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Dr. Kristopher Goodrich

Dr. Kimberly Jayne

A MULTIPLE CASE EXAMINIATION OF SEXUALITY
IN COUNSELOR EDUCATION:
PEDAGOGY, IDEOLOGY, AND DISCOURSE

BY

MEGAN J. SPECIALE

B.S., Psychology, Texas State University, 2008
M.S., Counseling, Texas A&M University-Corpus Christi, 2011

DISSERTATION

Submitted in Partial Fulfillment of the
Requirements for the Degree of
Doctor of Philosophy

Counselor Education

The University of New Mexico
Albuquerque, New Mexico

July 2015

DEDICATION

To my parents, Jo Ann and Mike Speciale, for your constant outpouring of love and support. Despite the distance, your arms carried me this last leg—I am forever grateful. Also, to my brother, Michael Speciale, for writing "Love, Michael and Megan" at the bottom of our folks' Christmas and birthday cards, even though we both know you've been pitching in a little extra. Thank you for your tireless humility and kindness, baby bro.

It is to you that I dedicate this and my life's work.

ACKNOWLEGMENTS

A MULTICASE EXAMINATION OF SEXUALITY IN COUNSELOR EDUCATION: PEDAGOGY, IDEOLOGY, AND DISCOURSE

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Megan J. Speciale

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Ph.D., Counselor Education, University of New Mexico, 2015

ABSTRACT

In this study, I explored the role and function of counselor educators' ideology in their sexuality counseling pedagogy, as demonstrated by teaching philosophy, curriculum, and teaching strategies. In line with my theoretical framework, queer feminist pedagogy, I employed qualitative multicase methodology with six counselor educators, bounded by the shared phenomena of teaching sexuality-focused counseling curricula. I performed critical discourse analysis on the dialogic and textual discourse generated from interviews and curricular document mining to identify ideologies embedded in educators' discourse. The analysis revealed the considerable influence of personal ideology on educators' sexuality counseling pedagogy, which constituted the following themes: (a) Value-Neutrality and "Out in the Classroom": The Contested Role of the Self; (b) Multiculturalism in Professional Counseling and Anti-Oppressive Ideologies; and (c) The Validity and Utility of Lived Experience in Sexuality Classrooms. From the research findings, I described the significant role of ideology in sexuality counseling pedagogy, discussed the relevant social, cultural, and political considerations of teaching sexuality counseling, and provided suggestions for future research.

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Chapter 1

Introduction to the Study

Sexuality is a ubiquitous phenomenon that transcends cultural constructions, developmental junctures, and sociopolitical spheres, which has profound implications for individual, family, and community health and wellness (Long, Burnett, & Thomas, 2006; Southern & Cade, 2011). Because of the inherent relevance of sexuality across the lifespan, there exists a need to train counselors and other helping professionals to discuss and treat sexuality-related concerns for diverse cultural groups and therapeutic settings (Bidell, 2014; Gray, House, & Eicken, 1996; Miller & Byers, 2010; Southern & Cade, 2011). Counselors working with children and teens may discuss gender and sexual/affectual identity development, gender role socialization, and safer sex practices, while clinical mental health and community counselors may see clients with issues related to sexual functioning, family planning, and survivors and perpetrators of sexual violence. In each unique counseling setting, the counselor will encounter the idiosyncratic nature of sexual experiencing—each client and counselor possessing a unique sexual history and belief system, influenced by sexuality in immeasurable ways (Aanstoos, 2012).

As a central and essential component of human experiencing, sexuality encompasses an expansive breadth of topics, including the genetic and anatomical bases of biological sex, the process of gender identity development and role socialization, sexual and affectual identity development, the experiences of pleasure, intimacy, and desire, safety and bodily integrity, reproduction and family planning, and more (Kleinplatz, 2012; World Health Organization, 2006). Sexuality is experienced

intrapsychically as thoughts, fantasies, self-pleasure, beliefs, and values; interpersonally in our sexual practices and behaviors, sexual dialogue and text, and in intimate, casual, and recreational sexual relationships; and culturally via media, education, law, and institutional policy (Kleinplatz, 2012; Long, Burnett, & Thomas, 2006). It is thereby imperative that counselors-in-training understand how sexuality transforms and evolves throughout the lifespan, influenced by a dialectic amalgam of social and individual dynamics, such as intersections of identity (i.e., race, ethnicity, gender, sexual/affectual orientation, age, ability status, spirituality, citizenship status, and more), power, and agency.

At the foundation of many contemporary sexuality counseling training models is the counselor's critical self-awareness of sexual beliefs, attitudes, and values and understanding of the ways in which ideological perspectives shape and impact the client and therapeutic relationship (Christensen, Norton, Salisch, & Gull, 1977; Fyfe, 1980; Humphrey, 2000; McGlasson et al., 2014). Values systems that condemn, pathologize, or invalidate certain sexual identities (i.e., lesbian, gay, bisexual, transgender, queer, intersex, or asexual individuals), perspectives, and behaviors have a significant impact on a counselor's ability to provide empowering, wellness-focused, and nonjudgmental sexuality counseling (Bidell, 2012; 2014). Thus, sexuality training that cultivates students' abilities to reflect on, critically evaluate, and modify harmful and discriminatory value systems is paramount in preparing competent, ethical, and multiculturally-responsive sexuality counseling services.

The Significance of Ideology in Sexuality Counseling and Education

A social justice-centered pedagogy of sexuality counseling undeniably requires an educative stance that is sex-affirming, which challenges the belief that sex is wrong, immoral, and unnatural (Myerson, Crawley, Anstey, Kessler, & Okopny, 2007). From a sex-affirming stance, counselors regard all consensual sexual activities and fantasies as fundamentally healthy and pleasurable, and support the client's access to non-coercive and safe sexual pleasure. For many counselors, the process of embracing a sex-affirming ideology of sexuality requires intentional recognition and deconstruction of internalized discriminatory beliefs (Bidell, 2014, McGeorge, Carlson, & Toomey, 2014). Thereby, counselors must reflect on their own sexual values and explore how they might impact the client and therapeutic process, which facilitated by a web of factors, including: foremost, willingness to challenge ideologies that promote discrimination and sexual oppression; experience in comprehensive sexuality education, exposure to therapeutic sexual conversation in clinical and supervisory work, and empathy development and perspective-taking exercises (Miller & Byers, 2008; 2010; Russell, 2012; Wieck Cupit, 2010).

Several researchers have demonstrated the significant impact of sexual values on the ability to comfortably and competently discuss, assess, and treat issues related to sexuality. In a study of the factors of sexuality counseling competence, Russell (2012) explored 159 counselors' sexuality beliefs, attitudes, and knowledge and discovered that counselors with sex-affirming beliefs were more likely to discuss sexuality with clients. Additionally, previous sexuality education, sexuality-focused supervision, and more liberal, non-restrictive beliefs of sexuality have been shown to be among the strongest predictors for counselor openness, willingness, and comfort in discussing sexuality-

related topics (Miller & Byers, 2008; 2010; Russell, 2012; Wieck Cupit, 2010). Research in related helping professional settings have detailed the significant role of practitioners' attitudes and values in delivering competent and ethical client care (Christensen, Norton, Salisch, & Gull, 1977; Ducharme & Gill, 1990; Ridley, 2006; Walker & Prince, 2010; Weerakoon & Steinborg, 1996; Wieck Cupit, 2010). This research provides evidence to support the significance of counselor value systems in shaping therapeutic behaviors, which ultimately influences an individual's ability to provide ethical, multiculturally competent client care.

Similarly, researchers have examined the relationship between counselors' political and religious conservatism and culturally discriminatory behaviors, such as sexism, racism, and heterosexism (Bidell, 2014; McGeorge, Carlson, & Toomey, 2014). In an exploration of the relationships between counselors' and counseling students' religiosity and measures of sexism, heterosexism, and multicultural competency, Balkin, Schlosser, and Levitt (2007) discovered that more rigid and authoritarian religious beliefs positively correlated with participants' heterosexist beliefs—specifically that "counselors who had rigid beliefs about their faith, who were more easily influenced by others regarding their faith, who questioned their religious beliefs less frequently, and who were less accepting of others outside their religion were more likely to demonstrate less tolerance toward gay men and lesbians" (p. 420). Similarly, in an meta-analysis of 61 research studies, Whitley (2009) explored the relationship between religiosity and attitudes of non-heterosexuality and concluded, "most forms of religiosity— fundamentalism, religious service attendance, orthodoxy, self-rated religiosity, and intrinsic orientation—are related in varying degrees to negative attitudes toward lesbians

and gay men" (p. 29). Henke, Carlson, and McGeorge (2009) discovered, in a study of over 700 couple and family counselors, that clinicians' with heterosexist value systems demonstrated lower levels of sexual orientation counseling competency. The grave implications of these findings are made evident when considering the direct impact of discriminatory value systems on counselors' abilities to provide ethical and competent counseling skills to LGBTQ+ individuals.

A large body of research attests to the influence of educators' attitudes, beliefs, and values on classroom interactions with students (Boysen, 2010; Miller, Miller, & Stull, 2007; Smith, Foley, & Chaney, 2008). Simply, educators' discriminatory beliefs often yield discriminatory behaviors, as shown in a study by Miller and colleagues (2007) that examined counselor educators' attitudes and behaviors concerning race, gender, sexual orientation, and class. Educators' discriminatory ideology may be overtly manifested in the classroom through the use of racist, sexist, and heterosexist language, culturally reductionistic and essentialist teaching practices, or oppressive interactions with students—however, ideology is often more subtly expressed through the processes of curriculum construction, such as assigning relevancy or insignificancy to certain topics, (de)emphasizing certain identities, and (in)validating certain knowledge sources (Chen-Hayes, 2001; García & Slesaransky-Poe, 2010). To this end, the examination of educator ideology and intentionality is critical in determining how ideological messages inform pedagogical practices, and thus central to the formation of quality sexuality counseling education.

Research Considerations

Students and teachers enter the classroom with unique experiences, cultural and family backgrounds, values, and biases, which generate a multilayered platform upon which sexuality education transpires (Schubert, 1986). Sexuality educators necessarily enact curricula that reflect or denounce certain cultural and political worldviews, influenced by established attitudes and beliefs regarding the nature of sexuality (Sears, 1992). The inherently political nature of sexuality presents a complex conundrum for those involved in sexuality counseling and education. What constitutes accurate sexuality information? How can we know what healthy sexuality looks like for diverse populations? What are the moral and ethical implications of the curriculum content? These questions are certainly entwined with educators' specific sexuality ideology; that is, the foundational beliefs and values regarding moral, ethical, and healthy sexuality.

Considering the significant role of personal value systems in the delivery of competent and ethical sexuality counseling, it is imperative that educators' understand the ways in which certain ideologies are infused into sexuality-focused pedagogy and curriculum. To date, however, no such research exists. While it is evident that educator positionality is a significant factor in these processes, it is less clear how sexuality educators enact pedagogies that reflect or denounce certain cultural and political worldviews (i.e., feminism, heterosexism, conservatism, etc.), which are necessarily influenced by established attitudes and beliefs regarding the nature of sexuality. As such, I attempt to address this prominent lacuna by investigating the ways in which personal and political ideologies are infused into pedagogy, namely via teaching philosophy, curriculum, and teaching strategies.

Thus, this multicase study addressed the following research question: What is the role and function of counselor educators' ideologies in sexuality counseling pedagogy? The following questions were explored to facilitate a thorough understanding of the central research phenomenon: 1) How is ideology infused into verbal and textual discourse of teaching philosophy? 2) How is ideology infused into verbal and textual discourse of curricular content? 3) How is ideology infused into verbal and textual discourse of teaching practices? The primary goal of this research is to further the understanding of culturally-responsive, ethical, and comprehensive sexuality counseling education.

Key Terminology

Discourse describes written, spoken, and other communicative texts that are created, embedded, and interpreted in a specific sociohistorical context. Discourse is constituted of three essential components: 1) description (i.e., text) 2) communication, and 3) interaction (van Dijk, 2011).

Heteronormativity describes the "overarching system for organizing and regulating sexuality, whereby certain ways of acting, thinking and feeling about sex are privileged over others," which reinforces the complementarity of biological sex, gender identity, gender expression, and sexual/affectual orientation as naturalized and seemingly self-evident (Cameron & Kulick, 2006, p. 9).

Ideology is defined as socially shared belief systems, or social representations, that are gradually acquired and relatively stable across time, and define the identity of a specific group (van Dijk, 2006).

LGBTQ+ is used as an acronym to include the identities of lesbian, gay, bisexual, transgender, transsexual, gender nonconforming, queer, questioning, pansexual, fluid, asexual, and intersex individuals. The list is not exhaustive, as indicated with the marker, (+). *Queer* will be used as a signifier that not only represents LGBTQ+ identities, but also functions as a marker that denotes nonconformity to binary-driven structures of sexuality, gender identity, and/or politics. *Queer* also describes "those gestures or analytical models which dramatise incoherencies in the allegedly stable relations between chromosomal sex, gender and sexual desire" (Jagose, 1996, p.1).

Pedagogy is defined as the philosophy and practice of teaching, which is demonstrated in this study by: 1) *teaching philosophy*, or the educators' understanding of the purpose and function of education and the roles of student/educator, 2) *curriculum*, or the course goals, teaching objectives, and information sources, and 3) *teaching strategies, or* the educators' teaching methods, tools, assignments, and evaluation practices.

Sexuality is defined as an integral component of overall health and wellness throughout the human lifespan, which encompasses biological/morphological sex, gender identity and socialization, sexual/affectual identity, eroticism, pleasure, intimacy, sexual safety, and reproduction. "Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviors, practices, roles, relationships, and so on. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, legal, historical, religious, and spiritual factors" (World Health Organization, 2006, p. 5).

Sexuality counseling describes the therapeutic process of "sex education, values clarification, exploration of sexual attitudes and beliefs, and exploration of self-image, sexual identity, gender role development, and relationship issues" (Long, Burnett, & Thomas, 2006, p. 2).

Researcher Positionality

Openness and transparency are values deeply emphasized in qualitative research traditions (Bamberger & Schön, 1991; Constas, 1992; Creswell, 2013; Duffy & Chenail, 2008; Morrow, 2005). "All writing is 'positioned' and within a stance. All researchers shape the writing that emerges, and qualitative researchers need to accept this interpretation and be open about it in their writing" (Creswell, 2013, p. 215). As my philosophical anchors construct the window through which I view and understand the world, it is essential to engage in a candid discussion regarding my positionality in the endeavor to uphold these values. My identity as a queer, White, generally middle-class, able-bodied, cisgender woman has, indeed, shaped my sense of ethicality, or justness, framing as it does my values, perceptions, and aspirations as a sexuality researcher and counselor.

As is the case with many qualitative research endeavors, much of the significance of this work is rooted in my own personal and professional experiences with sexuality, gender, and education. At the time of conducting this study, I was rounding my fourth year of employment at my university's counseling center, a community-focused counseling training clinic for master's and doctoral level counselors. During that time, I had also worked as a teaching and research assistant in the College of Education, a counselor and supervisor at the university LGBTQ resource center, and project assistant

and consultant for a campus-wide suicide prevention and awareness campaign targeted for LGBTQ and indigenous students. Many of my campus engagements have had some explicitly queer focus, and I have sought to disclose my identity as a member and advocate of the LGBTQ community in those that have been less so.

In early brainstorming sessions, I remember being asked by a faculty mentor to describe the significance of this research. I began to answer by naming some of the arguments outlined in previous sections, when he promptly interjected and challenged me to instead describe my personal investment in the topic. Initially stunned, I stumbled to find the words for a response, recognizing instantly that the answer to his question was not just an iteration of some canonical statement, but embedded in a constellation of lived experience. Flashing briefly to a memory of ninth-grade sex education—the abstinence-only curriculum that demonized my femininity, my sexuality, and my queerness—I diverted my eyes quickly as my face flushed hot with unanticipated vulnerability. "Mm-hmm," I thought to myself, "I do have personal investment in this topic."

I have since engaged in several opportunities to better understand the answer to my mentor's question. Drawing from personal conversations, journaling, and co-constructed autoethnographic writing (Gess, Speedlin, & Speciale, 2015), I have sifted through my experiences in an attempt to locate my own sexual ideology. From these reflections, I have recognized my personal understanding of sexuality is founded in the belief that every person have the basic human right to access accurate sexuality knowledge, resources, and skills to support healthy, consensual, pleasurable, and empowering sexuality. I believe that culturally-responsive counseling is sex-affirming and must approach sexuality as: (a) a central aspect of human experience throughout the

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lifespan, (b) which encompasses gender identities and roles, sexual/affectual orientation, eroticism, pleasure, intimacy, and reproduction, and (c) is influenced by the interaction of biopsychosocial, economic, political, cultural, legal, and spiritual factors. As a researcher, teacher, and counselor, I aimed to shed light on the ways in which dominant ideologies such as heteronormativity, patriarchy, and white supremacy shape and define individual and societal conceptions of what comprises moral, healthy, and appropriate sexuality, while supporting others to reflect on the ways in which their own value systems may oppress, silence, emancipate, and empower individuals from diverse cultural locations. I have adopted these core values in my own identity development as a counselor, educator, feminist, and queer activist.

Chapter 2

Literature Review

As an identity rooted in wellness, development, and preventive care, the counseling profession has an exceptional foundation for treating and advocating for issues of sexuality and sexual health (Dollarhide & Oliver, 2014; Southern & Cade, 2011). Counselors are distinguished in the mental health community by celebrating the subjectivity of human meaning-making, while also recognizing that humans are inextricably situated within and shaped by complex social relationships (Hansen, 2012; Hansen, Speciale, & Lemberger, 2014). Counselors seek to understand clients from a holistic perspective—the *gestalt* of human experiencing—and to facilitate clients' development of personal empowerment as agentic social actors in their lives and within their community (Dollarhide & Oliver, 2014). Given the humanistic-oriented epistemology of counseling, sexuality is thereby conceptualized as nuanced and ever-mutable, negotiated in perpetuity by inter- and intra-personal factors (Tiefer, 2006). Rather than pathologize or medicalize the diversity of sexual expression, counselors must celebrate the multiplicity of individual sexuality as an integral factor of a person's overall individual and relational wellness.

Authors of the most recent American Counseling Association (ACA, 2014) Code of Ethics stated, "counselors are expected to advocate to promote changes at the individual, group, institutional, and societal levels that improve the quality of life for individuals and groups and remove potential barriers to the provision or access of appropriate services being offered" (p. 8). Thus, as a foundational tenet of the counseling profession, social justice and advocacy goals are likewise at the heart of sexuality

counseling. From this perspective, counselors are urged to develop the essential knowledge needed to promote sexual health and wellbeing with clients, colleagues, and for oneself. With regards to client sexuality, counselors must thereby engage not only in client-level advocacy, but also on macrolevel reform, which requires an historical and contemporary understanding of sexual politics, i.e., issues related to disparities of sexual and reproductive health care and family planning options, sex education for children and teens, marriage equality, and sexual violence. Tiefer (2006) commented that the "inescapable contextualisation of sexual life in the midst of rapidly changing social values is the situation at the core of my conviction that we need to adopt a humanistic perspective on sexuality that includes a full understanding of the social in both training and practice" (p. 369).

Hence, in order to adequately conceptualize the topic of sexuality counseling pedagogy, the following literature review will overview prominent physiological, psychological, and sociocultural ideologies of sexuality and highlight the various ways certain identities—women, people of color, impoverished communities, intellectually/developmentally disabled individuals, and individuals of alternative sexual identities [i.e., LGBTQ populations, polyamorous, BDSM (bondage, discipline, sadism, masochism) and kink communities] and the myriad intersections of these identities—are and have been oppressed by systems of discrimination and marginalization, often resulting in physical and mental healthcare disparities, increased prevalence of rape and sexual abuse, and decreased access to sexual and reproductive healthcare services (World Health Organization, 2011). From this perspective, I provide an analysis of the current

models of sexuality education in the counseling profession and discuss the various factors

involved with queer feminist sexuality counseling pedagogy.

Sexuality and Mental Health: An Historical Overview

Conceptualizations of sexuality and sexual health in the mental health profession

have transformed and evolved to include a myriad of personal subjectivities of the nature

of sexuality, which are often reflective of the religious, scientific, and political zeitgeist

of society (Groneman, 1994; Southern & Cade, 2011). The teaching and practice of

sexuality counseling are informed by certain ideological perspectives, which often exist

as an extension of the norms and mores within which counselors and counselor educators

exist. Subsequently, a counseling pedagogy of sexuality is deeply rooted in this

paradigmatic context, and may be examined through historical/sociocultural analysis of

the ideological foundations of the pedagogy.

Historically, individual sexuality has been positioned within the biological-

medical sphere, as found in Krafft-Ebbing's seminal *Psychopathia Sexualis* (1886).

Serving as the premier medico-legal manuscript for sexual pathology for several decades,

the volume positioned non-normative sexual practice, e.g., sado/masochism and

homosexuality, within a context of dysfunction, disease, and abnormalities. Krafft-

Ebbing's (1886) perspective embodied both the religious and patriarchal doctrine of the

time, as he denounced all non-procreative sexual desire (e.g., homosexuality,

masturbation) as biological perversion, and omitted all mention of female sadism or

fetishism due to the presumed passivity of women's sexuality (Groneman, 1994). During

this era, pathological sexual diagnoses were disproportionately assigned to women,

people of color, LGBTQ populations, sex workers, and working-class and poor

individuals (Kaschak & Tiefer, 2001). Indeed, most displays of women's sexuality, such as sexual fantasy, sex outside of marriage, sex with other women, sexual libidos higher than their spouse, and masturbation, could be diagnosed as nymphomania, although diagnosis was often dependent on the beliefs of diagnosing doctor (Groneman, 1994).

Opposing prominent biological theories of the time, Freud (1905) offered a psychological evaluation of sexuality in *Three Essays on the Theory of Sexuality*, stating that sexual function and desire were rooted primarily in the psyche, and any aberrations to "normal" sexuality were indicative of unresolved conflict in psychosexual development. Many of Freud's theories of sexuality inherently reified misogynist notions of female sexual passivity. For instance Freud posited that sexual maturity in women was demonstrated through vaginal orgasm achieved through heterosexual vaginal intercourse, while orgasm through clitoral stimulation was indicative of unresolved psychosexual conflict, a characteristic of women's "frigidity" (Koedt, 1968; Groneman, 1994). Again, assessment and treatment of sexual issues were reflective of "the assumptions of woman as an inferior appendage to man, and her consequent social and psychological role" (Koedt, 1968, p. 243).

Kinsey and colleagues (Kinsey, Pomeroy, & Martin, 1948; Kinsey, Pomeroy, Martin, & Gebhard, 1953) and Masters and Johnson (1966; 1970) were among the first researchers to empirically study sexual phenomena from physiological, psychological, and behavioral contexts. Kinsey and colleagues (Kinsey, et al. 1948; Kinsey, et al. 1953) exposed the incredible variance of human sexuality through an exploration of day-to-day sexual practices, which challenged societal beliefs on "normal" sexuality. Shortly after Kinsey and colleagues' publication, Masters and Johnson (1966; 1970) studied the

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physiological response to intercourse and masturbation in males, females, and couples. The authors' work in understanding and treating sexual issues in individuals and couples helped establish the field of sex therapy.

For the following 20 years, issues related to sex were primarily treated as medical disorders, and prominent sex therapy models (cf. Kaplan, 1974; 1979) utilized highly directive behavioral interventions directed toward the alleviation of immediate symptoms. Interventions included the use of *sensate focus*, a systematic desensitization technique designed to diminish performance anxiety, stop-start methods to help patients with premature ejaculation, and directed masturbation for anorgasmia (i.e., inability or difficulty in achieving orgasm). A common treatment approach for dyspareunia, a diagnosis primarily assigned to women who experience painful, was vaginal dilation, which involved the insertion of a speculum into the woman's vagina to initiate relaxation of contracted vaginal muscles (Althof, 2010).

Critiques of these early conceptualizations of sexuality were numerous. Feminist researchers and practitioners challenged the reductionistic medical-model approach, and criticized it as encouraging a disease-oriented, overly diagnostic, and patriarchal understanding of sexuality (Kleinplatz, 2012; Southern & Cade, 2011). Feminist scholars Kaschak and Tiefer (2001) challenged the validity of traditional sex research for women and other historically marginalized populations, critiquing the predominately middle-aged, White male researchers whose primary research methodologies were steeped in essentialism and hegemony. Traditional models of sex therapy positioned genital performance (e.g., erection, vaginal lubrication, orgasm) as a marker of healthy or "successful" sexual functioning and privileged vaginal intercourse over other sexual

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practices, which reified compulsory heterosexuality and marginalized other, non-coital forms of sexual pleasure. Sociopolitical context, such as gender/power differences and cultural subjectivity, were often omitted from etiological and diagnostic discussions, resulting in a normative, ethnocentric stance on gender-role behavior (Tiefer, 2010).

Indeed, much of the ideological debate in the sex therapy/counseling field has centered on the diagnosing of dysfunctional sexual functioning. The authors of *A New View of Women's Sexual Problems*, Kaschak and Tiefer (2001), introduced the term sexual issues, defined as the "discontent or dissatisfaction with any emotional, physical, or relational aspect of sexual experience" (pp. 228–229). The authors intentionally avoided the traditional medicalized nomenclature found, at the time, in the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV-TR; American Psychiatric Association, 2000), such as "dysfunction", "disorder", and "disease", in order to challenge the stigmatization of sexuality and encourage a more normalized perspective of sexual issues (Kleinplatz, 2012). The New View Campaign discussed etiology through an examination of the following areas: a) sociocultural, political, or economic factors; b) partner and relationship factors; c) psychological factors; and d) medical factors. Mental health professionals were urged to develop a more holistic approach to client sexual health by decentering sexual concerns from a predominately biological understanding through the consideration of sociocultural factors (Kaschak & Tiefer, 2001).

Identifying the Need for Sexuality Counselors

The counseling professional identity is distinguished from other mental healthcare disciplines (i.e., social work, psychology, psychiatry) by approaching personal and community health and wellness from a holistic—and thus non-reductionistic—

perspective that emphasizes human potential, personal agency, and the acknowledgment and celebration of multiple, self-created understandings of the world (Dollarhide & Oliver, 2014; Hansen, Speciale, Lemberger, 2014). In a review of evolution of sexuality in the mental health profession, Southern & Cade (2011) stated:

> The contemporary sexual health movement promises to advance integrative approaches to helping couples with sexual satisfaction and optimal sexual functioning. The convergence of sociocultural factors suggests that the time is right for a sexuality counseling specialization within professional counseling.

As such, counselors are urged to view sexuality and sexual health as essential components of overall individual wellness, uniquely situated within the individual's socio-politico-cultural surroundings (Myers, Sweeney, & Witmer, 2000; Southern & Cade, 2011; World Health Organization, 2011).

While sexuality counseling has historically been regarded as a specialized field requiring highly technical training (Southern & Cade, 2011), the universality of sexual concerns throughout the lifespan demonstrates the need for sexuality education for all mental health practitioners. Given the diverse and multifaceted ways in which sexuality is experienced throughout the lifespan, sexual health is systemically interrelated with a variety of social, developmental, and historical factors (Long, Burnett, & Thomas, 2007). Members of the Pan American Health Organization and World Health Organization (PAHO/WHO, 2000) linked sexual health with holistic individual wellness, citing the intersectionality of sexual health and bodily integrity, sexual safety, eroticism (e.g. sexual pleasure), gender, sexual orientation, emotional attachment, and reproduction.

Although there is some variability in the research regarding the exact prevalence of sexuality-related concerns in non-clinical populations, researchers have estimated that 50% of couples and 50% of individuals experience sexuality-related concerns throughout the lifespan (Masters & Johnson, 1970). In a more recent examination, Heiman (2002) reported similar findings, estimating that 10 to 52% of men and 25 to 63% of women experience problematic sexual issues during their lives. Additionally, 43% of women and 31% of men in a non-clinical sample of U.S. adults (n = 1749 women and 1410 men) reported experiencing sexual dysfunction in the past 12 months (Laumann, Paik, & Rosen, 1999). It is likely that these numbers represent a low estimate, as the highly stigmatized nature of sexuality discussion within many Western communities may serve as a barrier for individuals and couples wishing to discuss and seek treatment for sexual concerns.

Prevalence rates for sexual concerns appear to be much higher in mental and physical health settings. Primary health care estimates are that between 40 and 68% women and 22 to 75% of men express sexual concerns (Mercer, et al., 2003). Despite the clear need for trained sexuality counselors, several authors have suggested that counseling graduate programs do not adequately train and prepare counselors to work with sexuality concerns and compared to other healthcare professionals, counselors demonstrate less clinical knowledge about sexuality topics and are generally less willing to discuss them with clients (Miller & Byers, 2010; Reissing & Di Giulio, 2010; Russell, 2012).

