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UNIVERSITY OF NORTHERN COLORADO

Greeley, Colorado

The Graduate School

COUNSELOR EDUCATOR AND SUPERVISOR EXPERIENCES
OF TEACHING COUNSELOR PRESENCE: A
PHENOMENOLOGICAL EXPLORATION

A Dissertation Submitted in Partial Fulfillment
Of the Requirements for the Degree of
Doctor of Philosophy

Joel G. Givens

College of Education and Behavioral Sciences
Department of Counselor Education and Supervision

August, 2015

This Dissertation by: Joel G. Givens

Entitled: *Counselor Educator and Supervisor Experiences of Teaching Counselor Presence: A Phenomenological Exploration*

has been approved as meeting the requirement for the Degree of Doctor of Philosophy in College of Education and Behavioral Sciences in the Department of Counselor Education and Supervision.

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Date of Dissertation _____

Accepted by the Graduate School

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ABSTRACT

Givens, Joel G. *Counselor Educator and Supervisor Experiences of Teaching Counselor Presence: A Phenomenological Exploration*. Published Doctor of Philosophy dissertation, University of Northern Colorado, 2015.

This study explored the experiences of counselor educators and supervisors teaching Counselors-in-training (CITs) to be present in practicum contexts. Eight participants were solicited to engage in two phenomenological interviews. Additionally, participants submitted photographs of practicum sites, photographs of an object representing the instruction of presence, and a written description of an experience of presence. To manage bias and crystallize the data, a process of member checking, a researcher journal, and a peer reviewer were employed. Data analysis entailed a process of open coding, identification of meaning units, and formulation of tentative manifestations using Vagle's (2014) post-intentional phenomenology. Six themes emerged that borrowed concepts from Aristotle's Poetics, yet opened up different meanings in the context of practicum instruction. The identified themes were: Ethos: An Abode, Mimesis: Representing Presence, Catharsis: Purging Barriers, Melos: Melody, Phanerosis: Shining, and Peripeteia: The Turning Point. The findings support implications for counselor educators and supervisors teaching the practicum course as well as implications for the field. Specifically, didactic and experiential learning approaches can be integrated into the practicum class to discuss presence as a foundational factor that supports other facilitative conditions. Grounding activities, demonstrations, check-ins, and reflective learning exercises might also be utilized. The

profession might utilize presence as an integrative construct that synthesizes disparate elements of counselor training and professional identity. Areas of research include investigations of student perceptions, grounded theory research of the process of learning presence, and quantitative designs.

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CHAPTER I

INTRODUCTION

The heart has its reasons of which reason knows nothing- Blaise Pascal (1669/1966)

For graduate students pursuing a master's degree in counseling, the practicum represents the crucible for integrating theory and practice, personal experiences and group processes, as well as core skills and stylistic differences. The practicum experience offers students with opportunities to apply knowledge while providing counseling to clients in live or recorded settings. Counselors-in-training (CITs) receive instruction and training in core counseling skills, despite the lack of uniformity of instructional methods in counselor education programs (Myers & Smith, 1994). Most counseling students, moreover, engage in observed or recorded counseling sessions with clients and receive feedback and supervision from peers and instructors regarding the counseling sessions. In the practicum course, CITs participate in procedural, experiential, and contextual learning modalities, rather than mere didactic, declarative, or conceptual information (Etringer & Hillerbrand, 1995; Ryle, 1945/2009). Counseling students practice core skills in order to develop proficiency and expertise in the art of counseling (Young, 2012).

As a doctoral student, I had the opportunity to participate in a supervision course and practicum in which I was the graduate-level supervisor. I was not the lead supervisor, but assisted the course instructor with the supervision of Master's-level counseling students along with one of my peers. I recall feeling anxious and ill-prepared to teach and

supervise CITs, and I doubted my own competence to supervise effectively. My experience thus paralleled the construct of “role shock” in the supervisor development literature (Watkins, 1990). Although I had earned a Master’s degree, was licensed as a counselor in the state of Colorado, and had practiced for nine years as professional counselor, I did not receive training in core counseling skills in a Master’s-level practicum. I was expected, after two doctoral level practica, to provide instruction and supervision, yet I was learning the process of supervision as the students were learning the practice of counseling.

