to sociocentric practices can be fostered by values, curriculum, students, and faculty. Suggestions for program development stem from acknowledgement of desiderata for professional education in the public interest that include the humanity of students, a sense of community, power sharing by students and faculty, integration of knowledge and practice, training for advocacy roles, and continuity of training.
Responsible Education for Professional Psychology:
Cultivation of Public Interest

American society is in throes of self-examination, a post Iran scam sensitivity to both the image and the private reality of public policy. While there is pursuit of "Peace in Our Time" (Singleton, 1987), a Yeatsian metaphor is mindful of the interconnectedness of all levels of human experience: "turning and turning in the widening gyre the falcon cannot hear the falconer; Things fall apart; the centre cannot hold" (Yeats, 1920/1962, p. 91). Moreover, there is a fine perceptual-cognitive attitude, or sense of coherence, that separates cognitive sense from chaos, perceived adequacy of personal resources from powerlessness, and meaningfulness from despair (Antonovsky, 1987).

Sarason (1986), having already taken psychology to task for a history of minimizing social relevance and a growing lack of concern for human beings, now finds that these symptoms betray "a weakening of the sense of interconnectedness among the individual, the collectivity, and ultimate purpose and meaning of human existence" (p. 899). Individualism, or egocentrism,
has replaced an interconnected triad. Sarason wants psychology to have a center, or moral quality that can reunite the sundered fragments of this triad. Such a center, or public interest, informs us of the interwoven nature of person, connectivity, and values.

Public interest can provide a balance of professional and social interests in which consumer welfare, self-help, and low-cost alternative care are emphasized (Newbrough, 1980). Public interest is expressed by concern and action on issues affecting all persons. For example, Newbrough suggested that consumer welfare can be augmented by use of professional resources to provide services for the entire population, especially by focus on contextual/environmental approaches and increased citizen participation. Examination of the social contribution of the professional manpower explosion and an accelerated assessment of the performance of professional persons can provide self-monitoring (e.g., DeLeon, 1986). At the level of political advocacy, a willingness to address the pervasive instability of personal life contributes a preventive stance. While there has been some piecemeal acknowledgment of these
issues in recent years, psychology as a profession has drifted into an anomie that parallels the individual loss of social context. The figure/ground relationship of person and community has reversed as a result of a weakening value structure and no longer binds personal consciousness into a larger, overarching context of meaning.

American world view, or philosophical presuppositions regarding the composition of the world, the place of human beings in the world, and causes of their behavior, has been characterized as individualism (Katz, 1985). This individualism includes a sense of egocentric person identity, self-actualization, an internal locus of control, and post-conventional principled moral reasoning (Waterman, 1984). The central egocentric theme in American society invokes coherence and equilibrium by a person system of money, power, and recognition (Sampson, 1985). Clinical psychologists share this egocentrism with other psychologists (Wallach & Wallach, 1983) and are also reactive, conforming, and conservative, preferring research solutions to social problems (Lynn & Oldenquist, 1986). As a result, professional practice
and training may foster this sense of personal control to the extent that clients and students are expected to aspire to an internal control and internal responsibility consistent with egocentrism.

Bellah and colleagues (1985) provide a view of the core professional activity of psychologists, psychotherapy, that is coextensive with work in a service society. Conventional psychotherapy fosters an autonomous, peripatetic, amoral self composed of choices based on momentary feelings or challenges. This model, albeit described here in simplified format, suggests a cultural norm for human relationships in which there is preoccupation with analysis of feelings in an atmosphere of cost-benefit balances. There is scant opportunity for the desiderata of community that include consensual moral standards, common commitments, and a history of religious and civic philosophic traditions. The self that psychotherapy seeks to render less distraught, more understandable and fulfilled, or accommodated to society, is a very recent phenomenon, an evolutionary compensatory development (Baumeister, 1987). Having lost the unquestioned medieval faith and the connectedness to society and
nature that fused public and private selves, the modern person and the psychotherapist share the same dilemma of radical individualism. An enlarged conception of psychotherapy can help to restore a sense of collectivity as a moral imperative that has an historic continuity because it is a primary ingredient of human identity. Training for service-delivery that treats the self as contextualized in the lives of other persons requires alternative modes of thinking about personality (e.g., Jen, Hsu, 1971), emphasis upon socialization patterns, gender-specific developmental histories, and an awareness of the variety of cultural mechanisms that describe embeddedness of the person in the family, community, society and world.