Although researchers have advocated for the increased education of sexuality topics in counseling graduate programs for almost 35 years (Gray, House, & Eicken,

1996; Harris & Hays, 2008; Humphrey, 2000; Southern & Cade, 2011), several authors have suggested that counseling graduate programs do not adequately train and prepare counselors to work with sexuality concerns (Miller & Byers, 2010; Reissing & Di Giulio, 2010; Russell, 2010). While the most recent standards by the Council for the Accreditation of Counseling and Related Educational Programs (CACREP, 2009) recommended that students in marriage, couple, and family counselor training programs understand "human sexuality (e.g., gender, sexual functioning, sexual orientation) and its impact on family and couple functioning," the vast majority of practicing counselors and related helping professionals are afforded few opportunities for postsecondary sexuality education and even fewer opportunities for sexuality training with specific focus on clinical therapeutic considerations (Miller & Byers, 2010; Reissing & DiGuilio, 2010; Sansone & Wiederman, 1999). For instance, master's and doctoral students non-couple and family counseling tracks (e.g., counselor education, clinical mental health, school, addiction, career, student affairs and college counseling) may not be required to complete sexuality training. Subsequently, the vast majority of counseling graduate programs do not require a specific course on sexuality and oftentimes sexuality topics are briefly covered during broader courses, such as couples counseling, and the depth and breadth of training experiences vary widely from counselor to counselor (Miller & Byers, 2008; Riessing & Di Giulio, 2010; Sansone & Wiederman, 2000). This paucity has dire implications for practicing counselors, demonstrated by Donovan (2011), who reported that 60% of the 90 mental health professionals surveyed perceived their lack of training to be the most significant barrier in discussing sexual issues with clients. In a survey of sexual abuse training in CACREP-accredited counseling programs, Kitzrow (2002) found

that, in 68 programs, 3 required students to complete a course in human sexuality and 12 offered human sexuality (or a related sexuality-focused course) as an elective. Because CACREP standards do not require courses, but rather learning outcomes, little is known regarding the depth and scope of the sexuality content of each program. The inconsistency of sexuality counseling preparation among accredited (CACREP or otherwise) and non-accredited programs contributes to the general lack of empirical research regarding pedagogical best practice of sexuality counseling.

Gray, Cummins, Johnson, and Mason (1989) surveyed 270 counselor educators to assess available opportunities for sexuality preparation and discovered that only 19% of respondents required students to complete a class in human sexuality. Of those programs that offered a sexuality-focused course as an elective, 40% of such courses were offered outside of the counseling department (i.e., psychology, social work, or health programs). Studies from related mental health fields also corroborate the trend of meager sexuality preparation for helping professionals. Sansone and Weiderman (1999) conducted a survey of 323 clinical and counseling psychology training directors to explore the sexuality training opportunities for psychology graduate students. The authors found that roughly 40% of all graduate programs did not offer any training specific to sexual wellness, sexual functioning, or gender identity disorder (updated as gender dysphoria; DSM-5; American Psychiatric Association, 2013). In study conducted by Miller and Byers (2010), the authors observed that over 60% of the clinical psychology students surveyed (n = 162) had not taken a graduate course related to sexuality and reported few opportunities for observational learning and sexuality-specific supervision throughout graduate education. Similarly, Reissing and Di Giulio (2010) surveyed 188 practicing

psychologists and discovered that 54% of respondents reported no prior graduate or postgraduate sexuality training and 52% had not received training in undergraduate or workshop settings. Though the research reflects a general deficiency in sexuality counseling preparation for practicing counselors and related mental health professionals, there is some literature to support effective approaches to sexuality counseling education.

Current Approaches to Sexuality Counseling Education

Given the significance of sexuality throughout the human lifespan, it is imperative that counselor educators enact a comprehensive approach to human sexuality, which requires a firm understanding of the various facets of individual sexuality, as well as an awareness of issues regarding sexual functioning and the systemic relations that exist between sexuality and the individual's socio-politico-cultural milieu (Tiefer, 2006). Unfortunately, research on the characteristics of quality sexuality counseling education trended around the late 1970s and has plummeted substantially since the mid-1990s. As much has changed in the mental health profession and in society within the past 10 years (or even 5 years), there is much need for an updated review of best practices in sexuality counseling training.

The existing sexuality counselor education research has emphasized the importance of sexuality knowledge, therapeutic competency, and self-awareness of personal value systems (Fyfe, 1980; Gray, Cummins, Johnson, & Mason, 1989; Gray, House, & Eicken, 1996; Kilpatrick, 1980). In a quantitative analysis of 160 mental health practitioners, Kilpatrick (1980) reported that respondents perceived factual information about reproductive concerns, human anatomy and physiology, and sexually transmitted infections as highly important in sexuality counseling education. Respondents considered

topics of homosexuality, sex-role equality, and diverse sexual practices as moderately important. Fyfe (1980), drawing from prior teaching experiences, proposed a 5-part conceptual framework for approaching sexuality in counseling. Fyfe's (1980) model outlined: 1) an emphasis on sexual self-awareness and reflective value clarification, 2) examination of sexual value systems, 3) addressing sexuality in the counseling room, 4) understanding sexual dysfunction and treatment strategies, and 5) encouraging sexual enhancement. Also drawing upon personal teaching experiences, Humphrey (2000) outlined a 15-week semester sexuality in counseling course, focusing on such topics as: human anatomy and physiology, sex throughout the lifespan, themes of sexuality counseling, sexual function and dysfunction, sex and control/power, gender and sexuality, sexual orientation, and sexually transmitted infection.

Though now considerably outdated, in a review of the sexuality education literature, Weerakoon and Stiernborg (1996) offered some insight into the goals of sexuality training for helping professionals: 1) to encourage student knowledge and competency of sexuality issues and 2) to facilitate a learning environment that espouses student reflexivity and self-awareness. Kilpatrick's (1980) findings and the conceptual articles from Fyfe (1980) and Humphrey (2000) mirrored these findings, which emphasized increasing students' knowledge human anatomy and physiology, reproductive issues, and sexual dysfunction and treatment strategies. However the most prominent distinction may be found in Fyfe's (1980) emphasis on understanding both one's own moral conceptualizations of sexuality and societally imposed values of sexuality. Utilizing the work of Pietrofessa and Pietrofessa (1976), Fyfe (1980) described that, "counselors/students are encouraged, therefore, to explore their sexuality through a

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series of value clarification exercises… Through value clarification students learn to tolerate attitudinal differences and to re-examine their own sexual attitudes" (p.148). By encouraging self-examination within a group dynamic, students are able to explore the sexual attitudes of themselves and their peers, contributing to the notion that understandings of sexuality are diverse in nature.

More recently, in a collaborative reflection of a counseling sexuality counseling course, McGlasson et al. (2014) discussed the pedagogical and humanistic-phenomenological issues apropos sexuality training, with the students' (co-authors) reflections discretely woven throughout the instructor's (primary author) considerations of the course. In a seminar-style class format, course requirements were grounded in class preparation (via outside readings and journal reflections) and class participation in experiential role-play activities and co-constructed reflective dialogue. The instructor also discussed the importance of attending to teacher-student power dynamics "to reduce this imbalance of power and hopefully model for the counselors in training, the importance of diligently maintaining an awareness of such issues" (p. 248). The authors detailed the importance of creating a safe learning environment to facilitate self-awareness by emphasizing flexibility, open communication, and tolerance between students and the instructor. By increasing self-awareness of sexual values, the authors were "taking an active and intentional step in creating a professional identity that seeks to limit the imposition of their personal values and opinions on their clients" (p. 249). The authors reviewed the numerous factors involved in culturally sensitive and growth-oriented sexuality counseling curricula and suggested that the educator's dedication to social-

justice oriented teaching practices facilitated the students' development of social-justice oriented understanding of sexuality.

The research detailing sexuality counseling pedagogy spans almost 30 years and one common factor is educator positionality as a factor of sexuality education—as some topics were emphasized in some models, omitted from others, and both contained differing sexuality nomenclature. For instance, Humphrey (2000) provided this description for two classes dedicated to sexual functioning:

Assigned readings from the Hyde and DeLamater (1997) text provide information about normal sexual functioning and common sexual dysfunctions. Lecture about sexual dysfunctions and their treatment uses a Diagnostic and Statistical Manual– Fourth Edition (DSM-IV; American Psychiatric Association, 2000) framework. Students practice diagnosing sexual dysfunctions via case vignettes in small groups. (p. 306)

Humphrey's (2000) explanation reflected the traditional bio-behavioral ideology of sex therapy and diagnosing, as evidenced by the author's language of "normal sexual functioning" and "diagnosing sexual dysfunction," which suggested a medicalized approach to sexuality counseling. Although it is unknown what sexual beliefs and attitudes inform the authors' course development, it is clear that ideology is indeed infused into course descriptions and assignments.

Values Clarification and Nonjudgment: An Ethical Imperative

In order to provide multiculturally responsive services that encourage client growth and wellness, counselors are charged to become "aware of—and avoid imposing—their own values, attitudes, beliefs, and behaviors" onto clients during the

therapeutic process (ACA, 2014, p. 5). Additionally, counselors must "respect the diversity of clients, trainees, and research participants and seek training in areas in which they are at risk of imposing their values onto clients, especially when the counselor's values are inconsistent with the client's goals or are discriminatory in nature" (ACA, 2014, p.5). There is a large body of research that supports the significant role of practitioners' attitudes and values toward sexuality in delivering competent and ethical client care, specifically when value conflicts occur within the professional relationship (Christensen, Norton, Salisch, & Gull, 1977; Ducharme & Gill, 1990; Ridley, 2006; Walker & Prince, 2010; Weerakoon & Steinborg, 1996; Wieck Cupit, 2010).

Currently, the issue of values conflicts in professional counseling and training settings has generated much attention in national media and field-wide arenas, resultant of recent court cases (i.e., *Keeton v. Anderson-Wiley,* 2010*; Ward v. Wilbanks,* 2009) that arose due to counselors and counselors-in-training objecting to provide counseling services to LGBTQ+ individuals and engage in continued training and professional development regarding competency in LGBTQ-affirming counseling. A recent special issue in the *Journal of Counseling & Development* centered on the counseling profession's understanding of the dilemmas (and potential resolutions) that can occur when there is a conflict between a counselor's personal values and the values of the profession's values as articulated by the ACA Code of Ethics (Francis & Dugger, 2014). In the introduction to the special issue, editors Francis and Dugger (2014) articulated a firm stance in support of the (then-current) 2005 ACA ethical code, specifically as it pertained to the counselor's ethical obligation to strive toward cultural competence, avoid discriminatory behaviors, and avoid imposing values or bias onto clients.

Because sexuality topics are often shrouded in judgments, insecurity, and confusion, the emphasis on self-reflective practices is intensified for sexuality counselors and educators. Indeed, it is well documented within literature that counselors' beliefs and attitudes regarding sexuality are among the strongest predictors of sexuality competence, which may interfere with the counselors' ability to ethically engage in clinical discussions pertaining to sexual issues (Wieck Cupit, 2010; Long, Burnett, & Thomas, 2006; Weerakoon & Steirnborg, 1996). The primary objectives of sexuality education in the health professions "appear to be based on the assumption that attitudes and values regarding personal sexuality and the patient's sexuality are likely to affect every patient encounter" (Weerakoon and Stiernborg, 1996, p.185). In recent years, there has been increased attention to the role of personal value systems in multicultural counseling competency and have indicated the importance of LGBTQ-affirming curriculum (Whitman & Bidell, 2014; Herlihy, Hermann, & Greden, 2014). Ducharme and Gill (1990) indicated that personal values commonly interfere with clinicians' ability to address clients' sexuality concerns—specifically clinicians' discomfort in discussing sexual topics, inhibiting assumptions about clients' level of sexual functioning, disapproval of clients' sexual behaviors, and morally restrictive beliefs about sexuality. Furthermore, several researchers have cited a relationship between counselors' morally restrictive values and unwillingness to discuss sexual issues with clients (Fisher, Grenier, Watters, Larmont, Cohen, & Askwith, 1988; Harris & Hays, 2008; Reynolds & Magnan, 2005; Wieck Cupit, 2010).

Multicultural Education as a Pedagogical Foundation of Sexuality Counseling

While the pedagogical recommendations for sexuality are limited, scholarship in the fields of multicultural (Arredondo et al., 1996; D'Andrea & Daniels, 1991; Sue, Arredondo, & McDavis, 1992) and LGBT-affirming (Bidell, 2005; 2014; Carroll & Gilroy, 2002) counselor education offer promising insight into the competent and ethical training of sexuality counseling professionals. Scholars in the field of multicultural counseling and therapy have articulated a tripartite approach to cultural training and competence, which focuses on: (a) self-awareness of one's cultural values and biases and the impact of personal value systems on the client and therapeutic process, (b) knowledge of cultural issues (e.g., oppression, racism, discrimination, and stereotyping) and how these features affect the client and therapeutic process, and (c) skill development via one's sustained engagement with multicultural education, consultation, and training (Arredondo et al., 1996; Sue, Arredondo, & McDavis, 1992). Similarly, Bidell (2005) adapted the tripartite approach for use with sexual orientation competence and training, expanding the subsections of knowledge, skill, and awareness to include specific items related to lesbian, gay, and bisexual sexualities. Multicultural counseling pedagogy emphasizes the notion that both client/counselor and student/teacher are members of individual, family, social, and cultural contexts and "like fish in water, we, including counselors, are often unaware of the surround that envelops us" (Marbley, Steele, & McAuliffe, 2011, p. 165). Thus, cultural awareness challenges not only the hegemonic workings of dominant groups, but also the suppositions of seemingly benevolent social justice advocates, theories, and programming. An anti-oppressive pedagogy of sexuality

would similarly integrate the reflexive capacity as tool to remind class participants that people do not and cannot live free from the milieu that shape and influence them.

Summary

Within the mental health profession, there has been considerable debate regarding what comprises healthy, appropriate, and moral sexuality (Groneman, 1994; Kaschak & Tiefer, 2001). Spawning from feminist critiques in the 1990s and early 2000s, contemporary sexuality counseling models have necessarily evolved to incorporate such criticism (Southern & Cade, 2011). As sexuality counseling has, until recently, been regarded as a specialized field within the mental health professions, there is currently a dearth of research supporting best practice in sexuality counseling training and preparation. Although there are few recommendations available that articulate a multiculturally-responsive pedagogy of sexuality, research in the field of multicultural counseling education may offer promising insight (Arredondo et al., 1996).

Theoretical Framework

I utilized the works of hooks (1994), Jagose (1996), and Kumashiro (2002) to form a queer feminist theoretical framework that guided the development, implementation, and analysis of the research study. From this framework, sexuality counseling pedagogy is constituted by: (a) the development of curricula that explore issues pertaining to diverse identities (i.e., race, gender, sexual/affectual orientation, age, socioeconomic status, ability, citizenship, spirituality) and their myriad intersections, (b) dedication to anti-oppressive, reflexive teaching practices, (c) examination and destabilization of traditional classroom power hierarchies between students and teachers, (d) recognition and validation of experiential, indigenous, intuitive, and relational ways

of knowing, (e) deconstruction of the ways in which identity, knowledge, and morality are shaped by social, cultural, political, and historical contexts and exist within systems of power, privilege, and domination, and (f) utilization of education as a means to support community engagement and positive social reform. Additionally, sexuality pedagogy must: (a) conceptualize identity categories (such as sex, gender, and sexuality) as socially constructed, flexible, nuanced, and mutable, and thus, trouble assumptions that sex, gender, and sexuality are innate, continuous, and fixed, (b) dismantle binary-driven thinking and language, i.e., gay/straight, male/female, by emphasizing the fluidity of identity, i.e., the shades of gray, and (c) explore the non-normative relationships between sex, gender, and sexuality, i.e., how sexuality is gendered, how gender is sexed. These assumptions comprised the theoretical platform upon which methodological procedures were conducted.

Chapter 3

Methodology

The purpose of this multiple case study was to explore the role of ideology in sexuality counseling pedagogy. The case analyses addressed the primary research question: What is the role and function of counselor educators' ideologies in sexuality counseling pedagogy? The following questions were explored to facilitate a thorough understanding of the central research phenomenon: 1) How is ideology infused into verbal and textual discourse of teaching philosophy? 2) How is ideology infused into verbal and textual discourse of curricular content? 3) How is ideology infused into verbal and textual discourse of teaching practices? The following chapter will outline the philosophical and epistemological assumptions of the methodology of the study, define and provide rationale for the utilization of critical discourse analysis, and outline the specific procedures employed in the undertaking of the current research. The chapter concludes with a discussion regarding the limitations and delimitations of this study and the methods implemented to facilitate trustworthiness and credibility.

Qualitative Research

There are several characteristics indicative of qualitative research, including: (a) strong focus on meaning and understanding, (b) the researcher is the primary instrument for data collection and analysis, (c) research inductively contributes to theoretical understanding, (d) research is contextual and richly descriptive (Creswell, 2013; Merriam, 2009). As the researcher is intimately involved with data collection and analysis, qualitative research is necessarily ideological in nature. In fact, Creswell (2013) emphasized that qualitative researchers admit the value-laden nature of information

gathered from the field by acknowledging the positionality of the actors, i.e., sociocultural background, values, and assumptions. Qualitative research is thereby dialectic, in that knowledge is co-created through the shared experiences of the researcher and participant, and dialogic, through the discursive nature by which co-constructed meaning is generated.

Qualitative research methodology is often implemented as a tool to highlight the holistic, nuanced, and contextual nature of knowledge—to acknowledge and celebrate the presence of multiple realities, or socially constructed individual truths, rather than to discover the existence of a singular and objective "Truth" (Creswell, 2013; Denzin & Lincoln, 2011). The purpose of the current study center was to gain insight on the role of ideology in the pedagogical endeavor; a process that is fundamentally rooted in issues related to power, authority, and truth claims. Thus, the qualitative paradigm is expressly suited to pedagogical research due to the emphasis on researcher/participant ideology, existing power structures, and the presence of unchallenged, normative truth claims, both with the researcher and participants (Carspecken, 1996).

Multicase Study Methodology

I utilized qualitative multicase study methodology in order to gain increased insight into the ideological foundation of sexuality counseling education. Case study research is characterized by a multilayered, contextual examination of the phenomenon within a bounded system (Miles & Huberman, 1994; Stake, 2013; Yin, 2014). The bounded system indicates particularism, in that the object of study is specific and delimited—in this study, the case, or research phenomenon, is sexuality pedagogy, bounded by the condition of counselor education (Merriam, 2009). Case study research

was an appropriate tool of inquiry for the current study, as the approach "investigates a contemporary phenomenon ('the case') in depth and within its real-world context, especially when the boundaries between the phenomenon and context may not be clearly evident" (Yin, 2014, p. 16).

Yin (2014) described multicase study research as the exploration of a central research phenomenon across several cases. In this study, the phenomenon of sexuality counseling curriculum development was examined across multiple "classrooms" with multiple educators, drawing from several data sources. A total of six cases were included in this study. A premier advantage of multicase research is the opportunity to compare and contrast findings across cases, or cross-case synthesis, which contributes to the depth and nuance of the examination (Stake, 2013; Yin, 2014). Multicase study research has been recognized as a worthy method of curricular, educational, and instructional inquiry due to the concentrated and multidimensional exploration of the phenomenon within its naturally-occurring context and across social settings (Merriam, 1998; Yin, 2014).

In order to gain a thorough understanding of the role of ideology in sexuality pedagogy, I aimed to recruit counselor educators with experience teaching sexuality counseling that could provide a rich and dynamic narrative of the process of curriculum development and implementation. Contrary to other forms of empirical study, case study research specifies the use of participant selection criteria in lieu of traditional sampling procedures. In fact, using the term "sample," Yin (2014) warned, "risks misleading others into thinking that the case comes from some larger universe or population of like-cases, undesirably reigniting the specter of statistic generalization. The most desirable posture may be to avoid referring to any kind of sample (purposive or otherwise)" (p. 44). Hence,

for this study I utilized participant selection criteria to identify individuals with specific

familiarity of the key experiential theme encountered in the research questions, namely

the teaching and development of sexuality-focused counseling curriculum.

Case Selection

In line with the methods of criteria-based participant selection proposed by Yin

(2014), I identified foundational participation conditions in order to define the boundaries

of the case, which included: 1) self-identification with the counseling profession, 2)

recent (within the past 2 years) experience developing and implementing sexuality-

focused counseling curriculum, and 3) willingness to participate in data collection (i.e.,

interviewing and document mining) and data analysis, via collaborative analytic

theorizing and member-checking. Additionally, participants were required to provide

informed consent to participate in the study, to be aged 18 or older, and willing to be

audio recorded during interviews. Exclusion from participating in the study was

determined by the following criteria: 1) non-self-identification as a counselor and

counselor educator, 2) no or non-recent (longer than two years prior) previous experience

teaching a sexuality-focused class, 3) unwillingness to participate and complete informed

consent documents, 4) not of legal consenting age, and 5) unwillingness to be audio

recorded.

Individuals draw from, interact with, and gain membership within social groups,

and thus adopt and modify group ideologies, which are reflected by the actor's identity as

a group member, in addition to the customary roles, activities, goals, values,

relationships, and resources of group life (van Dijk, 2011). Hence, participants'

professional identity as a counselor and counselor educator was necessary to ensure to

context-specific dialogue regarding the topic of sexuality counseling. Additionally, because of the more recent expansion of humanitarian sexuality discourse in the media—marriage equality, transgender rights, and reproductive justice, for example—as a widely available and mainstream alcove of knowledge, I was also interested to speak to educators who had been teaching sexual topics during this outward shift in public discourse. Although ideological beliefs systems are largely consistent and stable throughout the lifespan, van Dijk (2011) described the possibility of ideological transformation through identification with contemporary social movements; thus, I was also interested to speak to the participants regarding the ways these evolving social beliefs have impacted their classroom presence, via strategic and curricular modifications.

The third foundational inclusion criterion—the participants' active collaboration with data collection and analysis—is a tool often utilized in social-justice oriented qualitative research traditions in order to incite collaborative and participatory research relationships (Lather, 1986). In the informed consent procedures and throughout data collection and analysis, participants were invited to provide feedback about the interviewing process and researcher-participant relational dynamics, offer follow-up commentary about interview content, and collaboratively theorize regarding the central research question throughout the data analysis process (Lather, 1986; Kumashiro, 2002). While the depth and breadth of this involvement was largely dependent on each individual's current resources (i.e., time, availability, and familiarity with the research topic), I included this criterion to inform potential participants of the anticipated time

requirements of participation, and also emphasize the egalitarian, forthright, and dialogic nature of the research (Kumashiro 2002).

Gaining Access

In order to locate participants that satisfied the inclusion criteria, I utilized a snowballing strategy to generate a list of possible participants (Polkinghorne, 2005). The purpose of this approach is to first locate a list of educators that may satisfy the inclusion criteria, provide each educator the IRB-approved recruitment message (Appendix A) to explain the study, verify their appropriateness and interest of participation, and then request the individuals to recommend other possible participants who may meet the inclusion criteria, from their professional network (Yin, 2014). To initiate the snowballing recruitment strategy, I drew from existing professional relationships with sexuality counselor educators and reviewed extant sexuality counseling literature to identify 20 individuals who demonstrated knowledge and possible specialization of sexuality counseling education. From this review, I collected the 20 professionals' email information by via author correspondence provided on journal articles/book chapters, personal websites, and university department websites.

Additionally, I posted the recruitment message to the Sexual Wellness in Counseling Interest Network (SWIN), an online community established for mental health professionals with interests in sexuality and individual sexual wellness, housed within ACA Connect, an online discussion platform for ACA members. After the University of New Mexico IRB approved my research study in August of 2014, I emailed the recruitment letter to the list and also posted it on SWIN. In an effort to expand the

primary list, I utilized the SWIN recruitment to generate additional possible participants. At the time of solicitation (November 2014), SWIN consisted of 242 ACA members.

Of the 15 individuals that responded to the preliminary request, five did not meet the criteria, four declined to participate, and six agreed to participate. Of the six individuals who had agreed to participate, three did not complete the informed consent materials. The three participants generated from the original list were Nancy, Quinn, and Rachel. Nancy recommended and introduced me to Maurice, who then suggested Evan. From the research solicitation posted to SWIN, four professionals responded with interest in participation, 1 of which met all inclusion criteria: Sebastian. Of the participants, three identified as female, two identified as male, and one participant identified as a gender variant male. Two participants identified as gay, one identified as bisexual, and three identified as heterosexual. Five participants were White with varying cultural identities, and one participant identified as Latino. The participants' ages ranged from 39 to 67 years, with an average age of 48 years.

Table 1.

Participant Demographics

Name	Gender Identity	Sexual Identity	Cultural Identity
Rachel	Female	Heterosexual	Caucasian
Nancy	Female	Heterosexual	White
Quinn	Female	Bisexual	Italian American
Maurice	Male	Gay	Latino
Evan	Male	Heterosexual	White (Ephraim)
Sebastian	Gender Variant Male	Gay	White/European American

The ethical considerations of conducting research with human participants demand a rigorous and diligent framework for protecting the confidentiality and privacy of the individuals involved in the study (Yin, 2014). Upon confirming suitability and inclination of participation, each participant completed and signed the IRB-approved consent materials (Appendix B). The informed consent for the current study detailed the limits and scope of confidentiality and privacy, the potential costs and benefits of the research, and provided participants with information regarding IRB approval number and contact information. I also sought to avoid participant deception by detailing the explicit goals of the research in the informed consent process, in email communication, and in requests for active theorizing about the research phenomenon. I removed all identifying information from participant data and utilized participant pseudonyms on all digital and hard copy data to maintain participant confidentiality and privacy. To ensure equitable participant selection, the pre-established participant selection criteria were utilized with all potential participants.

Data Collection

The central purpose of the data collection was to explore of the role of ideology in sexuality counseling pedagogy by examining educators' teaching philosophy, curriculum, and teaching strategies. According to Yin (2014), case study research requires multidimensional data collection from several data sources to present an in-depth, holistic, and contextually embedded case illustration. Van Dijk (2006) cautioned that speaker ideology is often muted and/or regulated in formal documents (e.g., curricula, teaching statements, curriculum vitae) and conversely, dialogic narratives (e.g.,

interviews, informal emails) are often rich in ideological discourse because the spontaneity of conversations impedes self-regulation. Thus, I collected both dialogic and textual data from two semi-structured 60-minute interviews, public and private document mining and active participant theorizing via member-checking (See Table 2).

Table 2.

Methods of Data Collection

Dialogic Data	Textual Data	Collaborative Theorizing
Interview 1	Public Documents	During Interviews
Interview 2	Private Documents	During Data Analysis

Private documents included curriculum vitae (academic résumé) and teaching philosophy statements, which are narratives often required for academic employment, promotion, and tenure that outline the educator's specific philosophic assumptions of teaching. Public documents included all sexuality curricular materials (i.e., syllabi, course handouts/notes, grading rubrics). Because of the variability in the documents that each participant provided, discourse analysis was only performed on interview data, teaching philosophy statements, and syllabi.

Upon completing consent materials, the participants were asked to complete a brief demographic questionnaire (name, age, gender, cultural identity, sexual/affectual identity, spiritual affiliation, and intimate relationship status; Appendix C) and to provide digital copies of public and private curricular documents. The demographic questionnaire and curricular documents contextualized the interview protocols to provide a preliminary understanding of the identity characteristics, teaching philosophy, and curriculum for

each participant. Each participant (n = 6) completed two 50-60-minute interviews, totaling 12 interviews in entirety. Interviews were completed over five months (Fall/Winter 2014), which were conducted over the phone, audiorecorded, and scheduled based on mutual availability. Due to participant availability and recruitment schedules, the interviews were staggered over the 5 months, which allowed for prompt transcription.

The semi-structured interview protocol indicated seven questions for the first interview and eight questions for the second interview (Appendix D). The purpose of the first interview was to explore participants' pedagogy, gain a dynamic understanding of the curricular documents, and build rapport in the relationship. In the second interview, participants were invited to discuss their current beliefs, attitudes, and values about sexuality, how these values have changed throughout their lives, and the ways in which their values have shaped their sexuality counseling pedagogy. Safety and trust were central to each interview, which I aimed to facilitate by being open, honest, and respectful throughout our communication (Madison, 2012).