Initially, I relished the core skills training and the opportunities to observe CITs review and practice the skills. I found the task of teaching, assessing, and supervising the students regarding core skills to be quite challenging, and I feared the possibility of providing deficient instruction. To alleviate my anxiety, I employed my knowledge of philosophy, which has consistently boosted my self-confidence when I am feeling incompetent or intimidated. I applied philosophical ideas as I critically assessed the methods, aims, and rationale of the counselor skills training. As I endeavored to integrate my ideas with my identity as a supervisor-in-training, I initially denigrated the core skills training approach as it seemed too mechanistic and contrived. My aversion to the core skills training process, although grounded in philosophy and my concern for the personhood of the counselor, originated from my own fears and insecurities as a supervisor-in-training. Indeed, I anxiously grasped philosophical ideas and concepts to avoid feeling vulnerable and exposed in the process of *being with* the CITs.

My philosophical explorations of counselor training and supervision were not solely defensive measures. As I matured as a counselor educator and supervisor my

pedagogical and supervision philosophies were refined and enhanced. I did not reject the core counselor skills training methods outright (Carkhuff, 1971; Ivey, 1971; Truax & Carkhuff, 1967), but reflected on the vicissitudes of the counselor training process. I wondered if the skills training curriculum, as I had experienced it, focused too narrowly on certain aspects of counselor training, while neglecting other important dimensions. Specifically, I pondered, and continue to ponder, the specific instructional methods that assisted the CIT in the process of becoming a counselor.

As I consider various experiences training counselors as a graduate student, I perceive a difference between the overt and tacit aspects of counselor training, and between explicit and implicit features of knowledge and ways of being. I have found that counseling students, although required to demonstrate skills, attitudes, and behaviors on an explicit level, are also expected to embody ways of being that are difficult to operationalize. For example, CITs, in the process of learning and demonstrating core counseling skills, are also required to exhibit empathy, warmth, intuition, and genuineness. These facilitative skills, although among the necessary and sufficient conditions for change (Rogers, 1957) and the foundation of early skills training programs (Truax & Carkhuff, 1967), are undoubtedly difficult to describe and instruct. These skills represent tacit or implicit features of counselor education and supervision that elude explicit skills training approaches.

Implicit aspects of counselor training are not only difficult to describe and teach, but are likely inextricably interdependent (Hanna & Shank, 1995). Genuineness, viewed in light of the implicit dimension, appears interconnected with empathy. Thus, methods that aim to increase CIT genuineness may augment empathy, and vice versa (Sweet &

Johnson, 1990). The counseling student's propensity to *be with* the client likewise seems interconnected with genuineness and empathy. I have observed, in several practicum contexts, that the *presence* of the CIT entails bodily comportment, nonverbal communication, and warmth, although the skill of being present involves a complex phenomenon that far exceeds the sum of discrete behaviors. Intuitively, like others, I believe I know it when I see it; I know when a counseling student is being present with a client. I, perhaps like others in counselor education and supervision, am unclear as to the specific teaching or supervision methods that fostered the CITs demonstration of presence.

Despite the difficulties that I experience in describing presence, I may venture a tentative description of the phenomenon as I have observed it in live practicum settings. I have noticed that counseling students, when present with their clients, appear completely absorbed and engaged in the experience of counseling. The students indeed seem to be fully connected, attuned, and *there* for the clients, as if all other concerns and worries withdrew into the background. In these moments, CITs appeared intuitively responsive and in the "flow" of the process, without conscious deliberation concerning each move (Csikszentmihalyi, 1991).

These students certainly were not fully present with clients at the beginning of the practicum, but seemed to *be there* only to the extent that they pushed beyond their own fears of incompetence and failure. Counselors-in-training initially pursued technical skill mastery or appeared to withdraw into their heads to avoid the anxiety, exposure, and vulnerability associated with learning to be a counselor. The students' efforts to demonstrate skill proficiency appeared to diminish the ability to be present with the

client. I find it interesting, as I reflect on my own process as a doctoral student and supervisor-in-training, that the CITs avoidance of vulnerability and exposure parallels my own escape to philosophy to avoid the insecurities and fears of learning to supervise and train others. My experiences have prompted questions regarding the phenomenon of presence, the process of teaching presence to students, and the experiences of other counselor educators and supervisors, who may have grappled with this dilemma.