An alternative mode of reality perception to egocentrism provides for integumentation in the lives of other persons. A sociocentric world view blurs the distinction between the self and other persons as a result of crosscutting ties and many-sided relationships (Sampson, 1985). The majority of non-Americans on this planet as well as a significant number of minority persons and American women share a sociocentrism. Some consequences, for example, of gender differences in
sociocentrism are being expressed in the legitimization of advocacy roles (Wittig, 1985), a human science (Unger, 1983), and gender-specific developmental theory (Gilligan, 1982).

Professional Psychology and Sociocentric Practices

A first generation of novel programs included ecological psychology at Michigan State University (Tornatsky, 1976) that provided an integration of services and field-based longitudinal experimental research focused on social problems. The Community Psychology Program at George Peabody College combined areas within psychology in order to focus on formulation of explicit policy values as instruments of social change (Newbrough, 1978; Newbrough, Rhodes & Seeman, 1970). The Claremont Graduate Program (Brayfield, 1976) emphasized training in public policy and the Community Systems Planning and Development program at the Pennsylvania State University (Vallance, 1976) provided training for intervention in social structures. The Wright Institute (Freedman, 1976) program in social-clinical psychology used a systems approach with a focus on social change. All of these programs have addressed the public interest directly
and emphasized a responsible advocacy role for psychologists. These programs have been overshadowed by the immediacy of demands for health services to facilitate local problem-solving by means of technology which led to proliferation of programs designed to train service-providers exclusively. By 1979 psychologists—90% of whom were service-providers or administrators—constituted 40% of all social and behavioral scientists in a profession that had not yet peaked in numbers of new doctorates per year (Pion & Lipsey, 1984). However, there had been little change in attitudes, curriculum, or faculty between 1970 and 1979 (Stoup & Benjamin, 1982). Without changes in these areas, genuine innovations in training are not likely, particularly in the values that antedate training goals, the contributions of scientific research to practice, and validation of mechanisms for fusing knowledge and skills in coextensive and cost-efficient academic training structures.

**Training for Public Interest**

If psychology is to encompass a "moral center" and provide a professional sense of coherence for American
society, such ideals must first be expressed in training programs in the form of attitudes or values, curriculum, faculty, and students.

Values

Psychological science is admittedly value-laden, but those values which guide professional behaviors must be clearly articulated. Howard (1985) separated nonepistemic values, or an emotion-laden advocacy stance, from epistemic values, or criteria that permit clarity and focus in scientific activity. Howard eschewed nonepistemic values while recognizing their role in delineation of issues or relevance. Wittig (1985), however, proposed a solution for the apparent dilemma of advocacy versus science/knowledge by a change in perspective in which knowledge informs subsequent action or change.

Although value decisions are invoked in dealing with limited resources, the distinction between what exists now and what ought to be may be a first necessity, at least for consumers. For example, some authors maintain that professional psychology is aware of ingredients making for good mental health (Mancuso, Eson & Morrison, 1979). In this regard, it is helpful
to contrast a progression from unreliable DSM criteria which fabricate culture-bound moral judgments of mental health to physical health norms which permit consensual empirical definitions with regard to health status (O'Donohue, Hanley & Krasner, 1984). Antonovsky (1987) unequivocally signals the shift to assumptions of increasing entropy and disease as normative for the human condition.

Albee (1986) would have us believe--a value judgment--that human misery can be reduced by social and political change in a just society. A just society would meet basic human needs, reduce stress, and maximize competence and health. Albee affirms that a just society could be developed on the basis of Rawls' (1971) principles of equal liberty for all coupled with redress for all social and economic inequities by a redistribution of power. Clearly, this utopia cannot happen quickly in a society managed by a power elite, but must begin at a grassroots level and could be fostered by the profession of psychology. Rappaport (1984) asked a question that illumines the heart of this matter for professional psychology, "With whom shall we align ourselves and for what purposes shall we
expand our resources, train our students, and design our social policy alternatives?" (p. 215).