In line with a queer feminist framework, I encouraged the participants to provide feedback about the research questions and interview experience, as well as actively theorize about the research questions. As collaboration can be useful in decentering the power differentials in the researcher-participant relationship, I reserved 10 minutes at the end of each interview to request participant feedback regarding: (a) reflect on emotional responses, points of contention or clarification, or suggestions for the subsequent interview, (b) contribute to the theorization process and provide feedback about data collection and analysis processes, and (c) provide feedback regarding scheduling and timing of the interviews (Madison, 2012). All six participants provided subsequent

information during this time, which was transcribed alongside the audiorecorded

interview and analyzed during data analysis. Participant feedback was also requested

during data analysis in an email to each participant; I attached a Word document that

provided statements summarizing key themes encountered during data analysis and

specifically requested that each participant: (a) note if the themes were an accurate

description of their experiences, (b) provide feedback or revision in the event that they

were inaccurate, and (c) indicate additional thoughts regarding the role of ideology in

sexuality counseling pedagogy. Three participants offered reflections on the data analysis

summary and three participants indicated that they agreed with my observations and they

had nothing more to add. Additionally, I maintained a research journal to keep a record of

research events (i.e., participant communication log), analytic memos, and personal

reflections about the data collection and analysis process. All participant feedback and

researcher reflection data were included into the analysis, which is described in a later

section.

Critical Discourse Analysis

Understanding the processes by which ideology shapes, sways, or colors the

classroom is no doubt conditional to a qualitative research methodology that decisively

hones the heuristic path, as even the most foundational concepts of this phenomenon

seem at times elusive, transient, and incomprehensible. Because multicase study

methodology is adaptable for use with myriad data analytic methods, case study

researchers often utilize analytic tools from other disciplines, (e.g., discourse analysis,

grounded theory, quantitative methods; Yin, 2014). This was especially true for the

current study, as the research pivoted on the analysis of ideology in pedagogy, which

mandated the use of analytic methods specifically intended for working with the discursive examination of ideology.

While definitions and applications of discourse analysis vary considerably across disciplines, a central objective in critical discourse analysis is the examination, description, and critique of the textual strategies individuals use to promulgate, naturalize, interrupt, or mitigate ideology in discourse (van Dijk, 2011). Wodak and Meyer (2009) outlined additional commonalities of CDA: (a) the study of naturally-occurring language by actual speakers (versus the study of abstract language systems), (b) the focus on discourse as "situated" within larger sociohistorical contexts, (c) examination of the action and interaction of discourse, (d) the inclusion of nonverbal communication in the interactive capacity of discourse, (e) the focus on the dynamic and interactional qualities of discursive moves and strategies, (f) the examination of social, historical, cultural, and individual contexts of language use, and (g) the analysis of specific strategies of text and language use (i.e., rhetoric, imagery, turn-taking). From this perspective, discourse is viewed as "a form of social practice" and because "discourse is so socially consequential, it gives rise to important issues of power. Discursive practices may have major ideological effects—that is, they can help produce and reproduce unequal power relations between (for instance) social classes, women and men, and ethnic/cultural majorities and minorities through the ways in which they represent things and position people" (Fairclough & Wodak, 1997, p. 258).

In this study, I utilized CDA methods outlined by van Dijk (2011). Distinct from other interpretations of ideology within the social science field (cf. Fairclough, 2013), the current research has adopted a neutral conception of ideology, which broadens the scope

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of analysis, including ideologies that not only serve to dominate and oppress, but also serve to liberate and resist, or offer guidelines for professional guild membership (i.e., professional counseling, psychology, etc.). While ideology may certainly serve to rationalize and reify oppressive social structures, the study of ideology is not necessarily the study of "negative" or dominant ideology (e.g., there are both misogynist and feminist ideologies) or the study of "false consciousness" (cf. Marx & Engels, 1970).

Discourse is inculcated with ideology, yet monitored and regulated by the actor through explicit, tacit, or even insensible methods (van Dijk, 2006; 2011). Thus, the study of ideology must be conducted from the assumption that both researcher and participant actively express, screen, and negotiate personally-held systems of belief through the exchange of talk and text; tactics that oftentimes neither actor utilize intentionally. Van Dijk (2000) utilized the metaphor of the iceberg to describe the assumptive qualities of discourse:

> In this sense discourse are like icebergs of which only a small amount of meanings (propositions) are actually expressed, and hence remain implicit, simply because recipients of the same culture are able to supply this information themselves in the construction of their own models of an event. (p. 25)

The majority of discourse are tacitly acknowledged by both the speaker and audience, and these implied meanings are reflective of common sense knowledge of a culture or society and assumed value orientations. Critical discourse analysis is thereby a useful tactic at making explicit the discursive meanings that are hidden beneath the surface of dialogic exchange and examine the ways in which discursive strategies serve to organize ideology.

Critical discourse analysis is an appropriate tool in the study of sexuality pedagogy for several important reasons. Foremost, because the dominant discourse of sexuality in the United States and the majority of the world are centered on heteronormative ideologies that reinforce binary-driven conceptualizations of sexuality that privilege male-female heterosexuality, it is likely that many educators unknowingly introduce heteronormative ideology into sexuality curriculum, despite explicit goals of multicultural or queer-affirming pedagogy (Jagose, 2009; Kumashiro, 2002). More restrictive beliefs of sexuality are usually associated with conservative and religious ideologies, and often include the assumptions that: (a) heterosexual intercourse within marriage is the only acceptable expression of sexuality, (b) thusly, adolescent sex, premarital sex, and homosexual sex are immoral, (c) non-procreative sexual expression, e.g., masturbation and sodomy, is unnatural and thus indecent, and (d) sexual education serves to rationalize and reify the pathology of deviant sexual expression (Jones, 2011; McKay, 1997). More liberal and postmodern ideologies often reflect more sex- and queer-affirmative stances, which include such beliefs: (a) sexuality is "benign or positive in its ability to provide pleasure and contribute to self-fulfillment and psychological adjustment" (McKay, 1997, p. 52), (b) sexual repression and regulation are a function of social oppression, (c) sexuality is experienced by individuals in varying dimensions, with multiple sexual realities, and (d) although core humanistic values of equality, honesty, and responsibility are emphasized, the morality of sexuality is not fixed and individuals create their own understandings of sexual values (Jones, 2011; McKay, 1997). Social and cultural stigmatizations and restrictions on the open discussion of sexuality topics magnify attempts of self-regulation in the teaching and learning of sexuality, which

drives ideological meanings of sexuality further beneath the surface of discourse (McKay, 1998; van Dijk, 2011).

Methods of CDA

The data were analyzed in four phases: 1) analysis of global coherence, 2) analysis of discourse structure, 3) analysis of local coherence, and 4) cross-case synthesis (van Dijk, 2011; Yin, 2014). In the first phase of analysis I read and listened to each interview to determine the central meanings, or *semantic macrostructures*, of the interviews and documents, which were determined by the repetition and emphasis of specific topics throughout the interviews and document data (van Dijk, 2006). The purpose of the first analytic phase in to assess for global coherence, or the global meanings of the discourse, which "represent the gist or most important information of a discourse, and tell us what a discourse 'is about'" (van Dijk, 2000, p.45). Central themes were extracted from the dialogic and textual data, which were mapped according to teaching philosophy, curriculum development, and teaching strategies using XMind 6 concept-mapping software. The software allowed data to be sorted by each participant, quoted for textual documentation, demonstrate relationships between discourse structures, ideological schema, and triangulated with theoretical framework. The participants were then provided a summary of the analysis and were invited to provide feedback and revision to the list of central themes. Participant feedback was incorporated into existing concept map and were coded to specify elaboration, clarification, and/or revision.

In the second phase of analysis, I re-scanned the dialogic and textual discourse in a line-by-line analysis to assess for discourse structures indicative of semantic (Meaning),

syntactical (Form), or conversational (Action) ideological strategies (van Dijk, 2006).

According to van Dijk (2002; 2011), certain logistic, grammatical, and syntactical

strategies are often vehicles of discursive ideology, with a central purpose to positively

portray "in-group" members and negatively portray "out-group" members. For example,

a speaker may utilize a *euphemism* (a word that serves to ameliorate social occurrences

that may be offensive to the members of a community) such as "intolerance" in

conversation as a less severe placeholder for "racism." Another example may include a

speaker's *generalization* to describe a prejudicial belief about a specific group of people,

or a person's constant interrupting within the discursive exchange (*turn-taking*). While

Rahimi and Riasati (2011) indicated that there are hundreds of such strategies, I utilized

van Dijk (2002; 2011) to generate a list of the most commonly encountered strategies

(See Table 3).

Table 3.

Discourse Strategies

Discourse Strategy	Definition	Example
Contrast/ Polarization	Language that separates groups with conflicting interests, social struggle, or dominance situations; required to designate in & outgroups	"*We* stand for freedom and equality and *They* only want to oppress *their* people."
Example/Illustration	Examples serve to support a previously expressed proposition, to offer proof or evidence	Stories about Our good deeds and Their wrongdoings
Disclaimers	A form of positive self-presentation or face-keeping	"I'm not a racist, but…" "They may be hardworking, but…" "I know they've had a hard time, but…"
Categorization	The positive or negative ways groups are differentiated; group	"Genuine welfare recipients"

	classifiers	"Legitimate rape victim"
Distancing	Words that imply distance between ingroup speakers and outgroup members	"Those people" "The Jews" "The Middle East"
Empathy	Statements intended to elicit empathy or sympathy for ingroup or outgroup	"Look at how sexual assault is minimized and stigmatized on college campuses, now imagine how few options exist for homeless survivors."
Victimization	When They are represented in negative terms, We need to be represented as a victim of such threat	"In the South, you see far more acts of racism against whites than blacks."
Modality	Modalities modify propositions	"It is necessary that..." "It is well-known that…"
Evidentiality	Evidence provided to support a proposition or belief; depending on the social context, evidence could be scholarly, vague scientific, or "someone told me"	"I have seen with my own eyes…" "Research shows that…" "I read on the Internet…"
Hedging/Vagueness	Using vague or abstract language to de-emphasize Our bad characteristics & Their good characteristics; Speakers may use hedging to illustrate competence when the answer is unknown, or when choosing not to make beliefs explicit	"The police shooting triggered a discussion about *race relations*."
Precision	Using precise & detailed language to emphasize Our good characteristics & Their bad characteristics	"After the police officer shot the teen boy, the topic of racism and police brutality made newspaper headlines."
Generalization	When concrete events or actions are generalized or made abstract	"Poor people are always looking for a handout."
Pseudo-Ignorance	Speakers may feign not to have specific knowledge, but implicitly suggest that they do know	"I don't know, but…" "That could prevent them, but who knows?"

Euphemism	Semantic move of mitigation	Using the word "intolerance" or "unequal treatment" as a placeholder for racism; "Sure, there are *unfortunate side-effects...*"
Topos	An argument that had become popularized and standardized; treated as common knowledge.	"We know that the children of single mothers consistently demonstrate poorer decision making."
Counterfactuals	Counterfactuals allows speakers to: 1) demonstrate the (often absurd) consequences when an alternative is being considered, 2) elicit empathy from the audience	"What would happen if..." "Imagine if..." "Let's say the reverse was true..."
Norm Expression	Discourse that describes the values of a speaker's ideology	"We should..." "Attitudes need to be changed." "The police department must stop..."

(For an extended outline of these strategies with definitions and examples, refer to Appendix E.)

Transcripts and documents were numbered by line to assist in line-by-line analysis and increase the ease of specific data retrieval (van Dijk, 2006). The discourse were outlined with color codes to indicate discourse strategy, i.e., red for Meaning, green for Form, and blue for Action. A single sentence could contain all three discourse structures and reflect several ideologies (e.g., counseling professional identity, feminism, and heteronormativity), thus it was important to use coded markings to delineate the language structures.

The purpose of the third analytic phase is to determine the ways in which participants' myriad ideologies are expressed in the descriptions of their teaching philosophy, curriculum, and teaching strategies. To analyze for local coherence, I

examined the cohesion of the participants' overt discourse meanings (central topics) and the ideological discourse strategies (van Dijk, 2000). Thus, I compared participants' explicit pedagogical value statements with ideological content identified in Phase II. After performing analyses of local coherence for interview, document, and member-checking data, I then compared the findings of each analysis to analyze for consistency across discourse sources, i.e., triangulation (Yin, 2014).

In Phase IV of data analysis, or synthesis, I compared the single-case findings to the other single-case findings, the conceptual framework, and extant research. This process was guided by the following questions: 1) How are the case findings similar or dissimilar to other cases in the study? 2) How are the case findings congruent or incongruent with the central tenets of queer feminist theory? 3) How do the case findings compare with the findings of other sexuality counseling research studies? In the synthesis, I was able to articulate the function and role of ideology in sexuality counseling pedagogy, to outline possible implications of the research, and discuss conclusions and additional research recommendations.

Table 4.

Procedures of Critical Discourse Analysis

Phase of Analysis	Procedures
Phase I: Analysis of Global Coherence	• Interview and document were analyzed for semantic macrostructures, or central meanings of the discourse content. • Semantic macrostructures were outlined according to 1) Teaching Philosophy, 2) Curriculum Development, and 3) Teaching Strategies.
Phase II: Analysis of Discourse Structure	• The dialogic and textual discourse

	were re-scanned in a line-by-line analysis to identify discourse strategies.
	• Discourse were outlined according to semantic (Meaning), syntactical (Form), or conversational (Action) ideological strategies.
Phase III: Analysis of Local Coherence	• The findings from Phase I (participants' overt discourse meanings) and Phase II (ideological discourse strategies) were compared to determine local coherence.
	• A review of the Phase I-III findings was provided to each participant for member-checking and collaborative theorizing.
	• The analyses of local coherence were compared across data sources (interview, document, and member-checking data).
Phase IV: Cross-Case Synthesis	• The findings from each case were juxtaposed with one another and triangulated with the conceptual framework and extant research.

Presentation of the Findings

In line with Yin's (2014) multicase study reporting guidelines, the findings of

each case analysis are presented in the following chapter as stand-alone cases, with sub-

headings indicating the coinciding research question (i.e., Teaching Philosophy,

Curriculum, Teaching Strategies). Given the purpose of this study was to gain a more

nuanced and contextual understanding of the role of ideology in counselor educators'

sexuality pedagogy rather than present impartial "truths," the findings are reported

through an interpretative lens; that is, the case findings are triangulated with current

counseling, sexuality, and pedagogical literature in an effort to contextually situate each

case within the specific zeitgeist of the profession and society. Simply, the study of ideology is insensible without reference to the relevant systems-of-meaning through which the participants and I interpret the world (van Dijk, 2011). Culminating the stand-alone analyses, I present the multicase synthesis, which serves to highlight the subtle variance among the case findings. The synthesis is not intended as a generalization of findings across participants or to the broader counseling profession, but rather as a series of questions serving to further nuance the central research questions.

Trustworthiness and Credibility

Throughout data collection and analysis, I utilized several strategies to establish trustworthiness and credibility. Creswell (2013) and Morrow (2005) championed the process of reflexive self-analysis as a method to critically examine internal pre-judgments and biases and reflect the strengths and limitations of the ubiquity of the researcher's presence within all forms of research. Thus, I maintained a researcher journal to keep a detailed record of research events, participant communication, analytic memos, and personal reflections about the data collection and analysis process. I also utilized the journal to record emerging self-understandings of my biases and assumptions pertaining to sexuality and sexuality counseling pedagogy, which were intentionally incorporated into the analysis (Morrow, 2005).

Lather (1986) recommended the use of collaborative theorizing to facilitate authenticity and fairness, which pertains to the researcher's dedication to portraying all value differences, views, and conflicts. In this study, active theorizing involved the participants' feedback of data collection and analysis, negotiating/validating the meaning of the recorded stories, maintaining an open dialogue about common themes observed,

and inviting the participants' to actively theorize about the changes they have experienced. Though collaboration was less frequent than anticipated, participants were nonetheless involved in each step of the research process through sustained email and phone communication.

Another measure of trustworthiness is found in the use of multiple sources of data to: (a) achieve a multidimensional perspective of the research phenomenon and (b) triangulate multiple evidence sources to assess for consistency in the participants' narrative and discourse (Morrow, 2005). I compared multiple data sources within each case (dialogic/textual data), compared findings from each case with the theoretical framework and extant research, and juxtaposed findings between cases. While generalizability was not an intended outcome of this study, the utilization of several points of data collection strengthens credibility in the reporting of the findings and discussion of the implications of the study (Morrow, 2005; Yin, 2014).

Limitations and Delimitations

Although there were several strategies integrated throughout this research to establish trustworthiness, credibility, and rigor, there are several limiting conditions to this study—some of which are characteristic of qualitative research broadly, others that are inherent to the current research design. Foremost, the findings of this study were not intended to be generalized or transferred to separate or wider populations, as the intent of this study was to explore participants' ideologies as they existed at the time of the interviews and articulate one possible interpretation of the phenomenon. The abstruse and dynamic nature of ideology renders impossible the generation of a finalized and wholly accurate panacea, and instead accommodates of a novel understanding of the role and

function of ideology in sexuality counseling pedagogy. If I were to perform the study

again using the same procedures, the findings would likely reflect a perspective updated

by the participants' unique characteristics and fluctuations in my own ideological frame.

Also germane to generalizability, the findings of this study were not intended to

represent or explicate participants' actual classroom behaviors, interactions with students,

or any other physical manifestation of their pedagogy. To this end, I did not include

classroom observation as a source of data collection, as the purpose of this study was to

locate and explore the various ways in which ideology is embedded into the discourse of

pedagogy, rather than critique each participant's practice of teaching. Thus, in the report

of the findings in Chapter 4, all discourse expressing classroom behaviors are based on

articulations of teaching practice, not direct observation.

As the primary tool of analysis, I recognize the profound and necessary influence

of my subjectivity on the analysis of the participants' narratives and the disclosure of the

findings. As a partial interpreter, my ideological inscriptions ultimately guide my primary

instruments of perception and dismantle my ability for value-neutrality or objectivity

(Morrow, 2005). Though I engaged in reflexive journaling and triangulated each step of

the analytic process, "meanings are not simply stories to be passed along to an imagined

audience but rather are points of intersection between member's worldviews and

researchers' previous ideological commitments" (Leonardo & Allen, 2008, p. 417). Thus,

one can gather through this supposition that ideological standpoints of both the

participants and myself are in constant states of mediation and conflict. The

acknowledgement and utilization of subjectivity in the research process contributes to the

rich, contextual, and vibrancy of qualitative research, which ultimately ameliorates the quest for objectivity.

Though I strived to maintain fairness and authenticity through collaborative theorization with participants, there were fewer instances of collaboration than I had hoped. Decreased participation in member-checking may have been a factor of participants' limited available time, or may have reflected participants' discomfort in challenging my suppositions, as the researcher. While I conceded the endeavor of exacting "true" or correct meanings from participants' narratives, the intention of collaborative theorization was to facilitate a co-constructed, negotiated research environment through which many perspectives could be validated (Lather, 1986). In the study of ideology, participant misrepresentation is inevitable, as "meanings are neither transparent nor fixed; rather, they are sites of contestation from representation of history and social life" (Leonardo & Allen, 2008, p. 417).

Summary

In summary, this chapter provided a detailed description of the research methodology employed by this study. Qualitative multicase study methodology was utilized to explore the phenomenon of sexuality counseling pedagogy with specific regards to educator ideology. The cases constituted 6 counselor educators selected by pre-determined selection criteria. Three data collection methods were utilized, including two, 60-minute individual interviews, document mining, and collaborative theorizing. The data were analyzed with critical discourse analytic methods (van Dijk, 2011) and triangulated with the single-case findings, the theoretical framework, and existing research. Trustworthiness and credibility were accounted for through various strategies,

which included the use of a researcher journal, collaborative theorizing, and triangulation

across data sources, participants, and existing literature.

Chapter 4

Results

The results of this study are structured such to provide an in-depth exploration of the central research phenomenon: sexuality counseling pedagogy. In keeping with Yin's (2014) recommendations for multiple-case reporting, I delineated the major research phenomena (i.e., factors of sexuality pedagogy: teaching philosophy, curriculum content, and teaching practices) of each individual case and then concluded with the multicase comparison. The multiple-case analysis addressed the following research question: What is the role and function of counselor educators' ideologies in sexuality counseling pedagogy? The following questions were explored to facilitate a thorough understanding of the central research phenomenon: 1) How is ideology infused into verbal and textual discourse of teaching philosophy? 2) How is ideology infused into verbal and textual discourse of curricular content? 3) How is ideology infused into verbal and textual discourse of teaching practices?

In the following section, I presented the case profiles in the order in which the interviews were conducted. I first introduced each participant's demographic information and relevant professional (i.e., clinical, teaching, supervisory) experience, then discussed the findings from each case in subsections that correspond to the foci of the research questions: 1) Teaching Philosophy, 2) Curricular Content, and 3) Teaching Strategies. Cases were presented as stand-alone analyses, though I did note when certain findings overlapped. After each case profile is a summary of the findings, to ensure maximum clarity of the research phenomenon (Yin, 2014). Concluding the stand-alone analyses, I presented the multicase synthesis, which served to highlight the subtle variance among

the case findings. The synthesis was not intended as a generalization of findings across

participants or to the broader counseling profession, but rather as a series of questions

serving to further nuance the central research questions.

Rachel

Rachel was a counselor educator at a large university (roughly 10,000 students) in a rural area of the southern region of the United States. She had been teaching for about six years and had taught sexuality in counseling for about four years. She earned her undergraduate degree in psychology, master's degree in community counseling, and doctoral degree in counselor education and supervision. Rachel self-identified as a Caucasian, heterosexual female, married, and was aged in her early 40s. She reported her spiritual affiliation as Christian. Rachel grew up in the "Bible Belt" in a religious and politically and socially conservative family and community. Growing up, there were few opportunities to learn about sexuality from social support systems and she felt pressure not to ask questions or engage in discussions about sex. When asked about the messages she received from her family and church about sexuality, she described perspectives that demoralized women's sexuality, LGBTQ individuals, and other forms of non-marital and non-procreative sexual behaviors. For instance, she described:

> So there were messages [laughter] everywhere, and especially, um—at least from
> my experience, at the Catholic school, there was a lot of guilt messages. And I've
> talked to my friends I still have that I went to grade school with, and, um, there
> was always a sense of, anything you do is probably bad, or that shouldn't do
> anything or it could be considered bad. Um, again, I think, in the school, it was
> definitely this sense of, you know, you never have sex until you're married, or sex
> is only for having children, or, um—which this was kind of interesting. We—I
> don't ever remember an explicit class of thing, you know, masturbation, but I
> knew there was comment or something made by one of the nuns sometimes that it

was as—it was—the point was to, "Boys shouldn't touch themselves," for whatever reason. But, for me, at home, it was more of when I started—or I wanted to start dating, and realizing how much my parents were so protective of dating. Yet—I didn't have any brothers, but I had cousins similar ages, and it just didn't seem like they had the same rules of being cautious and being careful and whether someone would end up pregnant. And it was worse for a girl getting pregnant than it was for a guy getting someone pregnant, like these little messages along the way.

Rachel worked as a clinical mental health counselor for about 10 years before pursuing her doctoral degree, where she worked in community agencies and private practice with adult clients. Throughout undergraduate and graduate education, there were no opportunities for formal training in sexuality or sexuality counseling; she had obtained the bulk of her sexuality-specific education through attendance of sexuality workshops at local and national counseling conferences and personal research. Rachel described, "I think the biggest shifts happened for me when I started working in the counseling field," in which she began to challenge the sexist and heterosexist beliefs and values of her upbringing and adopt values of acceptance and respect from within the counseling profession. This process ultimately facilitated her development of more liberal sexual values, including the celebration of women's sexuality, acceptance of LGBTQ individuals, and the regard of sexuality as healthy and natural. She described an encounter with a lesbian friend at the start of her counseling career:

So, I was getting to know her, and I kept thinking—that was really one of the first eye-openers of, "How can I believe, you know, what I've been told growing up?"

when she was just such a good person, and probably a better Christian than I ever

was. [Laughter] I'm trying to think, "Oh, you can do both." Which is kind of

embarrassing, to even think about it now, but that's where I was, at the time. And

then I would get my clients who were gay or couples who were gay, and I went

like—you know, and I was—at the very beginning, I would struggle cuz, growing

up as Baptist, you're taught you've gotta witness to everybody, and you've gotta

go out and do everything. And I keep thinking, "But that's not my role as a

counselor," and, "Am I doing the wrong thing by not doing that?"

Rachel and I met at an Association for Lesbian, Gay, Bisexual, and Transgender Issues in

Counseling (ALGBTIC) national conference, after her presentation on the merits of

utilizing experiential education approaches to teach sexuality counseling courses. I

explained the current research topic to her and invited her to participate, to which she

offered her support.

Teaching Philosophy

Rachel described her teaching philosophy as student-centered and strived to: 1)

incorporate students' voices and experiences into all levels of the classroom environment,

2) utilize teaching practices that engage a multitude of learning styles, and 3) engage in

frequent, supportive, and formative communication with students. She described in her

teaching philosophy:

In addition to enhancing my skills, I pay special attention to what skills and

knowledge students bring to class. By using a learner-centered approach, I focus

on the students' needs, abilities, and learning styles. Students learn best when they

are challenged to learn by incorporating new material into their schema, rather

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than rote learning, alone. Students learn from a variety of methods, therefore I

incorporate different techniques for learners. For example, using experiential

activities such as group discussions, case studies, videos, and role-plays work well

for learners who need to share their thoughts, see material in action, or prefer

hands-on learning.

Rachel described a counseling pedagogy that heeds the unique developmental qualities of

the students and seeks to bolster students' feelings of self-efficacy and self-worth. Rachel

identified goals consistent with the values of the professional counseling identity, which

is also reflected in her ideological value statements and discourse strategies in her

teaching philosophy statement and throughout our interviews.

Rachel sought to draw from students' prior knowledge and skillsets in the shaping

of curriculum and course expectations. To demonstrate this characteristic in her role as a

student-centered educator, she illustrated in her teaching philosophy statement:

In addition to providing lessons to students, I must remain open to the lessons

received from students. By listening to their world-views and prior experiences, I

am able to assess what preexisting information they are assimilating with new

material and ascertain how best to reach them in the classroom.

In this statement, she used the modality, "I must" to indicate her value to "remain open to

the lessons received from students." She also illustrated the impact of students'

experiences on her teaching behavior, emphasizing her process of interpreting students'

preexisting information and adapting her teaching based of this understanding. Similarly,

in her syllabus for the sexuality course, Rachel stated, "I believe students and the

instructor together share responsibility for the learning," to introduce her expectation that students actively contribute toward class discussions and learning exercises.

She furthered this sentiment in the following section of her syllabus by emphasizing the co-constructed nature of learning through self-disclosure and self-exploration during the course, paraphrased as follows: 1) Students may expect some instances of disagreement, challenge, and emotionality due to the controversial nature of some sexuality topics, but are required to attend class and be respectful. 2) Although definitions of explicit or offensive material vary, class participants must choose learning and presentation materials with care to ensure educational merit and avoid needless offense to the group. 3) Students are expected to engage in active self-reflection of sexuality values, beliefs, and biases throughout the course, such that they can learn to manage their "reactions, value conflicts, and biases that may arise when working with clients with sexuality issues that may negatively impact their clinical effectiveness with these individuals." 4) Self-disclosure about sexuality topics is not expected and students "should share only the minimal amount of information required to convey the intended point." 5) While class participants are required to maintain group confidentiality, this cannot be guaranteed.

Within these guidelines, Rachel conveyed several ideological assumptions. Foremost, she indicated a relationship between the stigmatized, controversial, and potentially offensive nature of sexuality and students' emotional reactivity. Students' emotionality facilitates the process of self-awareness, which encourages the development of culturally sensitive counseling behaviors. Students are required to engage in class activities, which includes self-exploration within a group context; however students are

urged to minimally and cautiously disclose their personal experiences of sexuality. These guidelines attest to the delicate balance of creating transformative educational spaces, while ensuring that the group does not become counseling. Indeed, Rachel offers this warning in her syllabus, "Please note that this class is an educational and *not* a counseling experience."

From van Dijk's (2000) recommendation that ideological discourse is often revealed in sites of interpersonal conflict, I asked Rachel if she could recall previous instances in the classroom when a student's beliefs about sexuality challenged or conflicted with her beliefs. After a 10 second pause, she indicated that she had not. In her following response, she stated,

> Well, I know the first time that I taught it—and as I mentioned, I know that there was one student who was struggling with her religious beliefs. And there was just part of me that really wanted to be like, "No, wait." You know, "Don't let that get in the way," or, "I know, I was raised that way, too, but there are other ways to see it." I think, at first, it struck a chord, where I was—I really had to find a balance of not pushing her just because of what my values are.

The narrative portrays a value conflict with a student, although the exact nature of the disagreement was hedged by the euphemism, "struggling with her religious beliefs." From Rachel's description of her Christian upbringing and previous struggle in reconciling her religious beliefs with non-discriminatory beliefs about women's and LGBTQ individuals' sexuality, the self-dialogue, "'No, wait.' You know, 'Don't let that get in the way,' or, 'I know, I was raised that way, too, but there are other ways to see it,'" reflected Rachel's empathy with the student's struggle to reconcile her

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discriminatory belief. The disclaimer, "'I know, I was raised that way, too," also conveyed empathy for the student's experience, while "but there are other ways to see it," conveyed Rachel's understanding that discriminatory beliefs should be modified.