The Tacit Dimension as Theoretical Framework

In light of the difficulties in describing, formalizing, and instructing presence, the tacit dimension offers a useful theoretical framework to investigate the process of teaching presence (Polanyi, 1966). The tacit or implicit dimension involves procedural knowledge or know-how and differs from declarative knowledge or *know-that* information (Anderson, 1993; Ryle, 1945/2009). Polanyi (1968) introduced the idea of tacit knowledge to signify the hidden features of learning that undergird explicit and overt aspects. Although the terms tacit dimension and tacit knowledge are used interchangeably, the tacit dimension represents a more inclusive construct as it includes both ways of knowing and ways of being.

The empirical literature has supported the role of tacit knowledge in cognitive processes (Dowd & Courchaine, 1996; Reber, 1989). Tacit knowledge also parallels the research and literature on embodied cognition (Dreyfus & Kelly, 2007; Rietveld, 2008) in unreflective skillful behaviors, as well as the concept of tact as a form of intuitive, improvisational activity without deliberation (van Manen, 1995). Additionally, Burbules (2008) applied Polanyi's philosophy in articulating *tacit teaching*, a process in which an instructor employs informal teaching methods to convey implicit aspects of knowledge.

In the supervision literature, Holloway (1994, 1995) underscored the responsibility of the supervisor in enhancing awareness of the tacit aspects of supervision. Holloway argued, “The supervisor must help to uncover the tacit knowledge of the profession” (p. 5).

The tacit dimension, in consideration of the associated constructs, thus involves the demonstration of knowledge or ways of being without conscious reflection or deliberation. The student may, in addition, effectively practice a skill without being able to articulate how he or she performs the skill. Polanyi (1968) offered the example of riding a bike, which a person may exhibit, but struggle to explain how he or she is able to perform the skill.

The counselor education and supervision literature, despite Holloway’s (1994, 1995) conceptual descriptions, lack specific studies that explore implicit or tacit aspects of counselor training. Most authors have focused on broader concepts, for example Etringer and Hillerbrand (1995) addressed the differences between declarative and procedural knowledge in counselor training and, furthermore, advocated for a solid foundation of declarative knowledge to support the development of procedural knowledge. Several authors (Guiffrida, 2005; Myers, Borders, Kress, & Shoffner, 2005) proposed experiential and informal methods of instruction that, although not explicitly offered as examples of the tacit dimension of learning, are intended to increase counselor skillfulness and reflective thinking. Granello (2000) likewise supported contextual forms of instruction that provide students with opportunities to apply theoretical knowledge in practice. The counselor education literature, despite the endorsement of experiential, informal, and contextual forms of knowledge and instruction, inadequately addresses the personhood of the CIT or the being-based aspects of counselor training.

The tacit aspects of counselor education may be viewed in light of both the methods and the *outcomes* of counselor training and supervision. In other words, experiential and informal teaching methods may convey tacit forms of knowledge and ways of being to counseling students, who subsequently demonstrate a skill or emulate a disposition more or less proficiently. The tacit and implicit dimensions of counselor training thus correspond with the professional, interpersonal, and emotional development of the CIT as goals of the training program. Jennings, Hanson, Skovholt, and Grier (2005) discussed counselor expertise and emphasized the affective and interpersonal skills necessary for the development of expertise. In addition, Skovholt (2005) underscored the role of presence in the demonstration of expertise. He contended, “Being an expert in the helping professions means being fully present for the other person” (p. 91).

Thus, the tacit dimension entails a broad set of methods, skills, forms of knowledge, and ways of being associated with instructional approaches and outcomes, interpersonal and affective skills, and multiple dispositions including empathy, genuineness, and warmth. Counselor educators and supervisors likely draw upon the tacit aspects of learning in training CITs, evaluating CIT competence, and promoting expertise (Holloway, 1995). Skovholt (2005) likewise emphasized the importance of presence in the development of counselor expertise, yet a paucity of literature exists on teaching presence in counselor training contexts (Tannen & Daniels, 2010). On the other hand, the phenomenon of presence was discussed in the theoretical, empirical, and extra-disciplinary literature.

Teaching Presence as Focus of Current Study

The tacit dimension provides a theoretical framework through which to view presence as both a way of knowing and a way of being. Instructional methods may either focus on increasing CIT presence as a form of knowledge or emphasize presence as a disposition or way of being that the student embodies, models, and emulates. Thus, the tacit dimension offers an integrative framework that synthesizes an account of knowing or epistemology and an account of being or ontology.