Curriculum

As one answer to Rappaport's (1984) question of raison d'etre and as a consequence of the prevailing American world view, clinical psychology training programs have neglected areas of gender, primary/secondary intervention, and cross-cultural services/service delivery (Dana, 1987a). The immediate educational context may be responsible for inattention to specific academic content and silence concerning matters that pertain to the human dignity and professional socialization of students. However, in spite of a mirroring of conservative trends in the larger society by educational institutions, a blueprint for professional training already exists in some of the activities of the American Psychological Association (APA, 1987) and the National Council of Schools of Professional Psychology (NCSPP) that are consistent with an augmented sense of professional responsibility. The general resolution of the San Diego Conference (NCSPP, 1987) provided a commitment to social responsibility which was to be reflected in curriculum.
As accreditation site visit reports have reiterated, it is not sufficient to provide token content across courses in such areas as gender and cultural diversity or token practicum experience in providing services to minority and underserved populations. These program practices mislead students by suggesting that careful and intensive training is unnecessary and thereby minimize gender or group differences. The result simply reaffirms the belief in assimilation and gender/group differences that is essentially an unacknowledged sexism/racism (Dana, 1987b). Only by an accentuation of group differences do the distinctive values, behaviors, and identity of other persons become esteemed and of enduring importance to all students. Such prizing of differences should be apparent not only in specific course offerings and practicum experiences but in the composition of students and faculty as well.

Sexism and sexualization stem from unmitigated faculty power in a culture that has been unable to even put into law an Equal Rights Amendment. Unfortunately, it is not feasible to assume that male students/faculty will necessarily have attitudes toward women that
differ markedly from those in the dominant culture. As a result, these conditions can only be countered by explicit training devices (e.g., Gallessich, Gilbert & Holahan, 1980; Gallessich & MacDonald, 1981; Gilbert, 1979) in a program atmosphere characterized by give-and-take and open communication with faculty gender representation paralleling the ratio among students. As I have indicated elsewhere (Dana, 1987a), whenever there is derogation on the basis of gender, the validity of the egocentric metaphor is reaffirmed by recreation in the program of norms from the larger society in lieu of any presentation of desirable and healthy human relationships.

Training for primary prevention is essentially the practice of empowerment to enable citizens to affect social policy in an informed manner. Rappaport (1987) defines empowerment as concern with social influence in the form of political power and legal rights in addition to a sense of personal control. Empowerment is consciousness-raising and can become a tangible outcome of professional responsibility in a democratic society. While psychologists have believed that knowledge/technology will provide power in an
egocentric sense, such power has to be shared with others in a sociocentric and generative sense by a responsible profession.

While there is no single curriculum to invest students with content that is relevant to a transformation of thinking about the nature of reality, there are some guidelines for curriculum development. First, it is necessary to assign importance to professional learning experiences on the basis of values, particularly those values which are germane to human survival and collective well-being. Second, an atmosphere for learning invokes trust as a prerequisite for shared powers and responsibilities among faculty and students. Third, a sense of community can provide an ongoing impetus for mutual problem-solving and sustained good will among program participants, particularly in a climate of scarce resources and demands for cost-efficiency.

Faculty

Faculty members are professional persons who emerge largely from American culture and have typically been socialized by a scientist-professional education. Their professional experiences have often occurred in
medical model service settings. They perceive the training of students in terms of their own training and subsequent professional experiences. As a result, training settings that are concerned with affecting the status quo in American society by providing educational experiences that are sociocentric must select faculty who raise questions about the ecological validity of current professional training. However, such cognitive awareness, regardless of the underlying values, is not sufficient in the absence of a history of connection to relevant behaviors (e.g., Peace Corps, social action, etc.) and the personal skills for nourishment of close, non-defensive relationships with students. At issue here is the level of faculty ego development, and unfortunately there are relatively few persons whose professional behaviors fuse values, acts and caring.