In the subsequent commentary, she reinforced her initial response by stating, "As of now, I can't really—I haven't had any experiences or any triggers of anything where you're looking at—you know, I truly honor where the students are and what their belief systems are, and—and I say this, before I show any of the videos." The use of the modality "where you're looking at" served to distance student-teacher value conflict as merely the research phenomenon, rather than a possible memory or recollection. The statement also included a diversion from the subject of values conflict with the disclaimer, "I truly honor where the students are and what their belief systems are," which served to shift focus from values conflict and instead accentuate a positive quality of teaching: student respect.

The following statement reinforced Rachel's assumption that educators remain neutral on the subject of values conflict:

The purpose is never to change their beliefs, in order for them to think like me, or to change their value systems. That's up to them. My job is to present them with information and knowledge, increase their balance and awareness. Increase their skills, but, ultimately, they have that choice of what they're gonna do, so—

Here, the phrases "change their beliefs," "think like me," and "change their value systems" are presented synonymously, which minimized the phenomenon of values conflict, and in passive voice, which de-emphasized her presence as the speaker. The proposition is then contrasted with the counterfactual, "That's up to them," which

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indicated overt distancing from the phenomenon. Rachel reinforced that she was not responsible for changing students' beliefs and instead emphasized students' freedom of choice and personal agency in values clarification.

Curriculum

In her first experience teaching the sexuality class, Rachel "built the course from scratch" and developed the curriculum from the ground up. She described this process as being especially challenging due to a shortage of available resources for sexuality counselor educators, stating that most of the scholarship she encountered was outdated, underdeveloped, and did not fit within the professional counseling orientation. Southern and Cade (2011) described that sexuality counseling was differentiated from traditional sex therapy models due to the emphasis on achieving and sustaining sexual health through culturally-appropriate interventions that focus on pleasure, satisfaction, and quality of sex, versus a medicalized approach centered on objective measures of sexuality performance. In lieu of academic curricular resources, Rachel structured the course to mirror the text *Sexuality Counseling: An Integrative Approach* (Long, Burnett, & Thomas, 2006), which she supplemented with films/video and her clinical counseling experiences.

As Rachel began using the textbook in class, both she and her students critiqued the book as "lacking; they were kind of either medical model-sounding or kind of heterosexist, really." I asked her to expand on this critique and she stated:

> The two that stand out: one, the students didn't really like the medical model sound of it. What they meant by that was, within each chapter, it would talk about different treatment planning and diagnostics that go along with it, which I know in

counseling, we talk about the wellness model. The other critique, again, was that it was a bit heterosexist in nature of the writing. I think a lot of the examples except for the chapters describing, or titled, "sexual minorities"—they didn't—even the name of the title or the label "sexual minorities"—just using examples of same-sex couples only in those chapters versus throughout the book. And a couple of things in the chapter for sexual minorities itself—a really strong backlash with—like the phrase "lesbian bed death"—and how that was stated more as a fact, where typically we see that more of a stereotype. Um, so those were the main things: the heterosexism and the medical model.

The critiques of the textbook further illustrate the influence of sociohistorical value systems on sexuality resources. Specifically, Rachel critiqued that the text included a stand-alone chapter on "sexual minorities," as opposed to the integration of queer issues throughout the text. In a queer analysis of postsecondary sexuality textbooks, Myerson et al. (2007) suggested that queer issues, kept separate and distinct from the other content areas (i.e., gender, anatomy and physiology, safer sex practices), are rendered "separate than" and further reified as pathological and abnormal expressions of sexuality. As is the case for the Long, Burnett, and Thomas (2006) text, the authors also reported that queer-focused stand-alone chapters are also typically encountered toward the end of the text, minimizing the relevancy and importance of queer issues (Myerson et al., 2007). While Rachel offers explicit criticism of the heteronormative nature of the text, her syllabus outlines "sexual minorities" and "transgender" content areas as stand-alone class meetings and are positioned after female and male sexualities.

Rachel commented on the use of the term "sexual minority" in this excerpt and in other areas of the interviews by alluding to the offensiveness or heterosexist connotations of the word. Mizzi and Walton (2014) describe the theoretical and ideological underpinnings of the term "sexual minority" and suggested critiques regarding the potentially problematic consequences of the identifier. The first critique is that the term "sexual minority" privileges sexual phenomena, summoning imagery of same-sex sexual practices and behaviors, rather than recognizing the myriad experiences, identities, relationships, and social systems of queer people. Secondly, the term "sexual minority" may contribute to the conflation of sexual practice/sexuality and identity, or as the authors stated, "*what you do is not necessarily who you are as a sexual identity or whom you choose to present yourself to others*" (italics in original; Mizzi & Walton, 2014, p. 82). The rationale for Rachel's critique is unclear and she utilized the term as the identifier for LGBTQ+ persons throughout the syllabus.

Additionally, Rachel and her students critiqued the textbook's emphasis on diagnosis and treatment planning as oppositional to a wellness-oriented model of sexuality counseling. She described:

One: the students didn't really like the medical model sound of it, and what they meant by that was within each chapter, it would talk about different treatment planning or diagnostics that go along with it, um, which I know in counseling we talk about the wellness model. So what I would do with it is try to work it out with how we often can do integrative care, and in this area—I'm not sure where you are—how much it's really such a big wave going on with integrative care. All the medical facilities are pulling our interns in, um, to combine the counseling

> with what they're doing. So—so it's a trade-off. Yes, it talks about treatment planning and diagnostics if there is one. So say if it's some type of a disorder, which they need to know the name to look out for signs. Um, yet some who want the pure wellness model just don't—they can't stand that at all.

Again, this critique is reflective of the explicit value orientation of the class, professional counseling guild ideology (Vereen, Hill, Aquino Sosa, & Kress, 2014). In the syllabus, goal setting, treatment planning, and interventions are combined and reserved for the final class day, signifying Rachel's intentional de-emphasis of topics encountered within the "medical model." In contrast, content regarding diagnosis and treatment interventions of female and male sexualities are positioned at the start of the course, and Rachel mentioned several times throughout the interview that this course evokes the most expansive class discussion.

For her 8-week course, the following topics are assigned each week:

1. Ethics/Theories Applied to Sexuality Counseling, Female Sexuality, Male Sexuality

2. Counseling Sexual Minorities

3. Transgender Issues

4. Survivors of Rape and Their Partners

5. Survivors of Childhood Sexual Abuse and their Partners

6. Sexually Transmitted Infections/Diseases, Sexual Variations/Atypical Behavior, Sexual Compulsion, Addiction, Dependence

7. Aging, Disabilities, and Chronic Illness

8. Assessment and Goal Setting

Rachel outlined the following course goal in her syllabus, "To help counselors-in-training deepen their understanding of sexuality counseling, sexuality concepts and theory, practical applications of treatment issues, and special issues." Additionally, she discussed the importance of education based in practice, as to "bridge the gap between textbook theories and real-life clinical experience to help students better understand course materials and have realistic expectations of clinical practice." Throughout the interviews, Rachel described the primary intention for her sexuality curriculum as providing opportunities to increase students' knowledge of important issues in sexuality counseling, facilitate sexuality counseling skill development, and facilitate students' self-awareness of sexuality value systems. "My job is to present them with information and knowledge, increase their balance and awareness, increase their skills, but, ultimately, they have that choice of what they're gonna do." These objectives are parallel to the tripartite model of multicultural counseling competencies (MCC; Arredondo et al., 1996), which lists knowledge, skills, and awareness as the foundation of multicultural counselor education. Similar to the tripartite model, Rachel described the ultimate goal of her curriculum as increasing students' competence in working with ranging sexuality concerns with diverse client groups.

Rachel expressed that a primary goal of sexuality counseling education is to increase students' knowledge of sexuality issues and facilitate students' ability to conceptualize client sexual issues from a developmental perspective. She describes how she highlights this information:

> Well, we would talk about the issue or the topic itself, then we would talk about actual counseling techniques or skills or approaches, and, from the paradigm of

how to include that in working through, where it just wouldn't end with, "Okay.

Problem solved," or "Problem: we're coping with it," but also how the individual

or how the couple's perspective change over time, and what would that look like,

or how would they be prepared to deal with it on their own after they're finished

with counseling.

In this statement, sexuality counseling skill development is not only based on the

counselor's ability to effectively diagnose or treat a sexual concern, but also to

understand the issue within the context of the client's life as it changes and evolves over

time, and to consider the client's available resources during and after counseling ends.

The focus on the developmental nature of the counseling process is central tenet of the

professional counselor identity, which reinforces the explicit counselor orientation of the

course (Vereen, Hill, Aquino Sosa, & Kress, 2014).

In response to the statement above, I asked, "Right, so it sounds like there's an

emphasis here on each individual's voice. How do you incorporate the systemic issues,

like sexism, heterosexism, and racism in those discussions?" Rachel responded with an

anecdote of using film to facilitate conversations about gender-based double standards of

sexuality and reflects on the importance of discussing the pervasiveness of sexism in

people's sexual values. Specifically, she noted that when she introduces the film to the

class, the students' are amazed by the frankness and vibrancy of the female characters

sexual dialogue, and often comment, "It seems like the women are talking more like men

in locker room talk." Recognizing that my intentions to better understand her approach

to intersectional issues were lost in my first question, I re-stated:

I'm also wondering how issues regarding gender, sexuality, and race come up in

class discussion. For instance, issues around experiences of black sexuality versus

white sexuality, and how that has been encountered in literature or in society. I'm

wondering about sexuality and the intersections of identity—sex, class, race, etc.

After a brief pause, Rachel responds:

Definitely, the discussion's come up, as far as class, and differences as far as, um,

resources or lack of resources or how often that the developmental model doesn't

match every socioeconomic class or every cultural group. Also, how families may

start sooner, or people may have children sooner, than if they get a college degree.

But as we—you know, in this—I guess most universities back there, we have a

really low number, unfortunately, of students of color. But, as far as—I think I've

only had one student who identified as African American, and I can't remember

us talking about specific things related to African America culture. I know we

talk about culture, in general, and comparing it with this class, cuz cultural

considerations are a part of every course that we teach. But the more specifics are

covered, I think, in our cross-cultural class and in my family counseling class,

when we get into more details with that during those core courses. But, I'm just

not—well, I'm trying to think if there's any examples. But, yeah, I don't believe

that, as far as really specific about race or ethnicity, I would say that's limited. I

don't think that's on purpose. I'm just thinking of where the discussions go. I

don't think as much time is spent on that— that I can remember.

Explicitly, Rachel concedes that there are few opportunities for racialized sexuality

dialogue in the classroom, in part because there are few people of color in her classroom

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and surrounding areas. She also indicates that discussions about race are typically reserved for other courses, such as family counseling and cross-cultural counseling.

Discursively, however, Rachel presented a much more complex narrative. Throughout her explanation she frequently utilized discourse strategies described by van Dijk (2002) to minimize the significance of racial dialogue, such as hedging the issue ("differences as far as, um, resources or lack of resources or how often that the developmental model doesn't match every socioeconomic class or every cultural group"), generalization ("I know we talk about culture, in general"), and disclaimer ("I don't think that's on purpose"). Her response also relies upon a discourse of naturalization; that is, logical, natural, and commonly accepted relationships exists within the central arguments of the narrative: 1) racial issues are important to students-of-color, 2) racial issues are not salient in sexuality education, 3) racial issues are salient when a student-of-color initiates the discussion, and 4) white students do not initiate nor benefit from racial discussions. These assumptions may be indicative of *postracial ideology*; that is, an ideology centralized on the idea that racial discrimination (and other oppressive systems) is no longer an issue in American society, i.e., schooling, policy, industry, and policing (Bonilla-Silva, 2014).

Another component of multicultural preparedness is the ability to separate one's personal beliefs from their ability to engage with a client ethically and without judgment (Arrendondo et al., 1996). This factor is a central component to Rachel's sexuality counseling pedagogy, which emphasizes values clarification and bracketing as essential counseling skills. In the following statement, Rachel described how she facilitates a respectful classroom environment by teaching and mirroring this skill with her students:

I validate them, any students, as far as where they are, and I encourage them to

consider other's people's perspective. You know, we always talk about how we

leave ourselves out of the room, or how we bracket our beliefs and put them to the

side, so they don't get in the way of us not being able to help somebody else. So

it hasn't gotten to be too heated because I think there seems to be the

understanding—especially through our code of ethics—that the students

recognize that they can't push personal values or personal beliefs on clients.

Rachel expressed her belief that, by bracketing one's personal values, the counselor or

educator can engage in a validating and respectful relationship with the client or student,

which is central to the professional counseling identity and is reinforced by the ACA

(2014) Code of Ethics. While she recommended that students attempt to understand

another's perspective, she also noted that, ultimately, counselors' disagreements with

clients' beliefs should be held separately from therapeutic interactions. The primary

assumption of this reasoning is that effective counselors can remain value-neutral within

the counseling session—a skill that must also be enacted by effective counselor

educators. This is demonstrated by Rachel's use of normative-evaluative expressions and

active voice ("we always talk about how…") to position value-neutrality as a

foundational value in professional counseling guild ideology.

I asked Rachel if she could recall a time when her students struggled in the

development of bracketing skills and she responded:

One class I had, there was one student who had a really hard time, based on her

religious beliefs, of how to counsel LGBTQ clients. And, after we watched the

movie—the—*So the Bible Tells Me So.* After she watched that, she really

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struggled, and so she had to—she sought guidance from her pastor from her

church. Um, so that was one case where it was just trying to figure out how she

wanted to balance what she'd been raised to believe, and if she had to change

those beliefs.

In this text, Rachel described the process of a student recognizing that her religious

beliefs prevent her from ethically counseling an LGBTQ client as a result of not having

developed effective bracketing skills. As previously outlined, she has stated that she does

not believe that educators should challenge students' ideologies—discriminatory or

otherwise—but should instead present a wide range of perspectives and encourage

students to self-reflect on the implications of their value systems. It is unclear how

Rachel perceived her educative role in the development of the student's bracketing skills,

although she did outline the student's role, which was to obtain guidance from her pastor.

Teaching Strategies

Due to the variability of students' learning styles, Rachel strived to incorporate

teaching strategies that serve to meet each student's diverse needs. In her teaching

statement, she described her teaching approach from a multimodal perspective:

Students learn from a variety of methods, therefore I incorporate different

techniques for learners. For example, using experiential activities such as group

discussions, case studies, videos, and role-plays work well for learners who need

to share their thoughts, see material in action, or prefer hands-on learning.

Further, brief lectures expand understanding for students who need structure from

the reading materials and respond to visual and kinesthetic (note-taking) methods

in class.

Throughout our interviews, Rachel utilized illustration as a discursive strategy to emphasize the importance of students' feedback in curriculum development, which highlighted her responsivity in accommodating students' specific needs. This was also reflected in the syllabus by the format and function of course assignments, which involved group discussion, introspective journaling, literature review, and group role-play exercises:

> Methods to achieve course objectives will vary during the class meetings and will include instructional strategies, such as brief lectures, discussion, and analyses of vignettes of sexual dilemmas, case studies, films, and small group work. A common theme of all discussions will be the cultural implications of the topic under discussion (e.g., boundary issues, confidentiality, ethical practice, etc.). I believe students and the instructor together share responsibility for the learning experiences that take place.

Rachel wrote in her syllabus that she employed varying instructional strategies; although unlike her teaching philosophy statement, she did not use active voice to articulate a rationale for her approach.

In her teaching philosophy statement, Rachel discussed her approach to evaluation by highlighting clear expectations, prompt feedback, and open communication throughout evaluation:

> I believe it is important to provide formative feedback to help students identify their strengths and areas for growth so they are encouraged in their pursuit of knowledge and new skills. I provide constructive and respectful feedback on all assignments (e.g., identifying grammatical/APA formatting errors, areas where

more content is needed, and a final summary highlighting strengths in their

writing). Moreover, I encourage students to take responsibility in the learning

process and I provide space for them to learn from errors that can later be

demonstrated as mastery of a topic or skill. Students are always given the

opportunity to ask questions regarding the course, including materials used or

teaching delivery. I am open to their feedback and revise my teaching style and

materials, as necessary.

Consistent with a student-learner centered teaching philosophy, she also wrote,

"Professional research literature emphasizes that students have higher self-efficacy when

they receive clear expectations and performance feedback. As such, I provide clear

instructions to students via syllabi of course expectations, assignments, due dates of

assignments, and my contact information from the first day of class." She also

emphasized the importance of building safety and support by teacher-student

collaboration, such as adapting evaluation standards on self-awareness focused

assignments, such as the reflective journals:

I believe students and the instructor together share responsibility for the learning

experiences that take place. Therefore, I expect students to participate in

classroom discussions and activities in a meaningful manner. Please arrive to

class having completed assigned readings before class and be prepared to ask

questions and make comments based on the reading for each day. The emphasis in

class will be on student questions, demonstrations, comments, and discussion

based on assigned readings and I will often function primarily as a facilitator of

discussions.

Summary

The analysis of Rachel's dialogic and textual discourse revealed the overt and tacit relationships between Rachel's ideologies, experiences, positionality, and sexuality pedagogy. Rachel's teaching philosophy of sexuality—as articulated in the interviews and teaching philosophy statement—primarily reflected professional counseling guild ideology, namely the humanistic tenets of student-centered learning, teacher-student collaboration, and self-reflection. Professional counseling ideology also served as a rational and functional base for her belief that educators should work hard to remain value-neutral and not impose value systems on students. Additionally, in the interview and syllabus discourse, Rachel articulated the purpose and function of her curriculum as congruent with the wellness-oriented, developmental, and multicultural components of professional counseling ideology. Though curricular significance was ascribed to the role of social and cultural values on the ability to provide competent and ethical counseling services (especially with LGBTQ+ individuals), Rachel's discourse de-emphasized the implications of race in sexuality counseling and mitigated her role in values clarification and confrontation. Finally, Rachel utilized teaching strategies that she believed were facilitative of her student-centered teaching philosophy (i.e., professional counseling and humanistic ideology).

Nancy

Nancy, a counselor educator at a large public university (approximately 20,000 students) in the southern region of the United States, had been teaching for almost 20 years and was preparing for retirement when we became acquainted through her prior student, a woman I contacted in the first round of recruitment. Nancy self-identified as a white, heterosexual female and was aged in her late 60s. She reported being married for over 40 years and indicated that she was not spiritually affiliated.

Nancy obtained her undergraduate degree in education, her master's degree in counseling, and her doctoral degree in human services, with an emphasis in family studies. She was licensed as a school counselor, professional counselor, and marriage and family therapist, and had practiced counseling for over 20 years. Nancy did not receive any formal sexuality training in her master's or doctoral education, although she attended several workshops, conferences, and Sexual Attitudes Readjustment (SAR) seminars. She also had experience as a consultant on sexual and process addictions. Nancy has written and researched extensively on issues related to counselor education, couples and family counseling, school counseling, and process addictions.

Growing up, Nancy received messages from her conservative Catholic family and social surroundings that sex was intended only for procreation within a heterosexual marriage, although she conceded that "there was a little more tolerance in our home than what I heard from the—you know, when I went to church or catechism or anything like that." In response to the women's liberation movement of the 1960s, Nancy was challenged to examine some of her sexual beliefs, stating, "So in a way it was somewhat difficult to sort of shed those messages in my head. You know, things I had been taught.

On the other hand, there was a huge movement going on that I was very aware of and kind of supported me doing things that maybe, you know, my parents wouldn't have approved of." Throughout her life, her sexual beliefs transformed considerably, and she discussed the importance of incorporating sex-affirming values in her roles as a counselor, educator, and mother.

Teaching Philosophy

Nancy described her teaching philosophy as rooted in collaborative learning, emphasizing the students' role in the creation of a rich and dynamic learning environment. While she recognized the importance of her responsibilities to manage and organize the classroom, she stressed student-focused pedagogy, and she described that "the willingness to take a back seat to your students is an art." She sought to de-center traditional hierarchical structures by highlighting the value of students' experiences in the development and implementation of the curriculum. By denouncing traditional classroom power dynamics, she challenged her position as "teacher-expert" and encouraged students to contribute to the co-constructed knowledge of the classroom (hooks, 1994).

Nancy also expressed that a central objective in her role as an educator is to facilitate a learning environment where students can safely engage in self-reflection and explore their values, beliefs, and biases surrounding sexuality. Her pedagogy emphasized the importance of respectful and non-judging dialogue between classroom participants. Located in a predominately conservative and religious area in the South, Nancy anticipated that many of her students came from cultural and religious backgrounds that espoused sexist and heterosexist ideology, although she noted that her students were generally considerate of classmates and seldom witnessed opportunities where students

were disrespectful to each other. In this statement, she discussed classroom conflict regarding the morality of LGBTQ+ identities:

> And it's growing, but it's, um, about 50 to 60 miles away from [a large city], and so, [the university] itself, the little town that it's in, is just very fundamentalist religious. And that's what my students were saying. Well, they were saying things like, "Well, ah, I could not, you know, counsel a lesbian or gay client. You know, my religion doesn't allow that."

The use of "fundamentalist religious" to categorize her surrounding area is critical in understanding Nancy's scrutiny of the "other"—the intentional positioning of herself as "not-Them", which indicates her identification as non-"fundamentalist religious." In Bidell (2014), fundamentalism was characterized as rigid conviction in the correctness of one's religious beliefs, which represent the ultimate truth for all existing phenomena. In the text, however, this term is used to also hedge heterosexist and homophobic ideology. Nancy has promoted LGBTQ-affirming ideology within her counseling program and has urged students' and faculty's development of ethical behaviors in working with LGBTQ+ individuals:

> So, I have worked really hard to, um, just be very transparent about [the need for LGBTQ training], and—it generated a huge discussion in our faculty meeting because I brought it up, and I said, "This is a big problem to me. [The students are] taking this course towards the end of their program, and they still don't have the correct ethical behavior around certain issues

Nancy conceded that the highly stigmatized nature of sexuality necessarily contributed to challenging sexual discussions and thus began the sexuality course by normalizing the experience of values conflict in the classroom and counseling office:

> I try to head that off at the beginning by saying to students that we all have our value systems and that we're not here to judge anyone else's, but just to make sure that we can work with all clients and be comfortable talking about sexual issues with all clients. So I just ask them to please respect each other's value systems. And, I've never really had a problem with that. You know, with people arguing or being disrespectful to someone else. Um, so I think that's pretty good.

In this text, Nancy used the normative-evaluative claim that "we all have our value systems and that we're not here to judge anyone else's," demonstrating her belief of non-judgment in classroom and counseling environments. She articulated her expectation that students engage in respectful dialogue and illustrates that this approach has been successful in the past, citing the example, "And, I've never really had a problem with that." It is difficult to imagine, however, that a classroom dedicated to collaborative values clarification has not been challenged by judgment and disrespect, especially in the consideration of Nancy's frequent mention of disagreements with students. For instance:

> So now I feel really comfortable just saying to my class that, really, it's not an option to say that this is against your values that you can't meet with a client who's gay or lesbian. Basically, um, I say, *[laughs]* your values have nothing to do with it. You know, it's not about—so, that is definitely not an option.

While she accentuated the normalcy of challenging class discussion, she also maintained that heterosexist dialogue and practice would not be tolerated.

Nancy's attention to students' ethical obligation to evaluate their political and religious ideology is a practice supported by recent research in LGBT-affirming counselor education (Bidell, 2005; 2014; McGeorge et al., 2014), which suggested that increased levels of religiosity are a significant predictor in students' decreased sexual orientation counseling competence. Yet, there is some ambiguity regarding her role in facilitating the values clarification process. For instance, she discussed her hesitance to interfere when students exhibit discriminatory beliefs:

> But I don't have that sense, and I try very hard not—well, just like with clients. I don't want to have an opinion about any of them [students], you know, unless it's something blatantly against our code of ethics. I mean, some people may have strong religious views, but in class they're not saying that. What they *are* saying is that they could certainly work with different populations, whatever the issue. Now sometimes I have people who wanna dig their heels in and talk about referring because it's not in their area of expertise, and so I go through all the— you know, "Well, um, you need to be culturally competent, and so that's on you, you have to get more education, and you have to accommodate the client and so forth." And, um, I'm just thinking of one student where finally I just had to say, "It would be unethical to refer based on your value system."

Foremost, she utilizes the disclaimer, "I don't want to have an opinion about any of them" to reinforce her commitment to non-judgment (except for in the case of blatantly unethical behavior) and value neutrality. She then states that most students with strong religious values do not openly discuss their discriminatory beliefs in the classroom, but rather insist in the opposite: that they are open to working with wide-ranging issues in

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diverse populations. In this situation, the religious students recognize that their beliefs are in disagreement with the normative ideology of the group (i.e., Nancy's explicitly LGBTQ-affirming ideology) and thus, minimized or masked their dissenting beliefs in order to avoid conflict and maintain "in-group" membership (van Dijk, 2000). By citing an example of "one student," Nancy confirmed that these students seldom verbalize their discriminatory beliefs, which corroborates Nancy's observation that discrimination is infrequently encountered in the classroom.

While Nancy recognized the pervasiveness of heterosexism in her surrounding area, her discourse minimized the instances of classroom discrimination in her reference to isolated events. The underlying assumption is that because overt instances of heterosexism are becoming more rare; society-as-a-whole has transcended sexual/gender identity politics. Stoll (2013) sketched a parallel between this assumption and the post-racial narratives of contemporary liberalism, which described educators' reluctance to acknowledge the ways in which race, gender, and sexuality power dynamics play out in the classroom due to the belief that post-civil rights American society no longer faces human rights injustices. Nancy confirmed this reticence in the following narrative:

> I do know that now lots of students don't say that this is something that is not a part of their value system because of biblical teachings in their churches. And, um, I mean, I have a million arguments about that, but I try not to go there. It's just better, you know. I don't wanna disrespect my students' beliefs. I really don't. Um, so, I try to be gentle.

Her admission, "…I try not to go there. It's just better, you know. I don't wanna disrespect my students' beliefs. I really don't," positioned her responsibility to disrupt

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discrimination as intrinsically disrespectful and wrong, which reified Nancy's pursuit of nonconfrontation and value neutrality.

Nancy also demonstrated classroom value-neutrality through the practice of non-disclosure of political, sexual, and religious self-identifications. Nancy discussed her approach to the first day of class, "And I also say to them, 'be careful, because you don't know who's in this class, and you don't even know who I am. So, here you are, making claims about certain people, and maybe they're sitting next to you, or maybe they're your professor,' you know?" Later, Nancy disclosed that she purposefully maintains ambiguous cultural affiliations as a tactic to increase students' self-awareness of value statements in the classroom. This practice is incongruent, however, with Nancy's expressed philosophy of collaboration and vulnerability, demonstrated by hooks (1994) assertion, "when professors bring narratives of their experiences into classroom discussion it eliminates the possibility that we can function as all-knowing, silent interrogators" (p. 21). Additionally, it is unclear how the practice of anonymity may regulate students' willingness to disclose and reflect on their myriad cultural identities. She also disclosed, "I don't want them to think, when I'm talking about not putting your values into your counseling sessions—I don't want them to think that I'm promoting my particular brand of spirituality." In this reflection, Nancy illustrated an important consideration: how do educators disclose their values without imposing them on the students, given the innate power differentials in the relationship?

Paralleling Rachel's endorsement of an apolitical classroom, Nancy utilized the following anecdote to describe her struggle with finding a balance between values imposition and authenticity:

Well, to me, I do stray away from things like this because I think it's very
political—even though I have pretty strong views—I try very hard not to be
political in the classroom. It's—you know—we're not supposed to be. On the
other hand, we were talking the other day about legalizing gay and lesbian
marriage, and I just said, "Who on earth would be against any family having the
same benefits as any other family?" [Laughter] And then I realized what I was
saying, and I thought, "Yipes! Be quiet, Nancy!" [Laughter]

She used the normative-evaluative claim, "It's—you know—we're not supposed to be,"
to indicate that "we" (counselor educators) share a common value that educators are not
supposed to take a political stance, or espouse political values, in the classroom. She
utilized the term "political" to abstract heterosexism (or more specifically, the illegality
of non-heterosexual marriage), an ideology that she has openly denounced as unethical in
previous instances in her narrative. While Nancy has clearly indicated that she holds
LGBTQ-affirming values and many of her students hold heterosexist values, she was
unable to authentically confront the values conflict in the classroom for fear of being
"political." This outlook is reflects a more positivistic pedagogy, which prescribes the
educator maintain a distant, aloof, and objective role in the classroom to ensure that
students were unimpeded by outside bias (O'Brien & Howard, 1996). Coined as "the
paradox of value-neutrality and responsible authority," O'Brien and Howard (1996)
described, "in an environment of reified objectivity it is not possible for students to learn
how one *does* arrive at responsible, subjective points of view and opinions for which one
is willing to be held accountable" (italics in original, p. 328).