In the theoretical literature, the counselor's presence was considered in existential, gestalt, humanistic, relational-cultural (RCT), and mindfulness literature. Notably, existential theorists proposed the presence as involving resonance (Van Deurzen-Smith 1998), refuge for the client (Craig, 2000) openness and receptivity (Bugental, 1978; Schneider 2007), or, from a philosophical point of view, a way of being-in-the-world (Heidegger, 1927/1996).

Of the theories that address presence, humanistic theory perhaps offers the strongest support for the importance of presence in relationship between counselor and client. Rogers (1957), who initially proposed congruence, empathy, and unconditional positive regard as necessary and sufficient conditions of change, later contended that, when he was functioning at his best, his own presence facilitated healing for the client (Rogers, 1989).

Presence was investigated in a modicum of empirical studies within the fields of psychology, nursing, and organizational science. Geller and Greenberg (2002) conducted a qualitative exploration of counseling students' experience of presence. They found that the students reported presence as involving openness, receptivity, deep connection

between counselor and client, and a sense of *being with* the client (p. 82). In addition, Geller, Greenberg, and Watson (2010) investigated counselors' perceptions of presence in a 24-item inventory. The results of this study supported the role of presence as a related yet distinct condition in comparison with Rogers' core facilitative conditions. Although Geller et al. did not address the teaching or supervision of presence, the authors explained that, "a theoretical exploration of how therapists develop presence...can, we hope, evolve from this initial investigation" (p. 608). The current study indeed endeavors to explore *how* counselors and therapists develop presence in counselor training contexts.

Although counselor presence has been explored in empirical studies, no research, to my knowledge, investigated the experiences of counselor educators and supervisors teaching presence to students. Tannen and Daniels (2010) addressed presence within the theoretical paradigm of the common factors literature. They contended that presence parallels counselor common factors but has not been sufficiently researched in counseling and counselor education literature and advocated for future research on counselor presence believing the findings would likely provide implications for counselor training.

Given the paucity of research on both presence and the process of teaching presence, an empirical exploration of the experiences of counselor educators and supervisors in teaching presence would likely improve counselor education and supervision instructional methods on this construct. Increased counselor training methods may, moreover, produce counselors that are better able to be present with clients, which will likely improve the therapeutic relationship and client outcomes. Counselor educators and supervisors represent the target population in an investigation of teaching CITs to be

present with clients. The literature on counselor education and supervision is thus considered in the following section.

Population of Study

The counselor education literature has historically included texts on counseling pedagogy (Arbuckle, 1970) and writings specifically discussing skills training. Arbuckle (1970) emphasized the being or personhood of the counselor-in-training in instructional contexts, yet the recent professional literature appears to remain silent on the being of the counseling student as the focus of instruction but rather emphasizes the acquisition of knowledge and technical skills. Both Guiffrida (2005) and Granello (2000), as addressed in a preceding section, emphasized experiential and contextual forms of instruction, respectively. In addition, Nelson and Neufeldt (1998) advocated for a counseling pedagogy that enhanced the development of procedural knowledge and fostered the humanness of the counseling student. However, counselor education and supervision pedagogy, as it is reflected in the literature, seems to stress methods that increase knowledge rather than enhance ways of being. Counselor educators and supervisors may indeed instruct, supervise, demonstrate, and model presence in practicum contexts despite the lack of empirical support in the literature.

Within the skills training literature, Carkhuff and colleagues (Carkhuff, 1967, 1971; Carkhuff & Pierce (1975), cited in Turock, 1980; Truax & Carkhuff, 1967) as well as Ivey and colleagues (Galvin & Ivey, 1981; Ivey, 1973; Ivey & Matthews, 1984) proposed didactic and experiential methods to teach students discrete and observable skills. Carkhuff's Human-Resource Training/Human-Resource Development (HRT/HRD) stressed the personhood of the counselor, Rogerian facilitative conditions,

and experiential learning in supervisory and group contexts, whereas Ivey's Microcounseling (MC) training highlighted the discrete and observable helping behaviors that could be learned, demonstrated, and observed (Baker, Daniels, & Greeley, 1990). Although unconfirmed in the literature, Carkhuff appears to affirm the personal, affective, relational, and experiential aspects of counselor training. Ivey (1973), on the other hand, seems to emphasize discrete measurable behaviors rather than facilitative conditions such as warmth. Quite possibly, Ivey's MC approach shifted the focus of training from implicit and tacit dimensions of counselor training and towards overt counselor behaviors.