The autonomous stage of ego development is characterized by respect for differences among persons and an encouragement of the autonomy required for others to sustain their own individual distinctiveness (Loevinger, 1966). Unfortunately, the autonomous stage constitutes less than 1% of the population (Holt, 1980). However, the next lower stage, individualistic,
is represented by 8% and 9% of the male and female college population. These higher stages, including the individualistic stage, are characterized by nurturance, responsibility, good adjustment, tolerance, lack of aggression, and sense of inner control (White, 1985), qualities necessary for well functioning faculty members.

**Students**

The qualities desired in Boulder model program students were described by Raimy (1950) and included a regard for the integrity of other persons, a discriminating sense of ethical values, and tolerance in the sense of unarrogance. The American Board of Professional Psychology (ABPP, 1976) found three clusters of characteristics in professional competence, including adjustment, work habits, and human characteristics. The human characteristics cluster was represented by empathy, genuineness, wisdom, maturity, flexibility, and ethical-social responsibility. These qualities are found at only the higher levels of ego development.

Kelly (1971) wanted community psychologists who had an ego identity, or were sociocentric, risk-taking,
tolerant of diversity and patient and zealous in coping with varied (and often minimal) resources. An ego identity is expressed by perdurable emotional involvement with the natural community and by care and careful knowledge of this professional milieu. The criteria for successful professional functioning are not personal, or egocentric, but are to be found in the manner community members receive the work, what has been contributed to quality of life in a given locale, and how an application of skills leads to change or evolution. These qualities foster an interdisciplinary orientation with a longitudinal perspective and a continuous, active involvement in community events using community resources (Kelly, 1970).

These students--Boulder model or community psychology--embody clusters of personal characteristics which I have called Alpha and Beta (Dana, 1982). Alpha students share a normative, or egocentric world view, define their professional roles in objective terms using a social responsibility ethic. Person change, or tertiary interventions, are the focus of their professional skills. Beta students have a humanistic, or potentially sociocentric perspective, are intuitive,
and guided in social activist roles by personal conscience ethics. Their values serve to focus professional attention on primary/secondary interventions, system change, and social policy development. Alpha and Beta descriptions are highly similar to the more sophisticated California Psychological Inventory Vector scales (Dana & Edwards, 1986) for role, or norm-favoring, and character, or internality, respectively, with the addition of a competence scale permitting separation of four personality types at seven levels of competence.

As a practical outcome of personality-professional role concern, I have used a workshop exercise with prospective or beginning graduate students in which carefully selected self-assessment instruments permit an examination of goodness-of-fit with professional service roles as defined by the Southern Regional Education Board (Dana, 1980). However, in selecting students, psychologists have been guided largely by test scores and grade-point averages, with occasional reliance on interviews (Nevid and Gildea, 1984), as if cognitive skills alone were the hallmarks of competent students and professional psychologists. For examples
of notable exceptions, Smith (1984) has used self-descriptive statements to select postdoctoral trainees while the Fielding Institute (1986-87) devised a role-play admissions scenario to detect "basic human qualities ... found among scholars who choose to use their knowledge and competence in service to the larger community of humankind" (p.7).

Graduate training programs have been disinterested in these basic human qualities or in student values per se. After admission to a program it may be too late to inculcate good human values in students, since students will reflect the culture from which they are recruited. For example, contemporary graduate students do not readily apply understood ethical principles (Bernard & Jara, 1986), nor do they routinely appreciate the breach of trust that occurs in violating an honor system or other preprofessional ethical issues not included in the APA ethical code (Rubin, 1986). When Strupp (1976) referred to an "erosion of excellence in graduate training programs," he may have inappropriately excused students from a share of the responsibility.
Criteria for Program Development

Psychology has negotiated some milestones in the development of a viable profession: (a) acquisition of a body of knowledge as a basis for a repertoire of skills/interventions; (b) implementation of a consensual learning format for ensuring identity as a profession and a unique style of professional service delivery; (c) achievement of an unprecedented success as a profession with entrepreneurship, public acclaim, and increasing political power. However, psychologists are still uneasy about their growing numbers, the quality of their current training, and the delineation of service outcomes as a result of this training. Evidence for this concern is apparent in the 1986-87 conference calendar: APIC (1987), NCSPP (1986), and the 1987 APA sponsored National Conference on graduate Education in Salt Lake City.