Curriculum

When Nancy first began teaching sexuality counseling at her university, she was given the course from a professor in the psychology department and decided to modify the curriculum "to make it more systemic and give it a different feel, a more, you know, counselor-wellness feel." The process of updating the curriculum to a more explicitly professional counselor ideology required that she de-center the course focus from diagnosis and sexual dysfunction to sexual wellness and development, which took several years of development. Nancy hoped to depathologize human sexuality and emphasize the broad continuum of human sexual identities, behaviors, and experiences. When I asked her to describe her motivation in early curriculum development, she responded, "So that it's not just the way one person thinks about sexuality, because we're all different. So that would be one thing, to think about acceptance and our ethical guidelines."

In the orientation to the course, Nancy performs informed consent procedures with the students to outline some of the risks and considerations of sexuality counseling education (Appendix F). She stated that the consent outlines that "the material in the course is very explicit, and I choose the materials with great care, but it's still explicit—and if that's going to bother them then they need to rethink takin' the course, but have a conversation with me at least." She also added, "also I think it protects me some, you know, although I've never had anybody complain." Humphrey (2000) supported this practice in her recommendation of sexuality counseling curricular strategies as a measure to prepare to students for the frank and potentially explicit nature of the course and also to encourage students to consult with the teacher if the material seems inappropriate. Nancy seemed to anticipate students' discomfort with the course content and recognized

the usefulness of the consent in the event of a student's complaint, which further reflects her perspective of the students' conservatism.

Nancy disclosed throughout the interviews that the primary objectives of her curriculum were to facilitate the process of value clarification and bolster students' knowledge and skill of ethically counseling clients in the event of value conflicts, which has been shown to be an effective model of multicultural and LGBT-affirming counseling pedagogy (Arredondo et al., 1996; Bidell, 2012; Sue, Arredondo, & McDavis, 1992).

> So I guess one of my main goals is, uh, for students to understand the range of sexual behaviors and orientations and, um, you know, uh, just how long that continuum is. So it's not just the way one person thinks about sexuality because we're all different. So that would be one thing, is to think about the, uh, acceptance and our ethical guidelines.

Additionally, Bidell (2014) demonstrated that religious conservatism was a significant predictor in students' sexual orientation counseling competences, specifically in the areas of attitudinal awareness and LGBT-affirming skills. To facilitate students' self-awareness of these value systems, she states:

> I would say we really spend a lot of time talking about the students' own value systems. I mean not that they have to tell what they are but just, you know, to make sure that they're self-aware about how their own value systems might impact how they think about a client—and just to be really, always self-evaluating, to make sure that you're not trying to talk your client into your own view.

This statement captured Nancy's belief that counselors must develop the skill of self-evaluation in order to combat the risk of exerting personal ideologies onto clients, which is established through self-awareness. This central theme was also articulated on the syllabus: "Students will explore how life experiences, sexual values, and beliefs about sexual behavior affect the therapeutic interaction and outcome. Students will examine and reassess their own attitudes and values around sexuality issues."

On the syllabus, the course is described as having four primary learning outcomes: 1) knowledge of sexual anatomy and physiology, 2) knowledge of therapeutic strategies for working with sexual issues, such as assessment, counseling, and referral procedures, 3) knowledge of the relationship between counselor belief systems and therapeutic behaviors, and 4) development of self-awareness and self-evaluation skills regarding sexual value systems. Nancy described that she typically selected topics for the class based on what she anticipated students would most likely encounter in their clinical practice. For example, "we spend a lot of time on sex and adolescence, because many of our folks are school counselors who're going to have lots of sexual issues around identity development and, um, dating, and having sex and so forth."

In keeping with her goals to facilitate values clarification around LGBTQ+ topics, she also described the first half of the class as having a strong focus on self-awareness. The course is primarily structured around the chapters in the Long, Burnett, and Thomas (2006) text. As per the syllabus, the following list outlines the major topics addressed in class:

1. History of Sex Therapy; Male/Female Sexual Response Cycle; Systems Approach to Sex Therapy

2. Sexual Dysfunction versus Sexual Problem

3. Theories of Sexuality Counseling

4. Assessment in Sexuality; Sexual Genogram

5. Treatment Planning and Intervention in Sexuality Counseling

6. Female/Male Sexuality: Diagnosis and Treatment

7. Sexual Addiction

8. ACA Code of Ethics & Reparation Therapy; Counseling Sexual Minorities

Similar to Rachel's curriculum, "Counseling Sexual Minorities" is offered as a stand-alone content area on the syllabus and is addressed in the second half of the class. While, during the interviews, Nancy discussed the inclusion of LGBTQ-focused dialogue throughout the entirety of the course, the topic is listed on the 11th week of the syllabus. Because the topic is not formally included until the last month of class in a 15-week semester, it is unclear if the topic of counseling LGBTQ+ individuals is initiated in the values clarification exercises in the first half of class:

> Well, I would say the first few chapters really deal with working with couples, whether they're homosexual or heterosexual, and so we spend quite a bit of time on those first chapters, and the very first chapter is more about self-awareness, which I think is really important. I tell them, "This is an opportunity for you to really examine your own beliefs and value systems about sexuality and consider how those might impact your client."

In this statement, the modality, "whether they're homosexual or heterosexual," de-emphasized the component of sexual orientation in the curricular discourse. The normative-evaluative claim about the importance of self-awareness and the examination

of value systems also signified her assumption that students struggle with adopting LGBTQ-affirming ideologies.

Teaching Strategies

In line with the goals for the course, Nancy described utilizing teaching strategies that facilitate self-awareness and development of ethical behaviors in counseling LGBTQ+ clients. Many of her teaching strategies are directed toward encouraging students' abilities to understand and validate different perspectives, such as incorporating film/video, perspective-taking exercises, and values clarification checklists (Long, Burnett, & Thomas, 2006). Describing the merit of this approach, she stated, "You know, it's not black and white. It's a value-laden system, and it really opens up a great discussion about how there are nuances of what's acceptable and not acceptable, depending on the situation and so forth." This statement reflects her belief in the subjective and contextual nature of sexuality, which she articulated throughout the interviews.

To illustrate one such strategy, Nancy described the values checklist, which outlines several sexual value statements, such as "Masturbation is a healthy way to satisfy sexual desire" or "Sex with multiple partners is okay as long as all partners consent." Students must then indicate if they "Agree" or "Disagree" with each statement, for themselves and for others. Nancy described that many students agreed with most of the statements for others, but were hesitant to agree with many of the behaviors for themselves, their children, or partners. She then encouraged students to explore their negative associations with the sexual values and consider how these feelings may

interfere with their ability to effectively counsel clients who participate in those behaviors (Kirschenbaum, 2013).

In order for self-reflection to occur, however, Nancy recognized that students need to feel safe and supported and emphasizes the importance of classroom confidentiality. Because group confidentiality cannot be guaranteed, she encouraged students to exercise their anonymity by de-identifying personal experiences in class discussion: "And what I tell them is, if you wanna talk about something [vulnerable] in class, you can bring it up as a case illustration because there's no name attached." She also urged students to include their questions, personal experiences, and emotional reactions in the reflection papers, such that she may provide feedback privately:

> Students will conduct a complete sexual history of their own and write a reflection of that process. The professor will not collect or read the sexual histories; however, students will bring their work to class to show the professor that the assignment was completed. The reflection paper should reflect understanding of the stages of the family life cycle as it relates to sexual identity development and functioning, satisfactory writing skills, and acceptable organization.

The syllabus outlined the course assignments, including rubrics that charted the weight and expectations of each assignment. Of the required assignments participation accounted for about 20% of the overall grade, which required students complete all required readings prior to class and prepare questions for discussion, engage in classroom activities (e.g., role plays, group discussions, and presentation, and regularly log in to university learning platform and email. Students were also required to write five short

essays recording their responses to various readings or videos (40% of the overall grade), a reflection paper that detailed the students' experience completing a sexual history evaluation (10%), an annotated bibliography of student interest area (10%), a clinical treatment plan for a sexual disorder (10%), and a final exam (10%). In semesters when the class was unable to get though the assigned readings, Nancy would instead ask the students to choose a chapter of interest and provide a reflection.

Considering the intimate nature of a sexual history evaluation, I inquired about the evaluation procedures for the students' reflections, what it was like to read them and how she provided feedback about such vulnerable information. She softly laughed and stated:

> I love the reflections, and they almost always get the full amount of points. I mean, you know, I try not to [laughs] get crazy about APA or grammar. I mean, they're all pretty good writers, but mainly I just want to have some substantial reflection from them. And I think if they're going to feel comfortable stating their feelings and thoughts and attitudes, I mostly just give them positive feedback about it.

In this statement, Nancy recalled with fondness her memories of evaluating students' reflections, detailing her goal of facilitating students' trust and safety through non-judgment, which is congruent with her student-centered teaching philosophy.

Summary

Through data analysis, I identified professional counseling guild and LGBTQ-affirming ideologies as central to Nancy's pedagogy of sexuality. She infused the humanistic tenets of the professional counselor identity, such as student-centered

interventions, nonjudgment, and multicultural awareness, in her teaching philosophy, curriculum, and teaching strategies. She described her ambition to create sexuality curriculum centered in wellness and human development, which she considered incongruent with traditional psychological models of sexuality. She also described an LGBTQ-affirming teaching philosophy that emphasized the broad continuum of healthy sexuality and sexual identities and highlighted teaching interventions geared toward increasing students' self-awareness and clarification of potentially harmful value systems. Nancy's discourse emphasized the conservatism and heterosexism of her surrounding culture, yet minimized the occurrence of heterosexist behaviors in her classroom.

Quinn

Quinn was a counselor educator at a public college (about 8000 students) in the North Atlantic region of the United States. She self-identified as an Italian-American, bisexual woman and was aged in her early 40s. She defined her spiritual affiliation as Neo-Pagan Buddhist and was partnered. Quinn obtained her undergraduate degree in creative writing and completed some training in nursing. For the next 15 years, she raised her children, owned and operated a yoga studio, and apprenticed as a tattoo artist and body piercer. During her master's program in counseling she served as a mentor for LGBTQ+ students, and then graduated with a focus on mental health and school counseling. Before returning to school to complete her Ph.D. in counselor education, she obtained licensure as a school counselor and served as volunteer and research assistant at a community advocacy center for women.

Quinn described her upbringing in a multigenerational household as sex- and diversity-affirming, and discussed that her views of sex and sexuality were also shaped by her membership and relationships within the queer community. I met Quinn in our shared attendance at a presentation on the ethics of LGBTQ competency in counselor training programs at the inaugural ALGBTIC conference, and spoke more during her presentation on bisexual invisibility. During that time, I was co-writing a manuscript on my experiences of invisibility as a queer, feminine-presenting woman and we connected in the intersection of our research foci. I discussed my research and invited her participation, to which she offered her support.

When Quinn first taught her course, *Counseling Alternative Sexualities*, she developed the curriculum for an 8-week online format. Although she commented that the

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online format increased accessibility and enabled nonresidential and non-counseling

degree seeking students' to enter the course, she was concerned that the class dynamics

might be negatively affect by the distance. Ultimately, she has maintained the online

format, guided by her values that: 1) school and mental health counselors should have

access to sexuality counseling knowledge and 2) with vulnerability and support,

relational intimacy can be established in a virtual setting.

Teaching Philosophy

Quinn described her approach to teaching sexuality as fundamentally rooted in

LGBTQ+ and alternative sexuality-affirming ideology. She emphasized the importance

of educating students to recognize the multitude of sexual identities and experiences and

the myriad ways that individual, cultural, and societal factors shape the socialization and

performance of these identities. Advocacy and activism was a crucial component of her

identity as a queer woman, school and community counselor, and counselor educator, and

she positioned education as a premier platform to create positive social reform for

marginalized persons. Congruent with hooks' (1994) notion of education as the practice

of freedom, Quinn intended for her classroom to be a transformative environment that

challenged students': 1) critical reflection of sexuality topics from a social justice

perspective and 2) development and implementation of advocacy skills. She described:

> Yeah, [I aim to] emphasize diversity, and then also make sure that with regard to
>
> each one of the, um, various identities that we examine—that we look at diversity
>
> within that identity as well as diversity within the groups in terms of all kinds of
>
> sexualities. Then also making sure that each one of those identities was, um,
>
> covered with regard to that tripartite identity of awareness, knowledge and skills.

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Throughout the interviews, Quinn suggested that social justice education was commensurate with the practice of consciousness-raising, which relies upon the establishment of safe relationships and commitment class participants' safety and development.

> I think that they needed some time and they needed some space to be able to process what that identity is, what it means to them, how much they had to internalize socialization factors with regard to it. Even though you know pretty well, you know, the stages of, um, of becoming an ally. They were able to differentiate between when they knew that they were really feeling full on acceptance and embracing an identity and when they were still in the space of processing that identity to come to a place of acceptance.

Illustrating her pedagogical values of authenticity and passionate involvement, she stated, "I started to learn that being really friendly, and, at the same time, being really open about who you are—unabashedly who you are—is an intervention in itself, you know." She further emphasized her role in this process by stating, "So that's kind of one of the joys of having the power to conduct these classes—to be able to teach, I get to create a space that is queer-positive, queer-inhabited. I get to help other people learn how valuable creating that space can be." Quinn described that by making her position explicit, she could model vulnerability, demonstrate inclusivity, and inspire students' continued dedication to creating LGBTQ+ positive spaces. Her transparency also served to overtly orient the ideology of her classroom, thereby centralizing the significance of LGBTQ+ issues on interpersonal and societal levels.

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In a contrast with Nancy's emphasis on objectivity and value-neutrality, Quinn was explicit in her sexual identity and her LGBTQ+ affirming values system:

> And then, having become the actual counselor to educators, I was always very out in my classroom. I was out as queer. I was out as bisexual. I was out as an advocate, an ally to the trans community—and my students were very, very responsive to that. And I got a lot of positive feedback from my students in my student evaluations of instruction about how I was able to help them understand how to work with individuals of all kinds of sexual identities.

In her open identification of the convictions that ground her teaching and clinical practices, Quinn reinforced the notion that transformative education necessarily requires political discourse (hooks, 1994; O'Brien & Howard, 1996). She expressed believing that students must understand the historical and contemporary oppression of alternative sexual identities because, as counselors, they will actively work with clients through these issues.

Curriculum

Quinn structured her sexuality curriculum in line with the tripartite approach to multicultural counseling competency (Arredondo et al., 1996), specifically by facilitating opportunities for students to develop their knowledge, skills, and self-awareness of non-dominant sexual and gender identities. She stated, "So, the primary objective of the class is to assist the beginning clinician in developing the self-awareness/attitudes, knowledge, and skills needed to provide competent counseling services with a range of non-dominant sexual identities." She also articulated curricular goals that were congruent with queer pedagogical models (Jagose, 1996; Kumashiro, 2002), such as: 1) introducing identity

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categories (such as sex, gender, and sexuality) as socially constructed, flexible, nuanced, and mutable, 2) troubling or deconstructing assumptions that sex, gender, and sexuality are innate, continuous, and fixed, 3) highlighting the historical, social, and political contexts of sexuality in counseling, 4) examining how systems of power have served to control, regulate, and oppress diverse sexual identities, 5) facilitating students' personal identification as allies, advocates, and activists for marginalized populations.

Quinn described her curriculum development as a reflexive process initiated by her identifications as a bisexual woman, school counselor, and LGBTQ+ activist, paired with her intention to deconstruct the heteronormative ideology of society and in the profession—a process coined as "queering the curriculum" (Kumashiro, 2002; Vavrus, 2008). She explained the process as being grounded in her personal experiences with/in the queer community and in her clinical experiences as a practicing school and community counselor:

> I knew that I wanted to give [the students] intersex information because I have interacted with a number of intersex people, both in my professional life and in my personal life. And their population is incredibly underrepresented, and that underrepresentation results in very painful marginalization and disenfranchisement and situations that I would have considered abuse, and sometimes, systemic abuse. And I also think: So what are the communities that I've had experience with as a practitioner, as a clinician, and what are the identities that I think that they're not going to be getting in other coursework that would be useful for them to be able to have experience with, as they move into a causal reality.

In this statement, Quinn disclosed the value of relational connection in her experience of ally identity development—specifically by facilitating her increased empathy and understanding of the challenges faced by the intersex community—which she then utilized to evidence her curricular practice. Similarly, she reflected on her previous counseling experiences, and chose content materials based on her understanding of: 1) what would most benefit the students and 2) what would likely not be covered in another course. To further describe her role in this process, she described:

> I did take kind of the easy way out, in that I divided the population into subgroups, according to the most expansive letter strand that I could possibly construct, based on my current awareness of our diverse queer community. Even people that have sexual diversity, that aren't usually included in the traditional letter strands that we can construct and apply to the queer community. So I wanted to give them a sense of what I considered real sexual diversity, given my awareness of sexuality, at this stage in my development.

Utilizing the modalities, "based on my current awareness" and "at this stage in my development," Quinn conveyed the subjectivity and ephemerality of her sexuality knowledge and recognized that she, like her students, is engaged in a learning process. She outwardly challenged the role of "objective educator" and instead acknowledged her ongoing development, which corresponds with her queer feminist teaching philosophy.

From her syllabus, she outlined the following sexuality content areas:

1. Lesbian, Gay, Bisexual, Queer Identities

2. Adolescence

3. Transgender Identities

4. Bisexual Identities

5. Queer Issues

6. Intersex Identities

7. Asexual Identities

8. Bondage/Discipline, Domination/Submission, Sadism/Masochism

9. Paraphilias

10. Sexual Dysfunction

11. Sex Offenders

Within each content area, Quinn provided numerous resources from several informational sites, including film, YouTube videos, blogs, journalistic reports, news websites, fiction and non-fiction books, academic journals, and photo essays, which portrayed a multitude of ideological perspectives. In her syllabus, she commented that the students would more than likely disagree with some of the perspectives represented in the course materials, and encouraged them to voice their critiques in the discussion board postings.

> Common courtesy is absolutely essential in this class—we are talking about sensitive issues and many of us are unfamiliar with the topics we will be covering. Rudeness towards classmates or me will not be tolerated. Students who are unable to control rude behavior will be asked to leave the discussion board and at the very least will lose points on their grade—flagrant infractions could result in being asked to remove yourself from the class altogether. It is easy to be reactive in an online format—please take care not to post hurtful comments to one another or to me. This said, you are encouraged to think critically and to express critical thoughts in a way that does not inhibit the learning of your classmates. This

means that I welcome challenges to the materials (I don't agree with everything

we will read, after all!).

She also noted that the course materials were limited to her current awareness and invited

students to contribute to the curriculum by sharing resources, which provided evidence to

support her queer feminist pedagogy.

Teaching Strategies

Quinn reported utilizing teaching strategies that were consistent with her objective

to promote students' understanding of sexuality-related issues in counseling,

development of multiculturally-responsive counseling skills, and self-awareness of

personal value systems and their affect on the client-counselor relationship. She outlined

the following considerations for her teaching:

What type of things do I need to do to help them cultivate self-awareness? What

type of things do I do to help them cultivate knowledge? And what type of things

do I need to do to help them develop skills? Basically, I was looking at providing

them with stimuli. And the stimuli were meant to engage them, introduce that

population, introduce to them the relevant issues. And so, at the same time as

providing them knowledge, I was providing them with the stimulus through which

they could reflect on their self-awareness.

In this statement, she illustrated a direct connection between her teaching strategy and her

particular pedagogical goal, specifically outlining her role in providing students with

opportunities for increasing information and awareness.

Quinn also emphasized the role of language in the creation of a queer-inclusive,

queer-inhabiting classroom by confronting the ways in which heteronormativity and the

power/privilege assigned to heterosexual identities is encountered in micro- and macrolevel discourse. She cited an anecdote of the challenges some students face when entering an explicitly queer space:

> The argument that [the student] brought to me was very much like the argument that you hear from individuals who feel uncomfortable with us talking about the identities of people of color, because they feel as though it somehow conflicts with their experience of white privilege and they're not feeling comfortable confronting their white privilege. And so this particular student clearly had a very hard time confronting her straight privilege and her cisgender privilege, and didn't enjoy making time for letting in that kind of thing.

By using queer, feminist, and anti-racist language in the classroom, she described encouraging students to take an active role in the often painful process of challenging and dissecting the various ways in which their identities are privileged and oppressed (Kumashiro, 2002).

In line with Quinn's tripartite approach to teaching, the course assignments were directed to contribute to students' knowledge, skills, and awareness relating to counseling clients with diverse sexual identities. From the syllabus, the assignments focused on students' discussion of sexuality topics, development of queer-affirming counseling skills, and self-reflection of LGBTQ+ and sexuality attitudes. She also required the students engage with the queer community—such as attending the annual Pride Parade, interviewing an individual from a non-normative sexual identity, and performing volunteer work directed in assisting the LGBTQ+ community—to facilitate students' development of queer-affirming counselor competency (Bidell, 2014).

Quinn emphasized the immersion component of the curriculum as a particularly

transformative experience for her students:

> And it was consistent, whether they had come with me to the Pride Parade or they
>
> had gone to a gay bar with one of their friends, in the area where they were
>
> currently staying. It was consistent that they felt a sense of enjoying what it was
>
> like to be in a queer context, to be surrounded by queer people, to interact with
>
> queer people, generate conversations with folks, and stuff like that. And all of
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> those things were really, really powerful to my students, and I could see, in their
>
> discussion board posts, that having the opportunity to see individuals who were
>
> speaking their experiences, speaking their truths, was very powerful for them.

In this narrative, Quinn cited the several instances that students provided positive

feedback about the immersion activities, namely as an opportunity to connect and engage

with individuals from the queer community. She also highlighted the ways in which

queer-identified spaces challenged students to explore the pervasiveness of compulsory

heterosexuality in day-to-day life.

Summary

Analysis of dialogic and textual discourse revealed sexuality- and LGBTQ-

affirming ideology as a central framework for Quinn's pedagogy of sexuality. This was

demonstrated by the explicitly queer-oriented ideology identified in her teaching

philosophy, curricular objectives apropos LGBTQ affirmation and ally development, and

her use of teaching interventions intended to build relationships and empathy with

nondominant sexuality groups. She also highlighted the role of her background and

cultural experiences in the formation of her ideology and described the fundamental ties

between her ideology and her specific approach to teaching sexuality, namely in her

endeavor to challenge hetero-centric value systems and facilitate students' understanding

of the multiplicity of sexual experiencing.

Maurice

Maurice, a counselor educator at a large public research university in the north central region of the United States, had been teaching for about four years at the time the interviews were conducted. He was in his late 40s, self-identified as a Latino, gay male. He reported agnostic spiritual affiliation and was unpartnered. He completed his undergraduate education in criminology and law enforcement, and obtained master's degrees in theology and counseling. Before completing his doctoral degree in counselor education and supervision, he worked for 16 years as a clinical mental health counselor, specializing in couples and marriage counseling. Maurice had not received any specialized training in sexuality counseling or sex therapy prior to teaching the sexuality counseling course, which he had taught about two years prior to the time the interviews were conducted.

Maurice grew up in an evangelical religious community and he and his family were actively affiliated with the church. Although sexuality was seldom explicitly discussed at home or in the church, he could recall feeling, as early as eight or nine years old, that his attraction to boys was wrong, immoral, and sinful, both by his religious community and in the eyes of God. The rigid and moralistic ideology of the church further solidified Maurice's feelings of alienation throughout his childhood and adolescence—a time he described as profoundly isolating, confusing, and wrought with shame. He reported that, after many years of spiritual abuse, he denounced his leadership role in the church and publicly disclosed his sexual identity in his late 30s. He recollected the disconnection between his sexual and spiritual identities, "Now I was this lost spiritual pilgrim, wandering around, having shown integrity to his sexual identity, but

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then felt like I was cast out of the flock, as a spiritual man." Maurice began to heal from his wounds of condemnation during personal therapy, and further sustained his recovery and self-acceptance throughout his engagement with clients and students. He reflected in our first interview:

> But I often say, a bit dramatically, the profession saved me in two ways. One, because it got me into a professional world where there was an ethics that we do not judge, and that was in stark contrast to my Christian world where they spoke of unconditional love, but there were all kinds of conditions on it.

Teaching Philosophy

Maurice described his teaching philosophy as humanistic/constructivist and emphasized 5 major tenets: 1) the development of safe and supportive classroom relationships with respectful and open communication, mutual empathy and vulnerability, and attention to teacher-student power differentials, 2) the establishment of a co-constructed learning environment that draws from myriad knowledge sources, including class participants' lived experiences, 3) flexible, adaptive teaching strategies that are oriented to the process of learning, rather than product or outcomes, 4) understanding the social, cultural, and historical factors of oppression and marginalization of underrepresented populations, and 5) the possibility for personal healing through the practice of self-awareness. He described:

> But I think preparation, personal and professional is key. And I think getting new to the course and really be able to push boundaries, in a safe way, making people uncomfortable and recognizing that that's a parallel process for what the clients are gonna be going through. And then—and then give yourself a break and let

yourself know, no one is an expert in this, no one. You know, we're all

somewhere in the varying, and we all have our triggers. And I think if you present

that to the class, there is—they really respect that and they're very forgiving, and

then you're just kind of a co-constructed learning environment, which I'm really

big on.

Teaching the sexuality course, Maurice recognized the developmental parallels between

he and his students:

And I think the only way that I knew how do this, consistent with my philosophy,

was to really embrace the angst and all the stuff that it brought up in me teaching

this kind of topic. And I thought, "Okay, if all this is coming up in me, then it's

gonna be in the classroom as well, and I sure as hell can't hide behind a lectern

and some prefab lectures." And so I thought, "The other piece of sitting around

that table, other than a pedagogical-andragogical approach, is we're literally going

to sit in all of our angst and triggers together and we're gonna talk about 'em, as

they come up.

This statement provides evidence for Maurice's attention to openness and vulnerability in

the creation of an authentically co-constructed classroom. He acknowledged the shared

challenge of discussing sexuality issues for both for him and his students, which he

reinforced with his use of "we" (i.e., "we're literally going to sit in all of our angst and

triggers together and we're gonna talk about 'em") rather than "I" or "they."

Maurice also considered the impact of his positionality in the classroom and the

importance of maintaining reflexivity of his pedagogic identity, which is described as the

practice of critical self-reflection of one's ideological value systems, assumptions, and biases (Mezirow, 1990).

> I'm very well aware of male privilege and that's something I always try to keep in mind as best as I can. I will say this as an aside, I don't have any empirical evidence to this, but it appears to me that—I don't know. It seems to me that I've had the experience that women knowing that I'm a gay male, sometimes maybe that-that helps. I don't know. Uh, it's just more of a hunch than anything else, and maybe that's my projection. But it just seems to me that there have been times where there's a little bit more comfort, or maybe what it's just an expectation, "if we have a gay male professor, he's gonna be more conscious of the need to make sure that underrepresented people are…" and maybe feel safe, I don't know.

Additionally, Maurice described attending to his assigned privilege and power as a male educator:

> But I'm always aware—I don't want them to put me in that role where I'm at the top bringing down information, and it's too easy to stroke my own ego to do that. So I'm constantly doing things to lower [the power differential] and reduce that expectation of them on me, of myself. It's just freeing, it really is. There really is a freedom that comes with that, and you almost say, "I'm going to step down from the ivory tower. I'm going to step down from this pedestal, even if my students wanna keep me up there. I'm not going to put this pressure on myself. I'm not gonna set myself up to be seen that way."

In this statement, Maurice reflected on his objective to disrupt power tensions by consciously challenging his role as expert in the classroom, utilizing the metaphor of the

ivory tower/pedestal. He also discussed the importance of self-reflection in his attention to his biases surrounding religion and conservatism. His previous experiences with the church shaped his understanding of religion and he recognized that, in order to be authentically affirming to all of his students, he would need to actively work to disrupt these perceptions from interfering with his ability to effectively connect with and listen to students from these backgrounds. The process of values clarification is essential to the role of an educator and student, which Maurice identified as necessary for consciousness-raising endeavors. Through self-reflective journaling and personal therapy, he also recognized the ways in which his personal experiences with heterosexism and marginalization contributed toward his commitment to be a sex-affirming, multiculturally-inclusive counselor and educator and described that preparing for and teaching sexuality counseling contributed toward his personal healing.

Curriculum

Similar to other participants, Maurice utilized the tripartite model of knowledge, skills, and awareness (Arredondo et al., 1996) to facilitate sexuality counseling competence, and focused on strengthening students': 1) comfort in discussing sexual issues, 2) knowledge of sexuality issues in counseling, 3) understanding of underrepresented people groups, and 4) self-awareness of value systems and how these beliefs can affect the counseling process. While he integrated knowledge- and self-awareness-based objectives into the curriculum, he described de-emphasizing the skills development component:

My belief is, if they address it personally, and they are willing to bring to the surface their baggage, their values, their wounded experiences around sexuality,

and they can engage that and do their work around that when this comes up in the therapeutic relationship, it's not so much about needing to have a skillset. It's just being prepared to take it in and work with that person in an unbiased, non-oppressive way. The rest they'll figure out on their own.