Supervision, related yet distinct from the roles associated with counselor education, involves a relationship in which a more experienced clinician oversees and evaluates the professional development of a less experienced clinician (Bernard & Goodyear, 2009). As multiple supervision perspectives exist in the literature, Ronnestad and Skovholt's (2013) approach to counselor development appropriately fits with the current study as the approach includes tacit and implicit aspects of instruction. Ronnestad and Skovholt formulated a model of counselor development that stressed the importance of accumulated wisdom, affective abilities, and interpersonal skills as constituent elements of a counselor training program. In addition, they promoted a supervision approach that fostered ongoing personal reflection and tolerance for uncertainty. Although Ronnestad and Skovholt did not consider the supervision of presence, the approach corresponds to the theoretical framework of the current study.

Several researchers (Nelson, Barnes, Evans, & Triggiano, 2008; Neufeldt, Karno, & Nelson, 1996) identified tacit or implicit dimensions of the supervision process

including teaching reflective practice and managing conflict. Furthermore, Borders (2009), although she did not explicitly articulate the tacit dimension, offered suggestions for employing subtle messages in supervision, which involve indirect and implicit methods to enhance the cognitive complexity of the counseling student. Borders' recommendations thus resemble the informal methods of tacit teaching discussed previously (Burbules, 2008). Representing the only example of supervising presence as a way of being, Shainberg (1983) provided a personal account of supervising two therapists-in-training as they struggled to establish a relationship with their clients. She recounted supervision sessions in which she allowed the supervisees *to be who they were* at the time in order to support them in allowing the clients to be who they were. For Shainberg, fostering presence involves vulnerability and a willingness to experience the world of the client.

In consideration of Ronnestad and Skovholt's (2013) approach to counselor development, counselor core skills training should incorporate methods that facilitate the attainment of wisdom, affective skills, and interpersonal abilities among other implicit dimensions of knowledge. The growth of the counseling student likely requires both didactic, declarative forms of instruction as well as experiential, procedural forms of instruction. The counseling practicum and integration of prior coursework offers counseling students the opportunity to participate in experiential and contextual forms of learning to practice counseling skills (Granello, 2000). Presence, viewed as a form of implicit knowledge, may represent an unexplored dimension in the instruction of the counseling student in practicum settings.

Statement of the Problem

The practicum in counseling, if focused exclusively on the instruction of observable behaviors, risks overlooking the tacit and implicit aspects of CIT instruction and learning, which include affective features, interpersonal skills, and ways of being. Counselor presence, viewed in the context of the tacit dimension, entails the being, humanness, and personhood of the counselor in the room with the client. Without a clearer understanding of the process of teaching presence, counselor education and supervision practica may emphasize proficiency in demonstrating discrete skills, but may neglect the affective, existential, integrated, and interpersonal dimensions of counselor training. Subsequently, failure to train the counselor in implicit, affective, and interpersonal aspects may adversely impact clients' outcomes leading potentially to misdiagnosis, early termination, inadequate or culturally incompetent services and malpractice. Although an examination of several types of the implicit aspects of learning would encompass a broad range of constructs, the current investigation of teaching presence entails greater focus of one particular dimension of tacit learning.

Rationale for the Study

The Code of Ethics of the American Counseling Association (ACA, 2014) and standards of the Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2009) are silent on the topics of implicit and tacit aspects of knowledge. At the same time, the development of counselor competence likely involves a tacit dimension of counselor training as evidenced by the ACA Code of ethics; "Whereas multicultural counseling competency is required across all counseling specialties, counselors gain knowledge, personal awareness, sensitivity, dispositions, and skills

pertinent to being a culturally competent counselor in working with a diverse client population” (C.2.a.). This ethical standard, although primarily focused on multicultural competence, advocates for the acquisition of “sensitivity, dispositions, and skills” that support counseling with diverse clients. Moreover, counselor sensitivity and associated dispositions likely require implicit rather than explicit aspects of instruction and learning. Increased awareness of tacit aspects of instruction may improve instructional methods aimed towards the advancement of counselor multicultural competence and ethical behavior.