Six desiderata for program development will be identified by potential aspects of program structure with examples, including (a) the humanity of students; (b) a sense of community; (c) power sharing; (d) integration of knowledge and practice; (e) training for advocacy roles; and (f) continuity of training.
Specific program will be used to illustrate the premise that social interest and professional needs can be served simultaneously.

**Humanity of Students**

This phrase--humanity of student--acknowledges an explicit nurturant role for training programs in the personal development of students as good citizens in their professional roles. Students can be selected on the basis of personal qualities, including values, ego development, and professional motivations in addition to present academic and clinical skill standards. Faculty should have a primary mentoring role that is focused on individual professional and personal growth. The program can provide structured experiences in laboratory format for power and sex-salient situations. Seminars in personal growth and encouragement to enter psychotherapy (Wampler & Strupp, 1976) can be provided under program auspices. Some programs, e.g., the University of Kansas, have even provided funding for group psychotherapy to be done outside of departmental auspices and using therapists selected by students. Finally, practicum supervision can be structured to provide opportunities for personal growth.
In some professional programs (e.g., Fielding Institute, Oregon Graduate School of Professional Psychology (OGSPP)), the primary faculty role is as mentor. A mentor serves to individualize the program for the student by being advisor, colleague, facilitator, advocate, and even friend. This personal relationship can become the glue that binds the components of an educational process into a cohesive and meaningful product. Mentoring serves the humanity of both student and faculty member by minimizing the impersonality, particularly in a large program, of requirements, program structures, and administrative procedures.

A mentor has been described as someone who understands, sanctions, shapes, and encourages career dreams by providing opportunities for collaboration and information about relevant organizational politics (Bova & Phillips, 1982). Bogat and Redner (1985) find that women graduate students receive less mentoring than men as well as less financial support and publication credit. Women also have less opportunity for the more effective same-sex mentor-student pairing because there are fewer tenured faculty women, although
women faculty mentor styles are highly personal and student-centered. As a result, women are handicapped in seeking employment using informal professional networks. Since mentoring constitutes a specific empowerment intervention with students (Velthouse, 1986), it is a legitimate component of graduate education.

Sense of Community

Sense of community has been defined as a value rubric which emphasizes the mutual support available within a network of relationships (Sarason, 1972). Within a graduate program, a sense of community implies a consensual good will for shared endeavor in the service of meaningful goals. A sense of community can develop whenever faculty and students work together to develop a new program or in research/teaching/service engagements wherein power needs are muted and trust is present in a safe environment. However, sense of community in a graduate program is a rare phenomenon because it personalizes the educational experience by infusing it with the humanity of the participants. In fact, to my knowledge, only the University of Alabama program has succeeded over a
period of many years in creating a learning environment that met needs of students so well that their allegiance, good will, and personal contact was maintained long after completion of the program as evidenced by a yearly newsletter to program graduates and maintenance of an ongoing record of their professional activities (Dana, 1978). This program provided generous financial support, immediate responsiveness to training needs, shared professional tasks with faculty (e.g., Rickard & Siegal, 1976), and faculty members in major administrative roles who were benevolent and protective. These conditions were responsive to program objectives of growth as a person, therapist, and individual professional.

Clark (1973) has provided an account of the socialization process in one graduate program that suggests another set of program structures for developing a sense of community. During the first year a strong pull for intimacy among the 13 class members occurred as a result of an individual journal of feelings and thoughts, sensitivity training, encouragement to enter personal psychotherapy, and personalized classes. The second year provided
opportunity for greater individuality and differentiation, conveyance of competence, and the beginnings of professionalism by use of role-play therapy, noncompetitive and supportive faculty/student models, and an enlarged sense of group identification. The sense of community in this program developed for each entering student group by shared, supportive activities, deliberate program structures, and was transformed into a professional attitude over time.