Maurice inherited the sexuality course from a previous educator and elected to revise the syllabus and curriculum to reflect his specific goals for the class. When he first looked to the research, Maurice was unable to find contemporary, multiculturally-inclusive guidance for developing and teaching a sexuality counseling course. Additionally, he was unable to locate an up-to-date sexuality counseling textbook that offered current perspectives on diverse cultural issues such as LGBTQ+ issues and non-dominant couple and family arrangements. In response, he structured the 15-week course using the text *Sexuality Counseling* (Berlew & Capuzzi, 2002), which he supplemented with peer-reviewed journals articles germane to the following sexuality topics:

1. Introduction to Sexuality Counseling

2. Sex and Gender Identity Across the Lifespan

3. Sexuality and Women

4. Sexuality and Men

5. Sexuality and Couples

6. LGBT Sexuality

7. Cross-Cultural Sexuality

8. Sexuality and Religion

9. Sexual Addictions

10. Sexual Abuse and Trauma

11. Sexuality for Youth and Seniors

12. Adolescent Sexuality

13. Sexual Difficulties and Dysfunction

Looking to Maurice's syllabus, in addition to one to two chapters from the textbook, there were on average three to four peer-reviewed articles assigned per week. All of the supplemental articles were published in the year 2000 or later, and 16 of 25 were published in the past 10 years, reflecting Maurice's ambition to update the text.

> I've grown really, really fond of using peer reviewed journal articles, um, either in conjunction with, or in place of textbooks, cuz I just feel like it allows us to stay little bit more cutting edge. And it gives us so much more variety—my god, I mean, if you look in the syllabus, I think that we had 16 journal articles or more to supplement that textbook. So I think the whole idea is really challenging them from the get-go, "I am going to raise the bar of expectation on you, and I will expect a robust graduate-level conversation every week. The only way that will happen is if you come fully prepared cuz, otherwise, I'm comfortable with silence and we're just gonna sit here."

In this text, Maurice emphasized his educational values of relevance and diversity to support his belief that the text was ill-equipped to comprehensibly prepare the students. He positioned this act as a necessary challenge for the students, citing the norm of a "robust graduate-level conversation." In this statement, he demonstrated his belief that a graduate classroom must draw from an array of knowledge sources in order to maintain curricular rigor. Maurice reflected a number of beliefs regarding his curriculum development: 1) sexuality counseling textbooks are outdated and thus, must be

supplemented with more recent peer-reviewed research, 2) sexuality counseling education must reflect current knowledge and more sex- and LGBTQ+-affirming social values, and 3) sexuality counseling research and education must be inclusive of underrepresented populations.

Teaching Strategies

In line with his philosophy of teaching, Maurice utilized teaching strategies that facilitated collaborative learning, vulnerability and self-disclosure, and values clarification. In his teaching philosophy statement, he described:

> Respect and sensitivity are non-negotiable. It is my responsibility to establish and then maintain a safe and welcoming learning environment for all. This begins with an awareness of my own personal biases and prejudices. Second, it requires me to be aware of potential environmental and institutional barriers that might inhibit or prevent a student from learning. And finally, it means being available and willing to respond, to the best of my ability, to the individual needs and concerns of my students.

The syllabus outlined several opportunities for reflective writing, a useful tool in providing a space for students to process responses related to sexuality topics more heavily weighted with political, religious, and cultural ideologies, such as premarital sex, nonrelational/extra-relational sex, multiple sexual partners, LGBTQ+ issues, abortion/contraception, alternative sexualities (e.g., bondage/discipline, sadomasochism, fetishism), children and adolescent sexual expression, and sex in elderly and disabled populations (Ford & Hendrick, 2003) (See Appendix G). Additionally, Fyfe (1980) suggested the use of journaling as a tool to increase students' awareness on personal

values and biases, understand how and when the values were established, examine the effects of counselor value systems on counselor-client interactions, and actively challenge beliefs that are ethnocentric, racist, sexist, heterosexist, ageist, and so forth.

Maurice also ascribed significance to participating in those expectations that are placed upon the students, i.e., preparing for class, values clarification, working through personal sexuality and gender issues. He described, "Basically, as a general rule, Megan, I didn't ask my students to do anything I wasn't willing to do myself, either in the classroom, preparing for the materials, or processing the personal ramifications of what we were doing." Educators that allow themselves to be affected—emotionally, mentally, spiritually—by the teaching process and share these experiences with the class contribute to the overall empowerment of the classroom (hooks, 1994). He also added:

> And my motto is, if one of my students ever asks me point blank in front of my
> class, "[Professor], have you done your own work on these?" I don't even wanna
> have to stutter. I don't wanna have to break eye contact with 'em. I don't need to
> tell them the details of what my sharing is, but I wanna be able to look them in the
> eye and say, "Yes, I have. Yes I am. Yes I will."

In this text, Maurice provided support for his teaching philosophy, namely that transformative education is made possible through vulnerability, authenticity, and self-reflection.

Summary

Maurice articulated a constructivist and humanistic discourse of his teaching philosophy, demonstrated by his emphasis on creating a collaborative classroom with mutual empathy, facilitating supportive and trusting relationships, and the pursuit of

personal healing for all classroom participants. He also discussed the significance of his positionality in the classroom, specifically his identity as a gay man, and described strategies to try and minimize teacher-student power differentials, such as self-reflection and egalitarian classroom practices. His curricular discourse throughout interviews and his syllabus suggested ideological inscriptions that were rooted in LGBTQ-affirmation, demonstrated by his accentuation of social, cultural, and historical factors of oppression and marginalization of underrepresented populations. His curriculum also emphasized a humanistic orientation of pedagogy, in that curricular objectives were process-oriented and centered on the students' development. Maurice articulated teaching strategies that similarly reflected a humanistic and LGBTQ-affirming ideology, demonstrated by discursive emphasis on collaboration, vulnerability and self-disclosure, and self-exploration.

Evan

After completing interviews with Maurice, he recommended I consult with Evan for participation in this study. Before Maurice relocated to his current university, he and Evan had taught in the same counseling program at a smaller (less than 3000 students), public liberal arts university in the north central region of the United States. Evan was in his late 30s, self-identified as a White, Ephraim, heterosexual male. Evan was married and identified his spiritual affiliation as Church of Latter Day Saints/Mormon. Upon receiving his undergraduate degree in criminal justice, he joined the military and served in the military police for four years. He worked in law enforcement for a brief time after his military service, and then decided to pursue a master's degree in counseling. He shortly thereafter became licensed as a professional counselor and entered into a counselor education and supervision doctoral program. He has been teaching counselors for about 7 years and taught sexuality counseling for about three years.

Throughout the interviews, Evan spent considerable time discussing the history and theology of the Mormon Church and how his spirituality has shaped his current belief systems for his family, sexuality, and gender. He held traditional family values that emphasized the sanctity of marriage and the pursuit of children, which prescribed the husband's role as primary earner and the wife's role as caretaker of the home and children. He described:

> Well, my personal—I'm an active Mormon, practicing Mormon, and so the
> Mormon Church is pretty—is really socially liberal in some areas. But in other
> areas, they're really socially conservative. Um, so that personal religious belief
> system—or theology, for lack of a better word—I have some basic personal

beliefs about—about sexuality issues, you know, that basically try to live out and practice in my own life. I kind of—I have strong religious beliefs that I practice personally, with my own family, I guess, is a good way to put it. But I view my work as a professional counselor—not separate, I mean, that's not a good word for it. But, you know, how I choose to live out my own sexuality is not how other people choose to live their sexuality, and it's not my job to change anyone else's sexuality practice or beliefs. You know, just like I wouldn't want someone telling me how to do it in my home or whatever, or with myself.

He voiced that, while his value system denounced homosexuality and sex outside of marriage, he recognized that many students and clients will have personal experiences that conflict with these values and indicated that he was conscientious to not impose judgment. He acknowledged that Mormon values are "weird when it comes to sexual issues" and felt that many of his questions about sex, gender, and sexual/affectual orientation were not adequately answered by the Mormon philosophy.

Evan discussed that he had been offered few opportunities for formal sexuality training throughout his undergraduate and graduate education and that he had discovered few up-to-date resources for teaching a sexuality counseling class (i.e., textbooks, research). He described that his personal and professional experiences with sexual abuse served as a base for his primary research focus and subsequently, his interest in teaching the sexuality course. He believed that there is a strong need for counselors-in-training to gain experience in working with victims of sexual abuse and thus incorporated this topic into the sexuality curriculum.

Teaching Philosophy

Teaching the sexuality course, Evan described working to establish a supportive forum where class participants could engage in open discussion about sexuality, explore personal and societal sexual biases, and learn ways to connect with clients to facilitate growth and healing. He described his teaching approach as student-centered, emphasizing his responsibility to attend to diverse learning styles and develop interactive and trusting relationships with students:

> Counseling is an art and a science, so in school, we kind of emphasize the science of it. You know, "Here's your [psychopathology] class, and here's this class, and here's that class," for competency, but then I really try to teach [the students] the art of counseling, too, which is something each person brings individually, you know, their personal strengths and weaknesses, and essentially the magic they can do with a client across from them.

He highlighted his engagement in continual self-assessment of his teaching effectiveness and passionate involvement with the subject matter. He also described his role as an educator as a "force multiplier"; that is, by training students to be effective, he could facilitate a ripple effect of positive change in the community:

> But to simplify it, I think, I see myself as a—well, I love counseling people and helping 'em. And I think: if you help someone, it has ripple effects. It goes out in the world and in their lives, in a lot of areas of their life, if you help someone, heal someone—or help them heal. Not that you heal them. But, I really see training counselors as—well, the military term is it's a "force multiplier." So, if I can train a bunch of students to be effective, then they go out in the world and then they

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have that ripple effect, kind of.

Throughout the interviews, Evan focused on the importance of sexual values in the ethical teaching and counseling of sexual issues. Coming from the Mormon value system, he recognized the possibility that his values could conflict with his students and clients, namely LGBTQ+ individuals and couples, and thus sought to accentuate nonjudgment and bracketing skills throughout his own development as an educator and counselor. He described:

> Well, one of the metaphors I use is—well, I used to be a police officer—military police, back in the day, and a metaphor I use is: a banker, a doctor, or a cop—let's say you're a banker. Whoever was walkin' through and exchangin' their money—[chuckles] It's, like—it doesn't matter who that person is, whether—you know, whether they're the same or different than you, what color they are, or whether they're gay or straight or whatever. You're a professional, and you're providing them a service. And counseling is the same. You're a paid professional to provide a service to whoever walks in your door.

Regardless of personal value systems, he believed counselors should be nonjudgmental with client and that therapeutic change is facilitated by a strong client-counselor relationship, not aligned values. On the transformative power of non-judgment, he stated:

> We always say, "unconditional positive regard," but that's just a fancy of way of saying, "love and compassion." So, you have compassion for the person in front of you, and you really try to understand their view, who they are, and where they're coming from, and you use their frame of reference to help them heal. What I think someone should do or not do in regards to some sexuality belief, it

doesn't matter at all. But, as I connect with them, help them heal, then they will

be in a position to decide what the heck they wanna do with their life, related to

sexuality. And I think that's important.

In this text, Evan indicated that client healing could be facilitated by unconditional

positive regard and therapeutic empathy, which is dependent upon the counselor's ability

to set aside personal ideologies and adopt the worldview of the client. This belief is

reflected by the ACA Code of Ethics (2014), which mandates that professional

counselors avoid imposing values onto clients, "especially when the counselor's values

are inconsistent with the client's goals or are discriminatory in nature" (p. 5). The

modality "it doesn't matter at all" de-emphasizes the function of sexual beliefs in the

therapeutic process, which is consistent with the philosophy that effective counseling

precludes admittance of the counselor's values.

Evan also considered the impact of his authority as an educator on his students'

ability to openly engage in values clarification in the classroom. He described:

I'm the heterosexual male, and most counselors-in-training are females. And so,

at the very start of the class, I kind of give that speech about, "Hey, you know,

look, I am a heterosexual male, and I have—you know, that's my experience.

And I recognize that you all are gonna have different experiences, opinions than

me." And kind of make it a kind of respectful, safe place for people to kind of

express difference of opinions, but also be respectful in the way we talk about

differences.

Additionally, he disclosed that he was hesitant to disclose his religious affiliation and his

belief system with his students for concern that he may silence or alienate those students'

with dissenting values. He described attempts to decenter the hierarchal power differentials by: 1) discussing power dynamics inherent to the classroom (i.e., evaluation, his privilege as a heterosexual male), 2) emphasizing personal and professional development, and 3) encouraging safe, respectful dialogue.

Despite the conscious bracketing of his values, Evan noted that his religious positionality was often inadvertently made apparent to the students. He recounted an instance when a lesbian-identified student confronted him in the classroom:

I told a story one time, and she [the student] commented, "Well, that was heteronormative." My story was, you know, coming from me, as a heterosexual, kind-of-traditional guy. You know, I'm married. My wife stays at home and raises the girls. I kinda come from that traditional perspective and—So you know, it was good that she brought it up. When I tell client stories that I don't think are heteronormative—when I speak from my own experience—I guess covert communication to the students definitely comes across. And she called me on that, and that was fine. And we talked about how some of my stories reinforce gender norms and things like that. We had that discussion right then in class and just used it as a teaching moment.

In this text, Evan described an apparent association between heteronormative classroom practice and educator positionality, demonstrated in the discourse, "My story was, you know, coming from me, as a heterosexual, kind-of-traditional guy. You know, I'm married. My wife stays at home and raises the girls." Evan conceded that his experiences and value system contributed to his use of heteronormative examples in class, which was often unbeknownst to him. He highlighted the importance of his student's feedback in

challenging his bias and strengthening his teaching practice, which was consistent with his philosophy of reflexive teaching.

Curriculum

Throughout the interviews, Evan noted that much of his curriculum was adapted from the sexuality counseling syllabus put together by Maurice. Evan cited Maurice for the disclosure statement on his syllabus, which described the objectives of the course and the anticipated challenges of sexuality discussion.

> There are few topics in our culture that are as complicated and as sensitive as sex and sexuality. As counselors-in-training you must understand that you will face such issues in the therapeutic relationship and consistent with best practices, our code of ethics and the traditions of our profession, you will be expected to assume a position of empathy and neutrality, listening to and caring for your clients without bias or judgment. Accordingly, this course will assist your professional preparation by approaching the varied, sensitive dimensions of sexuality in a frank yet respectful manner, viewing them through academic, professional and ultimately, *human* lenses.

He also sought to incorporate issues of multiculturalism and diversity into the classroom, although he critiqued that traditional multicultural approaches typically prescribe counseling interventions based on the client's perceived culture:

> I had—Sue and Sue are kind of the names for multicultural, and—and their stuff, in the '90's, and the early 2000s, was just kind of like, "Oh, if you have African American clients, this is how it'll be," or, "If you have Latino and Hispanic clients, this is how it'll be, and these are the skills you need." Where modern

multiculturalism kind of looks more at, "Okay, here's some general things you may need to know, but each person's unique. And you kind of have to go beyond the text to experience the culture, to understand and really learn kind of what you're looking at in front of you."

Problematizing this model, he described adopting pedagogical approaches that emphasize the subjectivity of culture and the uniqueness of each person. He described the following primary curricular objectives for students: 1) to become aware of their own sexual value systems, 2) to learn compartmentalization skills (i.e., empathy and neutrality) that facilitate nonjudgmental interactions with clients, and 3) to develop counseling skills that are guided by the uniqueness of cultural experience.

Evan used the contents of *Sexuality Counseling* by Capuzzi and Berlew (2002) to structure the curriculum. While he acknowledged that the text was limited, as "there has been a lot of change in the last five, ten years," chapters were assigned each week in a 15-week semester, as follows:

1. Sexuality Counseling: Introduction, Definitions, Ethics, and Professional Issues; Sex and Gender Identity Development Across the Lifespan

2. Love and Sex: Cross-Cultural Perspectives; Sexuality Education and the Public Schools

3. Negotiating Couple Sexuality

4. Counseling Bisexual Clients; Lesbians and Sexuality

5. Counseling Gay Men Toward an Integrated Sexuality

6. Transgender Issues in Counseling

7. Older Adults and Sexuality;

8. HIV/AIDS Clients and Sexuality; Sexuality Counseling with Addicted Clients

9. Counseling for Sexual Compulsion/Addiction/Dependence

10. Counseling Adult Survivors of Childhood Sexual Abuse

11. Counseling Sexual Assault and Rape Victims

12. Counseling Sexually Harassed Employees

13. Counseling Women Considering Abortion

14. Counseling Clients with Sexually Transmitted Diseases (STDs)

Though the topics listed on the syllabus seemed to represent a diverse framework for the course, Evan commented that many of the readings were no longer relevant due to the societal shifts regarding acceptance of LGBTQ+ individuals and relationships. In future course offerings, he noted that he would aim to incorporate peer-reviewed articles into his existing curriculum to make it more applicable for students. He stated that Maurice took a similar approach in a prior course offering and Evan believed it to be a more comprehensive and effective curricular strategy:

> So the easy way to update [the curriculum]—I know what Maurice taught, cuz he taught it right after me. When he taught it, he just, basically, got his own articles off the databases, and I think that he ran it kind of as a seminar class. So that's how'd I do it next time I teach it, I think. I'll just—you know, the book's gone, and just pull up current research articles.

Teaching Strategies

In line with his teaching philosophy, Evan described utilizing teaching practices that encourage students': 1) self-awareness of sexuality values, 2) knowledge of sexual

issues, and 3) understanding how sexuality can come up in counseling. Describing one such method, he stated:

> And then we had discussion sheets, um, self-assessment papers, an initial one that kind of talked about their own opinions and views on sexuality. Um, they're not sharing their own personal stories, necessarily, of course, but how their views or biases or values have been shaped, and how do they feel that that will impact their professional practice. So, there's that kind of self-exploration piece of it. And then they'd present a special topic PowerPoint, you know, a typical thing on, basically, some special topic they picked related to sexuality counseling. And they'd also interview some professionals in the community who work with clients, and talk to them about sexuality issues and what comes up in clinical practice.

He reported that supportive, trusting classroom relationships help to facilitate the learning process and championed reflective writing as one way to encourage safe communication with students. In his syllabus, he detailed:

> The minimum expectation of the students in this course is that all opinions and viewpoints in our classroom will be respected, even if they are in conflict with your own personal values. By listening to, respecting and considering alternative viewpoints, we transform into more expansive individuals. You will also need to display a willingness to engage the materials in an honest and authentic fashion, including how they impact you both professionally and personally. Recognize that we all have "triggers" or sensitive spots regarding sexuality based on our history, experiences, our family & cultural values and it is likely that these "buttons will be pressed" in such a course. Your willingness to face these moments and to

respond in a non-defensive, open-minded manner will allow you to gain valuable

personal insights and could quite possibly be the best investment in your future

professional work with clients facing similar concerns.

Evan outlined two assignments for self-reflective writing; the first of which prompted

students to discuss their views and beliefs of sexuality, how they have been shaped, and

how they might impact their professional practice. The second essay prompts students to

reflect on the ways in which students' value systems have evolved throughout the class.

Student-led writing activities, such as autobiographical writing and journaling, are

recommended practices for increasing self-awareness and reflexivity of values and

judgments of specific sexuality topics (Kirschenbaum, 2013).

While the assignments were intended to encourage safe disclosure and reflection,

Evan anticipated that many students would not discuss their heteronormative or

conservative values about sexuality (i.e., beliefs that denounce non-marital, non-

procreative sex) due to recent expansions of LGBTQ-affirming societal and professional

discourse.

Well, the gay marriage debate and things that are goin' on culturally—I think

there's students, who have opinions about it but aren't gonna express it in class

necessarily. [Chuckles] I think there's a bit of a social pressure thing goin' on, so

I'm not sure how honest students are. Now, sometimes in their journals or

speakin' with me individually, they'll admit, "Well, you know, I don't know any

gays," or "I don't know about gay marriage," but they don't say that in the

classroom in front of all the students.

In this text, Evan utilized several discourse strategies that de-emphasized the issue of heterosexism in the classroom. Marriage equality and LGBTQ+ rights are abstracted as "things that are goin' on culturally", while the disclaimer, "I think there's a bit of a social pressure thing goin' on", conveyed a victimization narrative for students' with conservative values. Further, the phrase "I don't know about gay marriage" was used as a euphemism for anti-LGBTQ+ beliefs, which minimized the gravity of heterosexist ideology. In following passages, Evan expressed empathy for students' with "traditional conservative values" and indicated that he often felt pressure throughout his own development as a counselor to disregard his religious beliefs.

Summary

Throughout Evan's descriptions of his teaching philosophy, curriculum, and teaching strategies, his discourse was reflective of ideological inscriptions consistent with the humanism and the professional counselor orientation. He described he pedagogy as "student-centered" and geared toward facilitating unconditional positive regard and empathy with students and their clients. His approach to multiculturalism was consistent with the ACA Code of Ethics (2014), as he emphasized therapeutic and pedagogical nonjudgment through bracketing and compartmentalization of personal value systems and highlighted the individual and cultural factors of culturally-appropriate counseling. Trust and safety among class participants, he described, was foundational to self-assessment and multicultural skill development.

Sebastian

Sebastian was a counselor educator at a mid-size, public liberal arts college in an urban area in the north Atlantic region of the United States. He was aged in his early 50s and self-identified as White with European American, Scottish, and English ethnicities, and a gender variant gay male. He was married and identified his spiritual affiliation as Earth-centered. He completed his undergraduate education in journalism and comparative world religion, master's degree in counseling, and doctoral degree in counselor education and supervision. He has served as a school and community counselor for over 20 years and has specialized in sexuality, LGBTQ+ populations, multiracial/multiethnic families. Sebastian was provided with numerous opportunities for advanced sexuality training, including several courses throughout his undergraduate and graduate degrees, Sexual Attitude Readjustment (SAR) seminars, and clinical practice and supervision in sexuality-focused treatment settings.

Sebastian described his family-of-origin as somewhat religious, though he attended a conservative Protestant church until graduating high school. While he described his family as more tolerant than his conservative surroundings, he recalls experiencing shame and guilt regarding his attraction to other boys at an early age. Growing up, he was often ridiculed by classmates for being "clearly gender variant," which prompted him to conceal his sexual and gender identity from others. When he moved to a conservative, rural town for college, he did not publically disclose his sexuality identity and described tension between his religious, conservative surroundings and his self-identification as a gay man. He described that his commencement into the counseling profession signaled a resolution of his sexual and spiritual identities, initiated

by his entrance into personal counseling, stating, "Part of getting the master's was very important because I started my first journey in terms of my own personal counseling that first semester in my master's program, trying to reconcile my sexuality and spirituality."

Sebastian contacted me in response to a recruitment message I posted on ACA Connect. When we met I was already familiar with much of his scholarship, as he was an avid writer and researcher within the areas of multicultural counseling and education. He reported that he had been teaching the sexuality course for several years, during which time he consistently refined and updated the curriculum to reflect his increasing sexuality knowledge, the needs of the students, and changing societal values. In our collaborative theorizing, he wrote:

> I am the counselor educator and sexuality counseling educator today based on my values and beliefs and how they have changed over time. I can only educate and affirm my future school counselor candidates as far as I have done my own work personally and professionally around the full range of sexuality counseling issues in educational settings.

Sebastian also added that his religious and family history and personal experiences with heterosexism were significant factors in his pedagogy of sexuality, which contributed to his intimate connection with the course and the subject matter.

Teaching Philosophy

Sebastian described his approach to teaching as rooted in equity- and social justice-based philosophy, with explicit focus on the social, cultural, political, and historical contexts of sexuality for individuals, couples, and families with multiple intersecting identities. He emphasized the importance of developmental and

comprehensive sexuality education that prepares students to address sexuality concerns with clients of all ages and sociocultural locations. When I inquired about the most important components of the course, he responded:

> Comfort with comprehensive sexuality education is number one. Then, going through the desensitization exercises is number two, and then definitely sexual orientation, gender identity, working with sexual abuse survivors, working with perpetrators, working with teen pregnancy, pregnancy prevention, evidence-based relationship issues.

He reported that anti-oppressive education required educators' and students' sustained self-reflection, and he emphasized the "importance of affirming multiple cultural identities (esp. race, class, gender, immigration status, language, religious/spiritual beliefs, family type, appearance, sexual orientation, gender identity/expression, ability/disability) throughout my own life, my family, and the lives of my students and their future clients."

> Sebastian emphasized the inextricable ties between personal and societal ideology and counseling and education, stating that counseling is not and cannot be value-neutral.

> Counseling is value-laden, although we still have professors, we still have students, and we still have textbooks that talk about, somehow, that we can be value-neutral. And it's impossible. And that's a lie. We are all value-driven creatures, whether we want to admit to it or not. And folks that say that they're able to be neutral, able to be objective, are simply—you know, that's—that's one theoretical frame, but I think they're not telling the truth. Everybody's biased. And so the issue is that we're all the same. We all have biases. It's just that some

of us don't wanna admit to 'em.

From this perspective, he maintained the importance of acknowledging and confronting his socio-politico-cultural values into the classroom, as both a teaching intervention and relationship-building opportunity. Sebastian maintained that by engaging in authentic disclosure about his positionality and family dynamic to his students, he was contributing toward a more transparent classroom and strengthening emotional bonds with the students. He recognized that the sexuality classroom can be and often is a space where students engage in their own personal healing pertaining to sexual and cultural traumas, and he intended to create a safe and trusting environment for that growth to transpire. He described:

> And sometimes [the students] who have the greatest judgment are folks who've been traumatized and sex has been used as violence toward them. So I get that. I prepare folks for that, and I say, "You know, if at any point your uncomfortable with something, just feel free to get up and leave the room. You know, I'm fine with that. I don't want you to sit in a place where you are having an experience where you're uncomfortable."

Sebastian also emphasized the importance of facilitating students' values clarification and self-disclosure surrounding sexuality issues. He described, "So, to me, the values clarification is ongoing, and I assess it multiple ways. I do it in person. I do it with two different writing assignments, and I wanna really see how far I can move people in terms of their person as well as their profession." While he believed that self-awareness was a fundamental skill in sexuality counseling competence, he also recognized that his and the students' group disclosure contributed toward strengthened

trust and challenged participants' critical thinking and advocacy skills. He described the importance of affirming and body-positive language, stating:

> We do a lot of stuff around language early on. I talk about terms that are not useful or helpful. And I usually start the class with, "How many things can you name for the different body parts?" which is just a wonderful exercise. And I'm, like, "Alright. You can't leave this class unless you know the difference between vagina and vulva."

The purpose, Sebastian described, was that students would be better prepared to openly and comfortably discuss such topics with clients. Several research studies have demonstrated that counselors' previous experience discussing sexuality issues in education and supervision, in addition to sex-affirming attitudes, were associated with counselors' sexual comfort and willingness to discuss sexual concerns with clients (Donovan, 2011; Hays, 2002; Wieck Cupit, 2010).

Sebastian also described seeking to trouble and deconstruct the ways in which sexuality has been conceptualized historically within religious/spiritual traditions and contemporarily in mainstream media and pornographic sources.

> And so sexuality is so laden with shame in almost all the spiritual traditions, and it's dealt with in such negative ways through objectifying and media. Now pretty much everybody's learning about sex through porn. And I'm not anti-porn, but I don't feel that porn alone is healthy sexuality education by any means. So to me we have a huge amount of stuff that we have to undo with folks in order to help them get to a place where they can be truly empathic and affirming of the wider range of sexuality that's going on out there.

He noted that, because religion seldom incorporates discussion on healthy sexuality, many people are left searching for accurate sexuality education in an era where inaccurate information is widely available through technology. In the above text, Sebastian alluded to the problematic aspects of pornography as sex education, specifically citing the overtly misogynistic and racist objectification that is often rampant in mainstream porn (Miller-Young, 2010). Thus, part of his goal for the class is to educate students with accurate, comprehensive sexuality information, such to facilitate students' capacity for empathy and acceptance with clients of diverse sexuality concerns.