In the context of tacit forms of counselor training, counselor presence has not been sufficiently researched in the literature. Presence may parallel the core facilitative conditions of empathy, genuineness, and positive regard (Rogers, 1957), warmth (Truax & Carkhuff, 1967), counselor common factors (Lambert & Barley, 2001), or accumulated wisdom and interpersonal skills (Ronnestad & Skovholt, 2013). Presence may also involve the personhood or humanness of the counselor, aspects that Carkhuff (1966) and Arbuckle (1970) emphasized as important dimensions of counselor skills training over four decades ago. In addition, Rogers (1989) addressed his own presence as a healing factor, but very little research has explored the phenomenon presence as both a way of knowing and a way of being. Therefore, presence thus corresponds to the person-centered foundation of counselor core skills training programs and is, therefore, relevant for the instruction of counselors.

An increased knowledge of the instruction of presence will likely enhance training approaches that directly impact client outcomes. Counselors may demonstrate presence to provide clients with an “in vivo experience” that augments the change

process (Teyber & McClure, 2011, p. 28). Likewise, presence may foster the connection and relationship between the counselor and client. The common factors research has provided consistent empirical support for the importance of the relationship in supporting client gains (Lambert & Barley, 2001; Wampold, 2001). In addition, counselor presence may lead to decreased utilization of counseling services and hence increased efficiency of treatment.

A paucity of literature exists of the experiences of counselor educators and supervisors training and supervising implicit skills and forms of knowledge. Furthermore, no known research exists of experiences of teaching presence in counseling programs or practicum settings. An empirical investigation of teaching presence may enhance counseling programs in training empathic, warm, genuine, and culturally competent counselors.

Significance of the Study

Historically, several authors in counselor education (Arbuckle, 1970; Carkhuff, 1966) advocated for instructional methods that fostered the personal growth of the counselor. The findings of this study may lead to counselor training methods that closely align with the humanistic foundations of the counseling profession. Additionally, the findings may prompt explicit teaching and supervision approaches to assist counseling students to be present with clients. The creation of new training methods to teach presence may also have a “ripple effect” in increasing other implicit forms of knowledge including empathy, warmth, genuineness, and interpersonal skills. As such, a better understanding of approaches to teach presence might improve skills that foster the real

relationship between counselor and client, which provides the basis for therapeutic change (Gelso, 2011).

Future research may investigate a theory of teaching presence in a grounded theory study. Moreover, future empirical studies may closely examine the relationship between teaching presence and teaching empathy or genuineness. Also, survey instruments may be developed to explore counselor educators' attitudes or beliefs concerning teaching presence in instructional contexts.

Purpose of the Study

The purpose of this phenomenological study was to explore the experiences of counselor educators and supervisors teaching CITs to be present with clients. As an implicit or tacit feature of counselor training, presence was investigated as a construct that parallels other tacit aspects including empathy, warmth, and genuineness, among other constructs. In the context of this study, counselor presence was viewed as both a disposition and a form of knowledge and likely involves embodiment, counselor openness or vulnerability, and engaged, intuitive responsiveness to the client in the counseling session. The following question guided this study.

Guiding Research Question:

- Q1 What are the experiences of counselor educators and supervisors teaching counselors-in-training to be present in the context of the counseling practicum course?
 - Q1a What are the perceptions, assumptions, and beliefs of counselor educators and supervisors related to practicum instruction?
 - Q1b What are the perceptions and experiences counselor educators and supervisors' experiences of their successes and challenges in teaching and supervising practicum?

- Q1c How do counselor educators and supervisors describe the relational aspects of counselor-client; counselor-supervisor interactions?
- Q1d How do counselor educators and supervisors describe their methods of instruction in practicum?
- Q1e What do counselor educators and supervisors model, emulate, and embody to their students in practicum over and above explicit methods of instruction?
- Q1f How do counselor educators and supervisors experience and or distinguish between teaching presence and instructing related forms of tacit knowledge including empathy, warmth, genuineness, and interpersonal skills?

Delimitations

As this study concerned the experiences of counselor educators and supervisors teaching, modeling, or emulating a tacit aspect of counselor training, the phenomenon of presence included both live and video-recorded practicum contexts. Thus, the participants of the study needed to have some experience as lead instructors or supervisors in live or field-based practicum settings. Participants needed to have instructed or supervised at least two practicum courses in order to provide rich descriptions of the phenomenon of teaching presence. In addition, participants needed to be instructors or supervisors at institutions located in the United States. No other geographical, experiential, or training-based delimitations were employed in the current study.

Definition of Terms

Embodied cognition: Pre-reflective and intuitive skills enabling a person to respond effectively to situational cues (Dreyfus & Kelly, 2007; Merleau-Ponty, 1945/2012; Rietveld, 2008)

Epistemology: A philosophical investigation of the acquisition of knowledge (Crotty, 1998).