The OGSPP program began in 1979 with a few persons--students and faculty--in an old house, who were creating a profound educational/service experience for themselves out of the whole cloth of their enthusiasm, cooperation, and belief in the importance of their enterprise. Although the dream was eroded by 1986 as a consequence of new faculty with different academic values, the remnants of the original feeling-tone were expressed to me in tangible, spontaneous acts that included help in unpacking, finding a home for my dog, and constant reiteration by students of "What can I do?" for the program and for you.

These examples suggest that a sense of community can be fostered in a program by the values of the
participants and by deliberate program structures, but
the long term efficacy of any set of structures will be
dependent upon the ability of faculty to respect
student concerns and to meet their needs in a changing
and complex learning environment.

**Power Sharing**

Rollo May (1972) has suggested a hierarchy of
power usages that culminates in "power for", or
generativity in which power is exerted in concert with
someone else to foster their own growth processes.
Teaching, supervision, and psychotherapy, under the
most favorable circumstances, provide examples of
sociocentric use of power by persons who can fuse
values, caring, and interpersonal behaviors. In
graduate programs power can be shared directly by
faculty with students to the extent that students can
exercise control over the ingredients of their own
training. Indirect power sharing comes about as
students are encouraged to have an active voice in
program management either in the daily decision-making
process and/or in policy formation.

Power sharing at the University of Kansas stems
from program values of democracy and equality.
Students are expected to be autonomous and responsible professional persons from the onset of their graduate training with continuous experience in learning-by-doing, evaluating faculty and being evaluated by them as well as by decision-making and shared responsibility with regard to program issues and their own graduate training (Dana, 1978).

Power sharing at OGSPP is facilitated by student choice of an area for competency demonstration, a candidacy examination equivalent modeled on the University of Kansas experience. However, it is by representation on the several governance committees in which voting rights are shared equally with each of two faculty groups that individual students and the student association can implement their responsible caring for the program. Students are also represented on the OGSPP Board of Advisors and on the Board of Trustees of the host university.

Integration of Knowledge and Practice

The Boulder model was developed in order to design a training process in which theory (e.g., knowledge or research) and practice were combined and integrated. Garfield (1966) believed that this educational
experiment failed to integrate research and practice. Students were dissatisfied with training (Lipsey, 1974) perhaps because of an inappropriate experimental paradigm (Arthur, 1972), or insufficient research training (Frank, 1984). The Vail model solution to this dilemma often provided too little training in acquisition of a research attitude or respect for the research tradition as a source of knowledge (Albee, 1987). However, two-thirds of doctoral candidates in professional schools preferred to remain in these programs because of positive attitudes toward their training while an equivalent number of students in scientist-professional programs would prefer the training available in professional schools (Marwit, 1983).

There has been a long history of discussion and complaint punctuated by development of complementary training models and conferences to mobilize interest in both stability and change in the educational process. Nonetheless, the role conflict endendered by being both scientist and practitioner affects professional goals and modes of knowing individual persons (Bibace & Walsh, 1982). Whenever empathy is subordinated to
categorization in the service of understanding, the idiographic, empathic, interactive process with a client is at risk. Implicit in this search for some balance between research and practice is the fact that both scientist and professional roles are still viable and necessary. Without a unique, germane, and crescive knowledge base, practice can become crystallized and the profession loses vitality and the potential for contribution to the social interest.

Psychologists have not cooperated readily on the professional task of developing program structures for communicating research knowledge that has been identified as relevant to practice. Often basic areas are taught by persons whose primary interest lies in a delimited and systematic research exploration rather than applications for problem-solving in service settings. Nonetheless, over the last 20 years, research done by students has become increasingly problem-centered, using nontraditional methods, flexible designs, new statistics, and providing applications relevant to professional services. Moreover, concern with public interest has been demonstrated by situation-focused and competence-
enhancement person-centered approaches to prevention (Cowen, 1985). The recent NCSPP conference resolutions (1986) included the preparation of a national database of processes for evaluating various integrations of the knowledge base with professional applications. Recent literature has provided evidence that such integration is mandatory (e.g., Leary & Miller, 1986; Maddux, Stoltenberg & Rosenwein, 1987; Stricker & Keisner, 1984).