Curriculum

Similar to other participants, Sebastian emphasized the tripartite approach of knowledge, skills, and awareness (Arredondo et al., 1996) to sexuality curriculum development, "And that would be my philosophy of teaching of sexuality: awareness, knowledge, and skills. Every component of each class—there's an awareness component, a knowledge and a skill component." His approach is distinct within this study, however, because he identified Sexuality Information and Education Council of the United States (SIECUS) as his primary source for sexuality knowledge outcomes. As a response to the HIV/AIDS pandemic of the 1980s, SIECUS first published the *Guidelines for Comprehensive Sexuality Education: Kindergarten-12th* in 1991 to equip children and teens with the knowledge and skills to avoid unwanted pregnancy and sexually transmitted infections. Now in its third edition, the *Guidelines* are now among the most widely utilized sexuality education program in the world, offering an alternative to school-based abstinence-only curricula (SIECUS, 2004). Sebastian drew from the SIECUS (2004) guidelines as his curriculum was specifically developed for "school

counselors with a focus on the needs of children and adolescents and families in K-12 schools and college access counseling." Sebastian also commented that, because the SIECUS (2004) guidelines are available for free online, class costs are reduced, which increases access for students with fewer financial resources.

Sebastian identified over 40 sexuality content areas on his syllabus with specific learning outcomes for awareness, knowledge, and skills. I identified prominent themes within the content areas to generate a condensed list of curricular topics:

1. Sexuality Counseling with Diverse Populations

2. Comprehensive Sex Education

3. Models of Sexuality Counseling, Diagnosis, & Treatment Planning

4. Sex, Media, Technology, and the Internet

5. Professional Advocacy

6. Sexual Health and Wellness

7. Issues of Oppression: Racism; Ethnicity, Ethnic Identity, Race, Racial Identity, and World View in Sex Counseling

8. LGBTQ Communities, Issues of Oppression: Sexism, Heterosexism, Transgenderism

9. Sex and Ability, Sex and Illness; Issues of Oppression: Ableism, Ageism, & Beautyism

10. Violence and Sexual Trauma; Sex Trafficking and Tourism; Sexual Harassment Counseling: Sex Work and Sex Worker Advocacy

11. Couples, Relationships, Love, and Pleasure

12. Alternative Sexualities: Monogamy, Nonmonogamy, Polyamory

13. Consultation and Referral

In line with his philosophy of teaching, Sebastian's curriculum featured a diverse range of sexuality foci with emphases on historically marginalized groups, intersectional issues of oppression, prevention, development, and sex-affirming perspectives of sexuality counseling. His curricular spread also aligned with the SIECUS (2004) guidelines, which contain 6 concept areas: 1) Human Development, 2) Relationships, 3) Personal Skills, 4) Sexual Behavior, 5) Sexual Health, and 6) Society and Culture. During our interview he reflected on how few practicing school counselors completed comprehensive sexuality training, citing his curricular goal as, "I think really *knowing* how to do sexuality education, because so often in schools there isn't anyone who's trained. The school counselor becomes it, and the other school counselors, of course, have had no training in sexuality, so those that have really play a leadership role."

Teaching Strategies

Sebastian identified a primary intention of his teaching practice was to facilitate students' self-reflection and awareness about their personal value systems through immersion and experiential opportunities, such as guests speakers, panel discussions, values clarification/perspective-taking exercises, and role plays, stating:

> Well, almost all of my writing and scholarship research is focused on equity, and
> so my interest in sexuality is teaching in terms of equity as well. So, I like to start
> off with—because I focus on child, adolescent, early adult, and the schools, in
> particular, I'm really interested in grounding people in serious experiential
> exercises to start with.

He described another experiential exercise:

And the Greek chorus, it may be during role-plays. It may be during a triad

model—Pedersen's multicultural training triad model. If you're not familiar with

that, you get someone from a cultural group that matches the cultural group of the

client, and then you get someone to play the pro-counselor, giving the counselor

ideas of what would be good things to say or not do. And then another scenario is

the tougher one. It's the anti-counselor. It's the, "Oh, you don't wanna talk to that

person. They don't know what they're doin'. Talk to me. You can relate to me. I'm

a lesbian." It's a very powerful tool.

After describing his focus on experiential learning, he stated, "So we have lots of

interactive things like that that go on. And the other piece is just bringing in tons of really

good guest speakers and really helping people to move their awareness and their

knowledge, so that they can have a really good skill set." This perspective also reflected

his integration of the tripartite model in his teaching practice.

To illustrate his use of values clarification exercises, he described an exercise that

required students to reflect on a list of sexuality values, judgments, and beliefs and

describe their thoughts, reactions, beliefs, and how they came to hold their beliefs. Upon

the students' completion of the exercise, he provided his own responses to the statements,

commenting, "And it's just great because I'm not grading people, I'm simply looking at

how they are using critical thinking, and have they thought about this, and what about

this. It's just very interactive and very powerful and really, I think, helps students to bond

and go from there." This text parallels Sebastian's statements regarding his commitment

to engaged, authentic relationships with students.

Summary

In the interviews and course documents, Sebastian articulated his pedagogy as rooted in anti-oppressive philosophy, which he detailed as equity-based, respective of social, cultural, political, and historical contexts of sexuality, and affirming multiple cultural identities. Through the analysis, his discursive strategies yielded emphasis to the value-laden nature of sexuality and sexuality counseling, which aligned with his curricular objectives to facilitate values clarification through self-awareness and experiential cultural exercises. Sebastian also emphasized the contextual nature of sexuality, specifically highlighting the role of societal, cultural, and historical value systems in shaping the ways in which individuals learn about sexuality issues. He described the purpose of his teaching strategies was to facilitate sexuality knowledge, skill, and awareness development, which is reflective of the tripartite model of multicultural skill development.

Cross-Case Synthesis

Whereas the previous sections offered stand-alone examinations of each case, this section serves to sculpt a holistic understanding of the research phenomenon. Critical discourse analysis was utilized to deconstruct the data, and what emerged was the contextual synthesis presented in this section. Due to the epistemological delimitations of this study, the synthesis is not intended as a generalization of findings across participants. Instead, the purpose of the synthesis is to further nuance the central research questions. The findings of this study demonstrated the considerable influence of personal ideology on educators' teaching philosophy, curriculum, and teaching strategies, which was articulated in the following themes: (a) Value-Neutrality and "Out in the Classroom": The Contested Role of the Self; (b) Multiculturalism in Professional Counseling and Anti-Oppressive Ideologies; and (c) The Validity and Utility of Lived Experience in Sexuality Classrooms. The following synthesis serves less as a presentation of findings, but rather a review of the questions that remain unanswered—with hopes of inspiring reflection, dialogue, and future research.

Value-Neutrality and "Out in the Classroom": The Contested Role of the Self

Considering the complicated and highly contested nature of sexuality education in the United States, it was no surprise that participants recognized the significant impact of personal sexual values in the teaching and practice of sexuality counseling. Indeed, for many participants, the exploration and critical examination of individual, social, and cultural sexual values was the premier objective of the curriculum—awareness and analysis of one's sexual judgments and the impact of those judgments on future clients and the therapeutic relationship. Regardless of participants' social and political

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surroundings, the participants articulated a clear relationship between sexuality

counseling competence and self-reflection. Many participants echoed this initiative in

teaching philosophy statements, syllabi, course assignments, textbook selections, and

throughout dialogic recollections. For example, Nancy stated:

> I would say we really spend a lot of time talking about the students' own value
>
> systems. I mean not that they have to tell what they are but just, you know, to
>
> make sure that they're self-aware about how their own value systems might
>
> impact how they think about a client—and just to be really, always self-
>
> evaluating, to make sure that you're not trying to talk your client into your own
>
> view.

Quinn indicated:

> So, basically, I was looking at providing [the students] with stimuli. And the
>
> stimuli were meant to engage them, introduce that population, introduce them of
>
> the relevant issues. And so, at the same time providing them knowledge and
>
> providing them with the stimulus through which they could reflect on their self-
>
> awareness.

Evan also reported:

> Now, where it gets gray for students is because in counseling, we ask people
>
> about their values, lifestyle, beliefs—all that stuff—but students sometimes get
>
> confused, especially as new counselors in training. Essentially, it's the "where do I
>
> stop and where do you begin." [Chuckles] That's how I explain it to them. t's,
>
> like, you can counsel someone with values different than you, and you can really

help them, and you can connect on a deeper human level if you look past some of the labels.

According to scholars in anti-oppressive pedagogy, educators have an ethical imperative to critically examine the ideologies guiding their pedagogy (hooks, 1994; Kumashiro, 2002; Lather, 1998; Mezirow, 1997). O'Brien and Howard (1996) described:

> Our values and judgments are intractably interwoven into the choices we make about out particular pedagogical position, the assumptions we make about who we are teaching and why, and the decisions we make about what materials to use and how to frame the content of our courses. To the extent that we are aware of the values and intentions, we can account for our decisions and actions as teachings. This critical reflective posture is the basis of responsible authority and passion for teaching and learning. (pp. 327-328)

Indeed, each participant had a story about how they came to teach a sexuality course, and each participant referenced the intimate connection they held with the subject matter. In fact, when asked the final interview question, "What advice would you give to future sexuality counselor educators?" participants responded, resoundingly, by emphasizing the importance of self-work—such as personal therapy, reflective journaling, consultation with peers and supervisors about sexual values, and extensive research in less-than-proficient knowledge areas—in the preparation to discuss and teach sexual topics to students. For instance, Maurice stated:

> If I had a young professor coming to me as brand new—we got a couple new professors that have just come on board, and they were gonna be teaching sexuality and they came to me for counsel—the first thing I would tell 'em is

don't even attempt to [teach the sexuality class] if you have not done your own

work around your sexuality or are not continuing to do so.

Quinn commented the importance of reflecting on one's own experiences:

But on the other hand, I think that it's really, really important for individuals who

are going to teach this kind of thing to trust their own experiences. You know, if

you've gotten this far to be wanting to teach something in relationship to

alternative sexualities, there has to be something motivating you to do that. So, I

would encourage people to think, "What are your experiences? What are the

things that you feel as though it was easier for you to know about, and the people

that you were given less information about, um, but still encountered in the

field?"

Evan also stated, "So, advice to prep for sexuality—I guess it's kind of a sensitivity. It'd

be the same as if you're teaching a multicultural class. You just gotta be aware of your

own stuff, and knowin' your own, and bein' fine with it." Thus, through introspective

practice, students and educators may gain awareness into how personal ideologies may

impede understanding others' realities (Chin & Russo, 1997). Contrariwise, if value

systems remain unchecked, educators run the risk of imposing discriminatory,

ethnocentric, and moralistic judgments on students, which constitutes incompetent and

unethical practice (ACA, 2014). Chin and Russo (1997) recommended the practice of

self-reflection as "a process that enables us to value humility, to be aware of our

fallibility, and to avoid arrogance or dogmatism about our own biases" (p.104-105).

Reflexivity also facilitates awareness regarding the limitations of expertise and scope of

practice (Baber & Murray, 2001).

Positionality (i.e., the participants' individual, social, and cultural situatedness) was also an important factor in participants' sexuality pedagogy. For instance, educators who had experienced oppression, shame, and trauma in response to heterosexism and homophobia, articulated curricular and pedagogical objectives that: (a) were explicitly LGBTQ-affirming and (b) emphasized the transformative nature of teaching sexuality, both personally and societally. Perrin, Bhattacharyya, Snipes, Calton, and Heesacker (2014) offered a possible explanation for the observed relationship between participants' pedagogy and cultural/sexual identity. In a study examining the relationship between social justice behaviors, prejudicial attitudes, and experiences with discrimination, Perrin and colleagues (2014) found that participants from marginalized groups (i.e., women, people of color, and people from lower social classes) that had experienced emotional impact from discrimination demonstrated a greater propensity for social justice behaviors and lower levels of prejudice. Quinn mirrored this sentiment in her discussion about the empowerment and self-affirmation that she experienced as a facilitator of an expressly queer-inhabited, queer-affirming classroom:

> And then, having become the actual counselor to educators, I was always very out in my classroom. I was out as queer. I was out as bisexual. I was out as an advocate, an ally to the trans community—and my students were very, very responsive to that. And I got a lot of positive feedback from my students in my student evaluations of instruction about how I was able to help them understand how to work with individuals of all kinds of sexual identities.

For Sebastian and Maurice, the teaching process initiated the healing of spiritual and emotional wounds that were instilled through years of heterosexism. Maurice commented:

> And I think I was in my own kind of little crusade to say, 'Look, I'm not only a sexual minority. I'm a persecuted sexual minority, and if I have had to go through this shit with my sexuality, I can only imagine what other people have had to go through. So let's learn together. Let's talk about it.'

Drawing from his own experiences and relationships within the LGBTQ+ community, Maurice infused knowledge regarding the marginalization and oppression of queer persons and created opportunities for students to develop understanding and empathy for the challenges faced by non-dominant communities. Educators who identified with the LGBTQ+ community reported infusing their sexual identity into their sexuality pedagogy, which resulted in curricula that educators reported as LGBTQ-affirming, critical of systems of heteronormativity, and facilitative of self-growth and exploration.

Conversely, some of the participants expressed commitment to establishing and maintaining a value-neutral position in the classroom. Value-neutrality was demonstrated by participants' reports of: 1) taking a neutral stance on public debates on the rights of LGBTQ individuals, women, and other non-dominant populations and 2) not disclosing characteristics of one's positionality (i.e., sexual/affectual orientation, spiritual beliefs, or political leanings) to students. For instance, Nancy stated:

> Well, to me, I do stray away from things like this because I think it's very political—even though I have pretty strong views—I try very hard not to be political in the classroom. It's—you know—we're not supposed to be. On the

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other hand, we were talking the other day about legalizing gay and lesbian marriage, and I just said, "Who on earth would be against any family having the same benefits as any other family?" [Laughter] And then I realized what I was saying, and I thought, "Yipes! Be quiet, Nancy!" [Laughter]

Rachel also reported:

I validate them, any students, as far as where they are, and I encourage them to consider other's people's perspective. You know, we always talk about how we leave ourselves out of the room, or how we bracket our beliefs and put them to the side, so they don't get in the way of us not being able to help somebody else. So it hasn't gotten to be too heated because I think there seems to be the understanding—especially through our code of ethics—that the students recognize that they can't push personal values or personal beliefs on clients.

This emphasis on bracketing and value-neutrality with students parallels the values of nonjudgment and unbiased care of the counseling professional identity (ACA, 2014; Francis & Dugger, 2014).

Commenting on the historical push for an objective educative stance, hooks (1997) described this paradox: "The self is presumably emptied out the moment this threshold was crossed, leaving in place only an objective mind—free of experiences and biases. There was fear that the conditions of that self would interfere with the teaching process" (pp. 16-17). Participants paralleled this notion, describing the complications associated with adopting a value neutral stance in the classroom, including ambiguity regarding the educator's role in challenging discriminatory belief systems. For instance, Rachel described a situation when a student was struggling to work through religious

beliefs that were discriminatory to LGBTQ+ individuals and, though she had strong empathy with the student due to similar experiences in her own life, Rachel indicated that she bracketed those experiences in order to maintain an unbiased perspective. Though current counseling ethical guidelines support this practice, it is possible that by remaining objective, Rachel missed a premier opportunity to use her previous experiences to educate and connect with the student about religion, discrimination, and evidence-based perspectives on key LGBTQ+ issues. Despite her attention to LGBTQ+ ally development, advocacy, and awareness of multicultural issues, throughout the interviews she maintained that it was unethical to try and change anti-LGBTQ+ beliefs.

Another obstacle, described by Evan, was that students were often able to perceive subtle indicators of his religious and sexual ideologies, despite his efforts to bracket his personal value systems. He described:

When I tell client stories that I don't think are heteronormative—when I speak from my own experience—I guess covert communication to the students definitely comes across. And she called me on that, and that was fine. And we talked about how some of my stories reinforce gender norms and things like that.

We had that discussion right then in class and just used it as a teaching moment.

In his example, the student's confrontation of his heteronormativity sparked a conversation centered on shared learning, which expressed a significant point: because classroom participants cannot be perfectly ideological neutral, there must be a willingness to openly and respectfully discuss value conflicts when they undoubtedly arise.

As sexuality educators in more conservative or religious surroundings face additional challenges when implementing comprehensive and equity-based sexuality

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education (Luker, 2006), participants' hesitance to openly vocalize anti-oppressive belief systems may also serve to protect them from outside criticism or shame. Nancy commented on this pressure, "Well, to me, I do stray away from things like this because I think it's very political—even though I have pretty strong views—I try very hard not to be political in the classroom. It's—you know—we're not supposed to be." While she discussed the importance of gatekeeping students with discriminatory belief systems, it is possible that she was cautious about openly supporting LGBTQ equality due to the potential for negative ramifications from members of her conservative surroundings.

Multiculturalism in Professional Counseling and Anti-Oppressive Ideologies

A second theme encountered in the cross-case synthesis was the common thread of ideology in educators' discourse of multiculturalism. Specifically in: 1) the minimization of the existence of discriminatory belief systems within the classroom and in society, 2) gatekeeping policies, and 3) bracketing as multiculturalism. As sexual/affectual orientation counseling competence was included in the curriculum of each case, there were significant differences in the ways that educators' ideologies intersected with the teaching of LGBTQ+ topics.

Described by Bonilla-Silva (2014), one of the key assumptions of color-blind ideology is the belief that, in a post-civil rights era, racism no longer exists on cultural or systemic levels. Drawing from Chen-Hayes's (2001) framework of anti-oppressive school counseling, (a) individual oppression occurs when individuals, with or without awareness, possess, propagate, and/or act on negative beliefs or assumptions about members of nondominant groups; (b) cultural oppression is demonstrated when the "behaviors, actions, and expressions of one group are seen as inferior to another group"

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and relies upon cultural stereotyping, or the use of blanket statements to describe the characteristics of a certain group (p. 165); and (c) systemic oppression is described as the "unequal power relationships that result in inequitable resource distribution toward nondominant group members" (p. 165). Racism, from a colorblind perspective, is thought to mostly exist on an individual level, demonstrated by the belief that, while a person might be racist, current social and political systems enable individuals from all socioeconomic and cultural backgrounds equal opportunity to achieve health, wealth, and success. Stoll (2013) expanded Bonilla-Silva's thoughts on colorblindness to include *postgendered* ideology; that is, the assumption that gender equality has been achieved in social, political, and institutional arenas. In this study, colorblind ideology intersected with assumptions of *post-sexual politics*, or *sexuality-blindness* (Stoll, 2013), demonstrated by the minimization of heterosexism and trandgenderism in the classroom and in society.

Color-, gender-, and sexuality-blind ideologies (heretofore termed *blind ideologies*) were demonstrated by participants' use of euphemism, hedging, and other minimization strategies when referring to racist, heterosexist, and sexist ideologies. Examples of include the use of "conservative values," "traditional family values," and "religious beliefs" as indicators of oppressive ideologies. Participants with sexuality-blind ideologies were more likely to cite a student's religiosity when referring to discriminatory beliefs about LGBTQ+ populations, rather than citing oppressive or heterosexist belief systems. For instance, Nancy began describing an occurrence of values conflict in class, "I'm thinking right now of somebody in my current class, and she just has very strong religious views…" Similarly, Rachel reflected on "a student who was

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struggling with her religious beliefs." Though many participants highlighted the importance LGBTQ-affirming beliefs as a factor of counseling competence, many were reticent to explicitly label non-LGBTQ-affirming beliefs as oppressive.

Additionally, data analysis yielded that participants' standards of multiculturalism were often described based on overt markers of racism, sexism, and heterosexism. In some of the participants course documents and interviews, primary focus of multicultural gatekeeping procedures (e.g., preadmission screening, informed consent/ethics contracting, and remediation) was the prohibition of readily observable discriminatory behaviors, such as refusing to see clients based on protected identity characteristics or using overtly discriminatory language. While certainly it is critical to remediate or remove those students who demonstrate overtly oppressive behaviors, recent research has suggested that discrimination is often portrayed in subtle and inconspicuous ways (Donovan, 2013; Sue et al., 2007). For instance, Nancy indicated that, while she is certain that many of her students hold heterosexist beliefs, she did not often encounter openly discriminatory behaviors. She said, "I mean, some people may have strong religious views, but in class they're not saying that. What they *are* saying is that they could certainly work with different populations, whatever the issue." This example demonstrates the importance of developing gatekeeping standards that assess for the propensity for microaggressions, which are defined as "brief, everyday exchanges that send denigrating messages to people of color because they belong to a racial minority group" (Sue et al., 2007, p. 273). Microaggressions may be directed at any non-dominant group, and are often inflicted unwittingly in conversation and media portrayal (ALGBTIC LGBQQIA Competencies Taskforce, 2013). By integrating conversations

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regarding micro- and macroaggressive (overt and purposeful discrimination) discriminatory behaviors, students and educators have clearer expectations of multicultural competence and are better able to recognize, intervene, and amend problematic behaviors when they arise in class (Sue at al., 2007). Of course, this is only possible to the extent that educators possess multicultural knowledge, training, and resources; as noted by Midgette and Meggert (1991), "if counselor educators are to train students in multicultural awareness, knowledge, and skills, they must first acquire these attributes themselves" (p. 138).

From the discourse analyses, I also discovered similarities in participants' expressed ideologies and their conceptualizations of multiculturalism and multicultural counseling. Though all six participants described a tripartite approach to sexuality counseling competence that focused on increasing students' knowledge, skills, and self-awareness of sexuality issues, participants who demonstrated LGBTQ-affirming and/or feminist ideological discourse markers also emphasized knowledge of social, cultural, and historical contexts of oppression for underrepresented populations; the impact of these contexts on the client and therapeutic relationship; and therapeutic and advocacy skill development respective of marginalized client groups. Educators working from ideologies reflective of the professional counseling orientation assessed for multicultural competency based on students' therapeutic objectivity, nonjudgment, and value-neutrality. However, these two categories (i.e., LGBTQ/feminist and professional counseling) were not mutually exclusive, as most participants exhibited discursive markers of both ideological systems. While the participants with explicitly anti-oppressive pedagogies reported seeking to critique, challenge, or modify oppressive

ideologies (in session, the classroom, and societal contexts), educators aligned with professional counseling ideology were more apt to champion the ability to bracket or compartmentalize individual beliefs:

It doesn't matter who that person is, whether they're the same or different than you, what color they are, or whether they're gay or straight or whatever. You're a professional, and you're providing them a service. And counseling is the same.

You're a paid professional to provide a service to whoever walks in your door.

Though the practice of values bracketing is congruent with the current ethical guidelines (ACA, 2014) and recommendations of best practice (Francis & Dugger, 2014; Kocet & Herlihy, 2014; Whitman & Bidell, 2014), there were discrepancies among the participants regarding the feasibility and success of professional bracketing, which were outlined in the previous section.

The Validity and Utility of Lived Experience in Sexuality Classrooms

Finally, the cross-case synthesis revealed a dynamic connection between ideology and participants' discourse on the validity and utility of lived experience in the classroom setting. Dialogic and textual discourse reflected certain epistemological assumptions of the nature of learning, which were mediated by pedagogy and thus, ideology. Specifically, participants articulated the importance of lived experience in the teaching and learning of sexuality by highlighting the relational, communal, and empathic qualities of transformational learning and ally identity development.

Historically, higher education sites have privileged scientific reason, empiricism, and rationality as valid sources of scholarly knowledge (Willis, 2007). As such, systems of meaning-making traditionally associated with feminine and indigenous ways of

communicating information—including relational, familial, intuitive, and experiential knowledge—have been denounced as irrational and feeble, or regarded as illegitimate science (Smith, 2008). Because much of students' sexuality knowledge is developed through personal experiences, family systems, and media exposure, sexuality counseling education necessarily functions on both personal and professional levels. Hence, it is essential that educators facilitate contextual learning environments that validate knowledge from lived experience, while evoking critical analysis of the intersection of personal experiences and larger social phenomena (hooks, 1994; Smith, 2008). Maurice described a collaborative approach to incorporating personal experience into the classroom:

> And I think the only way that I knew how do this, consistent with my philosophy, was to really embrace the angst and all the stuff that it brought up in me teaching this kind of topic. And I thought, "Okay, if all this is coming up in me, then it's gonna be in the classroom as well, and I sure as hell can't hide behind a lectern and some prefab lectures." And so I thought, "The other piece of sitting around that table, other than a pedagogical-andragogical approach, is we're literally going to sit in all of our angst and triggers together and we're gonna talk about 'em, as they come up.

To this end, the establishment of a safe and trustworthy classroom contributes toward students' discussion of personal values, an undoubtedly intimate experience, which is critical to the development of sexuality counseling competency (Baber & Murray, 2001).

Because opportunities for formal sexuality education vary widely depending on geographic region, religious/spiritual affiliation, sociopolitical surroundings, family

values, and more, students enter postsecondary education settings with a broad range of sexuality experience and knowledge (Baber & Murray, 2001). Some students will enter the class with limited formal knowledge of sexuality topics, but possess extensive experiential knowledge, while other students may have extensive formal knowledge of sexuality and have few relationships within LGBTQ+ or alternative sexuality communities. Students may come to class with past experiences of trauma related to sexual abuse, sexual/affectual orientation, and gender identity development. For instance, Sebastian noted:

> The section that is usually most challenging [for students] is either sex work or working with perpetrators. Those are the two that really throw people, cuz they're not expecting them or there's a lot of fear. They're just not sure. There's an awful lot of judgment. And sometimes [the students] who have the greatest judgment are folks who've been traumatized and sex has been used as violence toward them.

> Conversely, some participants in this study expressed hesitance in facilitating students' group process of personal experiences with their peers, concerned that the classroom might inadvertently reflect a counseling process. For example, Nancy described, "I tell them, we don't do therapy in the classroom. I pretty much try to explain that it's probably not good to talk about yourself and your own sexual issues." She also reported feeling concerned for a female student who disclosed her polyamorous relationship to the class, questioning whether the students' sharing of the information might be characteristic of a personal issue or mental health concern. Another example, located in Rachel's syllabus, outlined:

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This course involves student participation and class discussion. Please note that this class is an educational and *not* a counseling experience. Therefore, self-disclosure of personal experiences related to sexuality is not expected. However, students may at times wish to share personal experiences related to the topics addressed in this course. In these situations, students should give careful consideration to their intentions for sharing such material and should share only the minimal amount of information required to convey the intended point.

Additionally, Evan described:

We had discussion sheets, these self-assessment papers, an initial one that kind of talked about their own opinions and views on sexuality. They're not sharing their own personal stories, of course, but how their views or biases or values have been shaped, and how do they feel that that will impact their professional practice.

Although students were assigned sexuality reflection papers, sexual genograms, and other intimate reflection tasks, some participants were cautious to use personal disclosure as a group learning tool and expressed fear that such behaviors might be inappropriate, unsafe, and possibly reflect pathology.

Further, there was an alignment between social justice-oriented ideological discourse markers and participants' reporting of integrating lived experience into their curriculum. This was demonstrated by: (a) the emphasis of the concurrent process of learning and personal healing and (b) the utilization of experiential and immersion-oriented teaching interventions to facilitate students' cultural-responsivity and ally identity development. The intention, as derived from data, was to encourage students to develop a reflexive and intimate understanding of the course content, first by reflecting

on one's own sexual development, and then by forming empathic relationships with cultural groups different than one's own.

Although all six participants identified self-awareness as a primary curricular objective, participants differed in their beliefs regarding the merit and appropriateness of open self-reflection within the group setting. The fear expressed by some participants, detailed above, was that self-disclosure may result in the crossing of classroom boundaries and would thereby render an unethical and ineffective learning environment. While it is true that many students enter the classroom with sexual traumas and pathologies that might require additional self-reflection, personal therapy, or other forms of healing, hooks (1997) described that generally students "want an education that is healing to the uninformed, unknowing spirit. They do want knowledge that is meaningful. They rightfully expect that my colleagues and I will not offer them information without addressing the connection between what they are learning and their overall life experiences" (p. 19). Maurice reflected a similar sentiment, "So, I don't care what topic it is, there's always an underlying goal of multiculturalism, social justice, and personal healing along the way. And I really do believe you can do that through a pedagogy, without letting it slip into group therapy." To this end, education that highlights the connection between students' lived experiences and the course content can be regarded as initiating students' personal growth and healing (hooks, 1994).

Additionally, each participant integrated experiential learning opportunities into their sexuality curriculum. Some participants emphasized the importance of immersion activities to facilitate empathy with different cultural and sexual identity groups, which has been championed in the literature as "an important first step in the development of

social justice allies" (Perrin et al., 2014, p. 248). For instance, Quinn reported incorporating a "service learning project" into her curriculum, described in her syllabus as:

> You will participate in some form of community service/volunteer work that is directed at assisting the queer community. I have several projects you can work on, or you can come up with your own. Contact me EARLY in the semester if you would like to work on one of my projects. The project should require that you invest 8 hours of your time.

She described the transformational impact of this and other community engagement assignments:

> It was consistent that [the students] felt a sense of enjoying what it was like to be in a queer context, to be surrounded by queer people, to interact with queer people, generate conversations with folks, and stuff like that. And all of those things were really, really powerful to my students, and I could see, in their discussion board posts, that having the opportunity to see individuals who were speaking their experiences, speaking their truths, was very powerful for them. It was really, really just fun to be there with them and to read their reflections in talking about how meaningful it was to them to be able to not just be at the Pride Parade and show their pride in being allies and being advocates, but to just to be in the context of being around a group of people that were queer-identified and have that be the context, instead of the usual thing of being in a group of people and assuming that the group is heterosexual identified.

Also, some participants required experiential projects as a means to facilitate self-reflection and values clarification. For example, Rachel described the utility of showing related films to supplement the textbook:

> Honestly, when I was making this course from scratch, I was just trying to figure out what's gonna be the best way to teach this course, and it just didn't feel like sticking with a textbook was gonna be, to me, enough. So I wanted to try to see and expand it, and that's when I started testing just watching films. Is it effective? Fortunately, we found that it is.

Nancy also described incorporating role-play and observation, "We do create scenarios that are pretty intricate, and then they do demonstrations in front of the class. Sometimes they go into the clinic, and I can watch them, while they're counseling their role-play client." Sebastian reported integrating several panel discussions and guest speakers, "So we have lots of interactive things that go on. And the other piece is just bringing in tons of really good guest speakers and really helping people to move their awareness, their knowledge, so that they can have a really good skill set." A common goal among the participants was that experiential learning would trigger students' reflection of their own identity and value system with regards to new relationships, experiences, and emotions. Experiential learning is a central component to multicultural counseling education models (Arredondo et al., 1997; D'Andrea & Daniels, 1991) and is also widely encouraged for sexual orientation counseling competence training (Matthews, 2005; Bidell, 2012).

Chapter 5

Discussion

This research utilized qualitative multicase methodology to collect dialogic data by conducting in-depth interviews with counselor educators and textual data by data mining public and private documents supporting sexuality counseling curriculum. Participants in the study included 6 counselor educators from varying regions of the United States who have taught, within the past 2 years, a course focused on the topic of sexuality in counseling. The data were analyzed using critical discourse analysis and the findings were triangulated with the theoretical framework, queer feminist pedagogy. The study was guided by the research question: What is the role and function of counselor educators' ideologies in sexuality counseling pedagogy? The following questions were explored to facilitate a thorough understanding of the central research phenomenon: 1) How is ideology infused into verbal and textual discourse of teaching philosophy? 2) How is ideology infused into verbal and textual discourse of curricular content? 3) How is ideology infused into verbal and textual discourse of teaching practices? It was hoped that a deeper understanding of the ideological base of the theory and practice of sexuality education, represented by teaching philosophy, curriculum, and teaching strategies, would provide insight about how counselor educators can enact an ethical, comprehensive, and culturally-responsive pedagogy that facilitates a social justice-oriented approach to sexuality.

The analytic categories of Teaching Philosophy, Curriculum, and Teaching Strategies are directly aligned with each of the study's research questions. These categories were used to organize the data and present the findings in Chapter 4. In the

first stage of analysis, the semantic macrostructures, or central meanings of the dialogic and textual discourse were assessed and mapped for each case. In the secondary phase of analysis, the discourse was scanned for discourse structures reflecting semantic (Meaning), syntactical (Form), or conversational (Action) ideological strategies and included into the case concept map. The third phase, analysis for local coherence, triangulated the findings of the first and second phases with interview, document, and member-checking data to analyze for consistency across discourse sources.

The findings of this study demonstrated the considerable influence of personal ideology on educators' teaching philosophy, curriculum, and teaching strategies, which was articulated in the following themes: (a) Value-Neutrality and "Out in the Classroom": The Contested Role of the Self; (b) Multiculturalism in Professional Counseling and Anti-Oppressive Ideologies; and (c) The Validity and Utility of Lived Experience in Sexuality Classrooms. The conclusions from this study follow the research questions and findings, and therefore address the ideological foundation of sexuality counseling: (a) Teaching Philosophy, (b) Curriculum, and (c) Teaching Strategies. Following the discussion are recommendations for future research.

The Role and Function of Ideology: Teaching Philosophy

The first major finding of this research is that personal ideology predicated each participant's teaching philosophy, namely in their expression of educator positionality and transparency in the classroom. Participants working primarily from professional counseling ideology indicated that there was ethical imperative to bracket personal value systems with students and clients, while participants demonstrating social justice ideological inscriptions were more apt to acknowledge and incorporate their positionality

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(i.e., experiences of identity and culture) into learning environments. Undoubtedly, there are benefits and limitations of both approaches. Because of the innate power differentials between student and teacher, an educator's brash or flippant disclosure of identity and personal values in classroom settings may dissuade some students from offering alternate or conflicting value systems, or may instill pressure on students to adopt their perspectives. Conversely, as many participants discussed, value-neutrality in action is quite fallible, in that students are often about to discern the educator's guiding ideologies through covert and subtle communication. As the findings of this study demonstrated, ideology is often unwittingly infused into discourse, yet the merit of bracketing is contingent upon the educator's ability to perfectly transmit ideological neutrality.

A conclusion to be drawn from this finding is that counselor educators must acknowledge that teaching (and indeed, counseling) is a value-based pursuit and take the necessary steps to increase awareness about personal value systems and the impact of these values on the learning environment. This may involve consultation with colleagues or supervisors, reflexive journaling, personal therapy, and continuing multicultural education. Specifically regarding LGBTQ affirmation and advocacy, educators are encouraged to model to students their dedication to sustained self-exploration and values clarification (Whitman & Bidell, 2014). A further and related conclusion is that counselor educators are encouraged to utilize collaborative teaching approaches that decenter the inherent power differential between teacher and learner, while also co-developing clear expectations of both teacher and learner, such to facilitate an environment within which classroom participants are permitted to be vulnerable, authentic, and ideological. This may be demonstrated by eliciting student feedback on syllabus and curriculum

construction, encouraging student creativity and autonomy, and maintaining flexibility

with students contribute toward the dismantling of an authoritative classroom, while also

supporting necessary, non-exploitive power dynamics of the student-teacher relationship,

such as gatekeeping, mentorship, and evaluation. Sexuality educators should strive to

create a classroom that encourages the emergence of students' voices, recognizing that

students are self-determined and capable of achieving self-empowerment through their

own agency (Chin & Russo, 1997).

The Role and Function of Ideology: Curriculum

The second finding of this research is that participants' sexuality counseling

curricula were shaped by personal ideologies, demonstrated by participants' discourse

regarding 1) the minimization of the existence of discriminatory belief systems within the

classroom and in society, 2) gatekeeping policies, and 3) bracketing as multiculturalism.

A conclusion to be drawn from this finding is that educators should develop curriculum

that not only encourages students' self-awareness of their ideologies, value systems,

beliefs, judgments, and assumptions, but also facilitates critical self-examinations of how

sexuality values are shaped by dominant ideologies, such as heteronormativity,

patriarchy, white supremacy, and color-, gender-, and sexuality-blindness. Additionally,

educators are encouraged to critically reflect on course-specific and department

gatekeeping policies to assess for the inclusion of student learning outcomes directly

related to subtle and overt culturally-responsive behaviors, such as the use of affirming

and person-centered language. By integrating conversations regarding micro- and

macroaggressive discriminatory behaviors, students and educators are better informed of

the expectations of multicultural competence and are better able to recognize, intervene,

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and amend problematic behaviors when they arise in class and in assignments (Sue at al., 2007). Paralleling the implications outlined in the previous section, it is also imperative that educators disclose the strengths and limitations of professional bracketing in ethical decision-making.

The Role and Function of Ideology: Teaching Strategies

The final finding of this research is that participants reported using teaching strategies that were reflective of their personal ideologies. Specifically, educators who articulated social justice-oriented pedagogies also reported incorporating learning opportunities that drew from and integrated students' lived experience. Because, for many students, sexuality knowledge is widely experiential and relational, counselor educators must also recognize and validate varying sources of sexuality knowledge (e.g., experiential, personal, scholarly, etc.) and integrate these perspectives into the curriculum. Another related conclusion is that multiculturally-responsive counselor educators should utilize classroom as a means to encourage languages of critique and transcendence, facilitate students' ally, advocate, and activist identity development, and support positive social and cultural transformation. Transformational curricular strategies may include: (a) student-led community outreach initiatives, (b) consciousness-raising groups focusing on counseling roles, relationships, and actions, (c) written or oral critiques of the course material and recommendations for change and (d) immersion opportunities with LGBTQ+ and alternative sexuality communities.

Recommendations for Further Research

Due to the limited interpretive capacity of this study, additional research is required in order to make definitive claims regarding a causal or correlational claim of

the specific influence of ideology in sexuality-focused teaching and curriculum. One method that may strengthen generalizability would be the utilization of a qualitative approach with a more refined heuristic method (i.e., grounded theory, ethnography, phenomenology). A different qualitative design may allow for examination of the research phenomenon over an extended period of time, in more sustained depth, and with a larger sample size (Madison, 2012). I also suggest the use of a critical discourse analysis team comprised of members that have familiarity with the phenomenon of sexuality counseling pedagogy, the theoretical framework, and the methods of critical discourse analysis. With the research team approach, further trustworthiness is established through consensus and peer-debriefing (Creswell, 2013).

Subsequently, the findings of the current study are neither intended to reflect actual classroom behaviors, nor determine the effectiveness of each educator's specific pedagogy. Possible avenues to provide greater insight into the implications of educator ideology as a pedagogical guide may include: (a) the examination of ideological discourse in classroom settings and within student-teacher interaction via classroom observation, and (b) the incorporation of students' accounts of learning experiences via interviews and focus groups. Additionally, as many participants commented on throughout the study, there is currently a dearth of resources aimed toward the development and implementation of sexuality counseling curricula. While several participants reported success with a modified tripartite approach, similar to multicultural counseling competency models (Arredondo et al., 1996), future research is needed to support the intersection of sexuality and multicultural competence models.

Appendix A: Recruitment Message

To: [Potential participant email]

From: Megan Speciale

Subject: Research Participation Invitation: Sexuality Counseling Education

This email message is an approved request for participation in research that has been approved by the University of New Mexico Institutional Review Board (IRB).

Dear Counselor Educator:

This message is to request your participation in a research study that seeks to explore the factors involved in the development and implementation of sexuality counseling curricula in graduate counseling programs. Specifically, I am interested in understanding how counselor educators draw from and infuse their own beliefs, attitudes, and values of sexuality into sexuality counseling curricula. The goals of this project are to gain insight into multiculturally-responsive sexuality counseling pedagogy and to increase understanding of sexuality education and curriculum development for diverse populations.

If you choose to participate in this study, you will be requested to participate in two (2), 1-1.5 hour long interviews, which will take place in person or over the phone/videochat (depending on your location and available resources). You will also be asked to provide course documents (e.g., syllabi, rubrics, etc.) and personal documents (e.g., curriculum vitae, teaching statements, etc.).

Your participation in this study is voluntary and you may withdraw at anytime. You may refuse or discontinue participation at any time without consequence or prejudice. Although there is minimal risk associated with participating in the study, there is a possibility that the interview process may elicit an emotional response, due to the personal nature of the interview process. If your participation in the research has caused you to feel uncomfortable in any way, or if the research prompted you to consider personal matters about which you are concerned, mental health resources can be provided by the researchers.

This project [617392-1] was approved by the University of New Mexico IRB on August 25, 2014. If you have questions regarding your rights as a research participant, you may call the UNM Office of the IRB (OIRB) at (505) 277-2644. The OIRB is a group of people from UNM and the community who provide independent oversight of safety and ethical issues related to research involving human participants. For more information, you may also access the OIRB website at http://research.unm.edu/irb/.

Questions about this research should be addressed to Megan Speciale, mspecial@unm.edu.

To indicate your interest in participating in this study, please reply to the sender of this message.

Thank you in advance for your participation!

The University of New Mexico Consent to Participate in Research
September 8, 2014

Introduction

You are being asked to participate in a research study that is being done by Megan Speciale, who is a doctoral candidate in counselor education from the Department of Individual, Family, and Community Education. This research is studying the factors involved in developing sexuality counseling curriculum for graduate counseling students.

You are being asked to participate in this study because of your current involvement in sexuality counseling and education in a graduate counseling program. Twenty counselor educators from across the nation will take part in this study.

Partial funding for this research was provided by grants awarded by the National Board of Certified Counselors Minority Fellowship Program and the University of New Mexico Feminist Research Institute.

This form will explain the research study, and will also explain the possible risks and benefits to you. We encourage you to talk with your family and friends before you decide to take part in this research study. If you have any questions, please ask one of the study investigators.

What will happen if I decide to participate?

If you agree to participate, the following things will happen:

- You will requested to submit course documents (such as syllabi, course handouts, etc.) pertaining to your sexuality counseling class, and private documents (such as your curriculum vitae, teaching statement/portfolio, etc.) relevant to your experience as an educator.
- You will be requested to participate in 2, 1-hour to 1.5-hour interviews spanning a five-month duration.
- Each interview may occur on UNM campus, over the phone, or on videochat (e.g., Skype, FaceTime), according to your access and availability.
- Upon completion of your interviews, you will be contacted by a member of the research team (in your preferred method of communication) to assist in understanding the knowledge generated from your interview. In these follow-up conversations, you may wish to clarify or correct previous portions of your interview. This part of the process is optional and not required for participation in this study.
- Upon the completion of the study, the researcher will send you a summary of the findings of the study.

How long will I be in this study?

Participation in this study will take a total of no more than 5 hours over a period of 5 months.

What are the risks or side effects of being in this study?

The expected risks of participation in this study are minimal. As the intention of this study is explore the factors involved with developing sexuality-focused counseling curriculum, there is a potential that some content addressed in the interview may trigger feelings of sadness or distress. In the event that you experience emotional distress, the researchers will cease the interview and collaboratively discuss possible future avenues. Additionally, you will be required to participate in 2 interviews, either in person, on the phone, or on videochat (e.g., Skype, FaceTime), which may present as a time/scheduling inconvenience. To help alleviate this concern, the researchers will try to arrange your interviews during times than are most accommodating to your schedule.

As with many research endeavors, there is a minimal potential for breach of your confidentiality.

What are the benefits to being in this study?

There will be no benefit to you from participating in this study. However, it is hoped that information gained from this study will contribute to the development of sexuality curriculum best practice, serving to further the counseling profession's efforts of providing responsible and ethical sexuality counseling for diverse populations.'

What other choices do I have if I do not want to be in this study?

You have the option not to take part in this study. There will be no personal or professional penalties involved if you choose not to take part in this study.

How will my information be kept confidential?

We will take measures to protect the security of all your personal information, but we cannot guarantee confidentiality of all study data.

Information contained in your study records is used by study staff and, in some cases it will be shared with the sponsor of the study. The University of New Mexico Institutional Review Board (IRB) that oversees human subject research and/or other entities may be permitted to access your records. There may be times when we are required by law to share your information. Your name will not be used in any published reports about this study.

Information collected as part of the study will be labeled with your initials and a study number; Information (without your name) will be entered into a computer database/locked file cabinet in the Principal Investigator's office. Megan Speciale and Dr.

Lemberger-Truelove will have access to your study information. Data will be stored for 7 years and then will be destroyed.

Finally, you should understand that the investigator is not prevented from taking steps, including reporting to authorities, to prevent serious harm of yourself or others.

What are the costs of taking part in this study?

There are no direct costs with participating in this study. The only costs that may occur will involve participant time in interviewing process.

Will I be paid for taking part in this study?

You will not receive any compensation for participating in this study.

How will I know if you learn something new that may change my mind about participating?

You will be informed of any significant new findings that become available during the course of the study, such as changes in the risks or benefits resulting from participating in the research or new alternatives to participation that might change your mind about participating.

Can I stop being in the study once I begin?

Your participation in this study is completely voluntary. You have the right to choose not to participate or to withdraw your participation at any point in this study without affecting your future health care or other services to which you are entitled.

The researchers can elect to withdraw participants if they note the stress of the interview seems to be affecting the participants in an adverse way.

Whom can I call with questions or complaints about this study?

If you have any questions, concerns or complaints at any time about the research study, contact the primary investigator, Dr. Lemberger-Truelove, at (505) 277-4575.

If you would like to speak with someone other than the research team, you may call the UNM Office of the IRB at (505) 277-2644.

Whom can I call with questions about my rights as a research participant?

If you have questions regarding your rights as a research participant, you may call the UNM Office of the IRB (OIRB) at (505) 277-2644. The OIRB is a group of people from UNM and the community who provide independent oversight of safety and ethical issues

related to research involving human participants. For more information, you may also access the OIRB website at http://research.unm.edu/irb/.

CONSENT

You are making a decision whether to participate (or to have your child participate) in this study. Your signature below indicates that you/your child read the information provided (or the information was read to you/your child). By signing this consent form, you are not waiving any of your (your child's) legal rights as a research participant.

Participant Initials

I consent to an audio-recorded interview. _____

I consent to multiple audio-recorded interviews. _____

I consent to email communication with the researcher. _____

I have had an opportunity to ask questions and all questions have been answered to my satisfaction. By signing this consent form, I agree to participate (or let my child participate) in this study. A copy of this consent form will be provided to you.

_____
Name of Adult Subject (print)   Date

_____ _____
Signature of Adult Subject   Date

INVESTIGATOR SIGNATURE

I have explained the research to the participant and answered all of his/her questions. I believe that he/she understands the information described in this consent form and freely consents to participate.

_____
Name of Investigator/ Study Team Member (print)

_____ _____
Signature of Investigator/ Study Team Member   Date

Appendix C: Demographic Questionnaire

Name: _____

Age: _____

Gender Identity: _____

Cultural Identity: _____

Sexual/Affectual Orientation: _____

Spiritual Affiliation (if any): _____

Relationship Status: _____

Appendix D: Semi-Structured Interview Protocol

This study utilizes qualitative research methodology. As a methodology focused on understanding the factors involved in sexuality counseling curriculum development, the researcher will utilize a semi-structured interview protocol to allow for the participants' personal experiences with sexuality education to emerge. The researcher has provided an open-ended, semi-structured research guide as a fluid framework for the interview.

Interview 1:

1. Background Education/Certifications/Licensure/Prior sexuality training (e.g., workshop, certifications, graduate coursework, personal research, supervision)
2. How would you describe your philosophy of teaching?
3. What brought you to teaching this course?
4. Describe the curriculum of the last sexuality course you taught. Was it online/face-to-face, writing intensive, textbook-centered, etc.? What guidance did you receive for formatting and teaching a sexuality course? Looking back at the last time you taught sexuality counseling, tell me about the process of developing your syllabus. What sorts of considerations did you take into account during the process?
5. How did you determine which sexuality topics are relevant, appropriate, useful, or mandatory? How do you eliminate certain topics?
6. What supports have you received in your development and implementation of sexuality curricula? What barriers have you faced?
7. Do you know of any folks that would be interested in participating?

Interview 2:

1. We discussed this a bit in the last interview, but what sexuality topics do you believe are most essential to your class? Why?
2. Which sexuality topics are typically most challenging for students to discuss in the class? Which are least challenging?
3. What were the messages, either explicit or covert, that you received about sexuality when you were growing up? How have they changed?
4. Times you remember "learning" lessons about sex?
5. Describe a critical incident, or vivid memory, that most stands out in your own understanding of sexuality. Child, adolescent/teen, adult
6. Currently, what are some of your beliefs about sexuality? Your beliefs about sexuality counseling preparation for mental health professionals?
7. How do you typically handle value conflicts within the class? Between students? With students?
8. How should educators prepare to teach a sexuality-focused counseling course?

Appendix E: Discourse Structure Chart

Discourse Structure	Structure Type	Strategy	Definition	Example
Meaning	Topics/ Global Meanings	Semantic Macrostructures	Global meanings of discourse; Topics abstractly characterize the meaning of a whole discourse	De-/Emphasize Good/Bad topics about Us/Them
Meaning	Local Coherence	Synonymy/ Metonymy	Words that possess roughly the same meaning with differing ideological implications	"Foreigners" to describe refugees, immigrants, or tourists
Meaning	Local Coherence	Contrast/ Polarization	Language that separates groups with conflicting interests, social struggle, or dominance situations; required to designate in & outgroups	"*We* stand for freedom and equality and *They* only want to oppress *their* people."
Meaning	Local Coherence	Example/ Illustration	Examples serve to support a previously expressed proposition, to offer proof or evidence	Stories about Our good deeds and Their wrongdoings
Meaning	Local Coherence	Disclaimers	A form of positive self-presentation or face-keeping	**Apparent Denial:** "I'm not a racist, but…" **Apparent Concession:** "They may be hardworking, but…" **Apparent Empathy:** "I know they've had a hard time, but…" **Apparent Effort:** "We've done everything we can, but…" **Transfer:** "I don't have a problem with them, but the other people do…" **Reversal, victim-blaming:** "They

				aren't discriminated again, WE are."
Meaning	Local Coherence	Categor-ization	The positive or negative ways groups are differentiated; group classifiers	"Genuine welfare recipients" "Legitimate rape victim"
Meaning	Local Coherence	Distancing	Words that imply distance between ingroup speakers and outgroup members	"Those people" "The Jews" "The Middle East"
Meaning	Local Coherence	Empathy	Statements intended to elicit empathy or sympathy for ingroup or outgroup	"Look at how sexual assault is minimized and stigmatized on college campuses, now imagine how few options exist for homeless survivors."
Meaning	Local Coherence	Victim-ization	When They are represented in negative terms, We need to be represented as a victim of such threat	"In the South, you see far more acts of racism against whites than blacks."
Meaning	Local Coherence	Modality	Modalities modify propositions	"It is necessary that..." "It is well-known that…"
Meaning	Local Coherence	Evidentiality	Evidence provided to support a proposition or belief; depending on the social context, evidence could be scholarly, vague scientific, or "someone told me"	"I have seen with my own eyes…" "Research shows that…" "I read on the Internet…"
Meaning	Local Coherence	Hedging/ Vagueness	Using vague or abstract language to de-emphasize Our bad characteristics & Their good characteristics; Speakers may use hedging to illustrate competence when the answer is unknown, or when choosing not to make beliefs explicit	"The police shooting triggered a discussion about *race relations*."

Meaning	Local Coherence	Precision	Using precise & detailed language to emphasize Our good characteristics & Their bad characteristics	"After the police officer shot the teen boy, the topic of racism and police brutality made newspaper headlines."
Meaning	Local Coherence	General-ization	When concrete events or actions are generalized or made abstract	"Poor people are always looking for a handout."
Meaning	Local Coherence	Pseudo-Ignorance	Speakers may feign not to have specific knowledge, but implicitly suggest that they do know	"I don't know, but…" "That could prevent them, but who knows?"
Meaning	Local Coherence	Euphemism	Semantic move of mitigation	Using the word "intolerance" or "unequal treatment" as a placeholder for racism; "Sure, there are *unfortunate side-effects…*"
Meaning	Local Coherence	Topos	An argument that had become popularized and standardized; treated as common knowledge.	"We know that the children of single mothers consistently demonstrate poorer decision making."
Meaning	Local Coherence	Counter-factuals	Counterfactuals allows speakers to: 1) demonstrate the (often absurd) consequences when an alternative is being considered, 2) elicit empathy from the audience	"What would happen if…" "Imagine if…" "Let's say the reverse was true…"
Meaning	Local Coherence	Norm Expression	Discourse that describes the values of a speaker's ideology	"We should…" "Attitudes need to be changed." "The police department must stop…"
Meaning	Lexicon	Actor Description	We (We are individuals) and They (Others are	

			homogenized)	
Form	Syntax	Cleft/Non-Cleft	A **cleft sentence** is a sentence that is cleft (split) so as to put the focus on one part of it.	"It was last Tuesday that the police officer was found guilty." "What I really want is some change."
Form	Syntax	Active/ Passive Voice	In the **active voice**, the subject and verb relationship is straightforward: the subject is a be-er or a do-er and the verb moves the sentence along. In the **passive voice**, the subject of the sentence is neither a do-er nor a be-er, but is acted upon by some other **agent** or by something unnamed.	Active: "The police officer shot the boy." Passive: "The boy was shot (by the police officer)."
Form	Syntax	Full Clause/ Nomin-alization	A type of word formation in which a verb or an adjective (or other part of speech) is used as (or transformed into) a noun.	"The invasion of Iraq" "The police brutality rioting"
Form	Sound Structures	Intonation	Variation of spoken pitch that is not used to distinguish words; but instead for indicating the attitudes and emotions of the speaker, signaling the difference between statements and questions, etc.	The tilt of the sentence shifted up to indicate a question. The pitch of her voice lowered when she said "those," of "*those* people."
Form	Format	Prominence/ Topical-ization	The order of which topics are situated in a discourse.	We/Ingroup categories may be placed before Them categories. "The demonstrators were arrested by the police."
Form	Format	Argum-entation	The strategies by which a speaker tries	"Because I said so." "History shows us…"

		Structures/ Cognitive Fallacies	to win an argument. Poor argumentation may utilize fallacies, or statements/logic that falsely concludes the argument.	
Form	Rhetorical Structures	Dramat-ization	Relying on overgeneralizations and emphasis to prove a point	
Form	Rhetorical Structures	Euphemism	Relying on mitigation to prove a point	"It's not that bad…"
Form	Rhetorical Structures	Repetition	Relying on repetition to of the same argument to prove a point	
Action	Conversation Strategies, Interaction Patterns		Turn-taking, interruption patterns, self-presentation, laughing, pauses	

(van Dijk, 2000)

Appendix F: Informed Consent

Due to the sensitive nature of this course, students are advised in advance to consider the following issues:

1. By remaining enrolled in this course beyond the first day of class, you are agreeing that you understand the points below and are willing to participate fully in the class discussions and assignments. You are always invited to ask questions about the course at any time should specific concerns arise.
2. Controversial topics will be discussed in this course. It is expected that students may experience reactions to these topics in which their opinions and values have already been established. Although it is not necessary for students to agree with each other on controversial subjects, students must be respectful of their classmates and be cognizant of the fact that you can never be sure what the experiences of another have been or what values another student in class may hold.
3. Personal definitions of what is considered graphic vary widely. I present material that I have determined to be educational and appropriate for clinical instruction, and I give careful consideration of the merit of such materials before using them.
4. This class will involve self-reflection related to examining one's personal values, beliefs, and biases surrounding human sexuality issues. Although the amount of time and energy each student devotes to this reflection will vary, it is expected that students remain open to this reflection throughout the course. The purpose of this type of reflection is to prepare students to manage reactions, value conflicts, and biases that may arise when working with clients about sexuality issues that may negatively impact their clinical effectiveness with clients presenting with sexual concerns.
5. This course is an educational, not a therapeutic, experience! Self-disclosure of personal experiences related to sexual issues is not expected or encouraged. However, students may want to share personal experiences related to certain topics. Be sure to weigh your intentions and the amount of information you share carefully.
6. Please hold all personal information shared in class in confidence. Also, be assured that all materials/assignments turned in to me are held in the strictest confidence.

I fully understand that this course covers the outlined sexuality issues, assessment, treatment of sexual victimization, and sexual dysfunctions. At times the material and content of the course will be sexually explicit. I further understand that the nature of this course invites me to reflect on my own behaviors, attitudes, and values regarding sexual issues.

SIGNATURE_____DATE_____

PRINTED NAME_____

Appendix G: Self-Examination Paper

The purpose of this paper is to give you an opportunity to explore your own personal experiences and values surrounding sexuality. It is your choice how forthcoming you choose to be in completing this assignment however rest assured that the instructor will be the only one reading it. This paper should be typed, double-spaced and between 4-6 pages in length. Each section of the paper is worth up to 10 pts. each, for a maximum of 60 pts.

Please reprint the following six headings into your paper and then provide the corresponding content.

SECTION ONE – CHILDHOOD
What were the messages and values about sexuality that were conveyed to you by family and friends during your childhood? How did you respond to these messages at the time?

SECTION TWO – FORMATIVE EXPERIENCES
What experiences did you have personally during your adolescent and young adult years that shaped your adult views and values on sexuality? The purpose of this section is NOT to illicit specific details of sexual encounters or events, but rather for you to examine your reactions to these events and the ripples that they may have caused in your life.

SECTION THREE – BELIEFS & PRINCIPLES
As an adult, what are your core beliefs about sexuality – beliefs important enough that you would pass them on to your own children (or future children). Another way to look at this would be to ask, "What is your worldview" regarding all things sexual?

SECTION FOUR – SEXUALITY AND YOU AS A COUNSELOR
As you traverse this course and contemplate the assigned readings and class discussions, what are your thoughts, fears or concerns about the prospect of dealing with sexual issues in your future career as a counselor or therapist?

SECTION FIVE – SEXUALITY AND YOUR CLIENTS
As you envision working with clients in the future, what are some of the healthy messages that you would want to convey or reinforce to your clients, when appropriate?

SECTION SIX – THE ONGOING WORK
Now that you have had some exposure to this course and in particular, to this assignment, has it caused you to think about "personal work" that you may still need to do around issues of sexuality in your life? Again, specifics are not necessary here but rather, discussing themes or areas of insight/awareness that you might have discovered.

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