The OGSPP program provides courses that combine didactic content with field experience in health psychology. For example, students have examined self-identified health areas and subsequently have been involved with local programs that provide services in these areas (e.g., crisis line for abused/neglected children, cancer, depression in the elderly, eating disorders, obesity in children, Type A behavior in children, etc.). In cooperation with a hospital-based family education and treatment program, students learn about specific neurological disorders and apply that knowledge in working with the families of patients. Specific practica that are disorder-specific are planned as follow-up to these courses. These program
Responsible Education

32

structures are similar to the Hofstra model for practicum courses that provide on-the-job exposure to applied/evaluative research issues for students in the Applied Research and evaluation program (Nevid & Metlay, 1982).

Advocacy

Advocacy is currently in ill favor (Robinson, 1984), at least among some psychologists because the public interest cannot be readily identified in a pluralistic society except in attempts to increase the resources of consumers. However, Glidewell (1984) has provided criteria for adequacy which are consistent with practices of empowerment. Clients can be enabled to be their own advocates and to represent their own interests by means of power sharing, long term relationships, and emphasis on collective actions. Training for advocacy roles includes didactic instruction, personal exploration with recording of actions, and review by peers and student. Glidewell emphasizes thoughtful and consistent planfulness and repetition of this training cycle to maximize articulation and subsequent examination of student
values and motives by clear identification of problem, process, and outcomes.

Training for advocacy roles in professional psychology is controversial (Robinson, 1984) and involves the values undergirding graduate education. However, an exposure of students to areas of relevant knowledge by faculty who are partisan and committed to consciousness-raising regarding service delivery to women, underserved/minority populations, children, the handicapped, etc., does no necessary violence to presentation of content in these areas. In fact, content will be enhanced by using existing knowledge to provide understanding of what is possible on the basis of collaboration of persons with diverse backgrounds and clearly examined value premises. Value judgments may be made at the presupposition, specific domain, and interpretation levels of research in the service of a constructionist perspective. Put in other words, it is only from the substance of clinical wisdom, caritas, and responsibility that specific empirical questions can be legitimized (Munoz, 1985). At issue here is an educational responsibility for thoughtful enhancement of clinical services by inclusion of a legitimate role
Responsible Education

for psychologists in systems' change and facilitation of service delivery.

Continuity of Training

There has been conspicuous neglect of the Vail conference recommendation (Korman, 1976) for a career lattice beginning with a two-year college or junior college degree, extending through the masters and doctoral degrees, and including continuing education requirements for licensure. Admission for any level of desired training would be determined by both academic and nonacademic qualifications. The nonacademic qualifications would include socially relevant experiences and permit admission of a greater number of nontraditional students, especially those persons from culturally diverse backgrounds who are currently underrepresented in graduate training programs. Some programs (e.g., OGSPP) do require a masters degree plus relevant experience for admission, and occasionally in larger university settings, or in cooperative agreements among institutions, there is possibility for a more fully developed career lattice.

In order to ensure competence and accountability, it is desirable for training in professional psychology
Responsible Education

...to be continuous across the lifetime of the practitioner. There is evidence that the half life of competence for a fully trained professional in psychology, engineering, or medicine is 10 to 12 years (Dubin, 1972). Since technical skills do become obsolete, legislation has been enacted by many states to require continuing education credits for license renewal. Maintenance of professional capacity is possible using an educational model particularly for gaps in relevant background whenever a change in specialty is desired. Maintenance of professional performance over long periods, however, is a larger issue that includes appropriate ethical conduct as well as adequacy of services and has been monitored by peer review.

Jensen (1979) suggested that a professional development model is preferable to a continuing education model since it includes self-directed work on novel problems or refinement of established techniques for skill maintenance. Psychologists in a single state survey preferred a professional development model with the freedom to pursue specialized interests more than...
formal courses or workshops (Brown, Leichtman, Blass & Fleisher, 1982).

Koocher (1979) has identified the graduate degree, state license/American Board of Professional Psychology diploma, and membership in the National Register of Health Service Providers in Psychology or certain APA divisions as primary, secondary, and tertiary credentials, respectively. The quest for reliable indicators of competence, however, goes well beyond any face validity inherent in these credentials. Professional psychology has succeeded only in identifying a lexicon of skills rather than articulating any reliable indices for delivery of quality professional services or applications of these skills with consumers. Client outcomes, especially client judgment of quality or efficacy of professional services may be the most acceptable indicator of competence in a service society (Bernstein & Lecompte, 1981). These authors also suggest that a comprehensive research enterprise is needed to provide empirical evidence for the relationship between client outcomes and various levels of credentials. While voluntary rather than mandatory continuing education, preferably
emphasizing professional development, may be desirable, the debate continues. The proposed uniform license law (APA, 1987) does not contain a continuing education requirement. Nevertheless, it is noteworthy that Governor Cuomo now wants to review physicians' competency every six years as a requirement for continuing licensure (Sullivan, 1987).

**Recommendations**

Training programs should enable students to make a responsible social contribution within the framework of skills and opportunities provided by the profession. However, the outcomes of training often have little resemblance to this statement of social interest, but have been attuned to the egocentric theme within American society, a pursuit by the individual of autonomy by means of a self-focus and narrowly defined professional goals.

This paper has suggested that professional psychology can serve society by deliberate attention to design of programs and selection of students and faculty. Alterations in training structures will have to be considered if psychologists are to play a unique and increasingly responsible role in cultivation of the
public interest. Four programmatic areas have been identified as contributory. First, students and faculty can be selected for human skills and personal values in addition to their cognitive histories. There is evidence that persons in their middle twenties do not dramatically change their attitudes and values while in graduate school but may develop a situational cynicism as well (Reinhardt and Gray, 1972; Thurow, 1987). Second, the intent of training should be to foster professional growth rather than a preoccupation with professional socialization. Power sharing with students for program management and for development of student-identified areas of individual interest provides a means of empowerment and contributes to growth. Third, professional education can continue to be focused on the communication of knowledge from the research tradition, but applications of knowledge need to be emphasized in a consistent manner with valid program structures and procedures developed for this purpose. Fourth, students can be encouraged, by social constructionist research training (Gergen, 1985), to think about applications of knowledge that promote social welfare and to generate knowledge from their own
research that is situationally-relevant and problem-solving in process or outcome.

Cultivation of the public interest refers to responsible advocacy roles for professional psychology predicated upon use of research knowledge in consumer education and social commentary (Klonoff, 1983). Such advocacy would make it possible for social and behavioral science research findings to be more available to government (especially state government agencies), to schools, worksites, the military, and to services for family life and the aged (Batchelor, 1982). Research findings should also be applied in the design and use of technology, particularly audiovisual communication, for integration of health and mental health, and to increase the emphasis on behavioral research. As the profession sharpens the accuracy of self-perceptions and perceptions of consumer needs, it will be possible to improve service delivery, develop new services, and provide additional feedback for researchers (Anschuetz, 1979).

As public interest becomes an increasingly legitimate concern, a balance between the egocentrism of narrow and particularistic interests and the
sociocentrism of interest in the larger public can forstall insularity and use of expertise as a mask for privilege and power (Shah, 1979). This enlargement of the professional interest domain is difficult and Batchelor (1982) has warned psychologists that "developing new relevance ... will require a brutal examination of sacred cows in education, training, literature, credentialing, and professional practice of the discipline" (p. 765). Psychology in the 1980s is bound to what Lifton (1987) has referred to as "shared fate", the beginnings of a sense of species self, of being inextricably connected with all other persons on this planet, both individually and collectively.
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