Expertise: A construct that designates advanced proficiency in the demonstration of a skill or activity (Dreyfus & Dreyfus, 1986).

Family Resemblances: Conceptual similarities between diverse constructs (Wittgenstein, 1958).

Mindfulness: A skill or technique, originating in Eastern Religious perspectives, in which an individual attends to thoughts, feelings, and events in the present moment (Campbell & Christopher, 2012).

Mushin: A construct meaning “no mind” that is used in some Japanese martial arts schools to designate skill of responsiveness to the situation (Mann, 2013).

Ontology: “The task of ontology is to set in relief the being of beings and to explicate being itself” (Heidegger, 1927/1996, p. 24).

Pedagogy: The art or science of teaching in which instructors employ various methods to pass knowledge, skills, and creative problem-solving strategies to students (Nelson & Neufeldt, 1998).

Phenomenon: something that shows itself from itself in the context of human experience (Heidegger, 1927/1996).

Phenomenology: A research process in which one explores the manner in which events manifest and appear through various ways of being in the world (Vagle, 2014).

Presence: A way of being and a way of knowing representing a disposition or a form of knowledge in which an individual is fully engaged or absorbed in an activity (Dreyfus, 2007).

Presencing: A construct, found in the nursing and organizational leadership literature, that designates the process of responding to the unique situation (Nelms, 1996; Senge, Scharmer, Jaworski, & Flowers, 2005).

Procedural Knowledge: Know-how or learning that corresponds to the performance of tasks or skills, yet does not require declarative or knowing-that information (Anderson, 1993; Ryle, 1945/2009)

Tacit Dimension: The implicit, hidden aspects of learning and knowledge acquisition that may include ways of being and be difficult to articulate (Polanyi, 1968)

Tact: Intuitive, improvisational, and noncognitive abilities that foster skillful performance of an activity (van Manen, 1995)

CHAPTER II

REVIEW OF LITERATURE

Chapter II articulates a theoretical foundation for exploring counselor educator and supervisor experiences of teaching CITs to become present with clients. The current study not only investigates presence but more specifically examines the process of training counseling students to be present in instructional and supervisory contexts. However, the research and literature on presence does not describe the construct as a type of knowledge or skill. Two opposing models for conceptualizing presence are thus described at the outset of the review: the knowledge-based or epistemological model and the existential-based or ontological model. The implicit or tacit dimension, moreover, represents an integrative theoretical construct that synthesizes the divergent models. Counselor presence may indeed involve a tacit aspect that includes both knowledge development and new ways of being. Counselor educators and supervisors may explicitly teach counseling behaviors and skills, yet implicitly embody, emulate, or model presence. Holloway (1995) underscored the role of tacit knowledge in supervisors' assessment of supervisee competence. She explained,

The supervisors make judgments regarding a supervisee's performance on explicit behavioral criteria and on tacit knowledge (Polanyi, 1967) of what is 'right' or 'wrong' in practice. Unquestionably, tacit knowledge is not only difficult to quantify but difficult to hold one accountable for; nonetheless it is part of professional judgment that each supervisor knowingly or unknowingly exercises (p. 13).

A paucity of theoretical and empirical literature exists exploring the experiences of counselor educators and supervisors employing tacit knowledge or ways of being in the process of instructing and supervising CITs. Empirical and theoretical literature on teaching presence, viewed in the context of the tacit or implicit dimension, likewise remains scarce. The gap in the literature may, in part, be related to the tacit aspects of teaching, supervising, modeling, or emulating presence. Presence may involve a way of being or type of knowledge that serves an important role in the counseling process, but operates covertly. The tacit dimension (Polanyi, 1968) thus provides the conceptual framework that connects presence with the counselor education, pedagogy, and supervision literature. In other words, presence may be a hidden, nonspecific counseling factor that functions in counseling much the same way as genuineness and empathy.

In light of the lack of counselor education and supervision literature on implicit and tacit aspects of instruction and training, multiple corresponding constructs are discussed in this chapter to support the theoretical foundation of the study. The section on expertise likewise joins the skill development literature with counselor education and supervision models of counselor development to further support the conceptual framework. Additionally, implicit aspects of instruction are linked with the common factors and nonacademic skills literature. Presence is then introduced and described following a comprehensive review of the literature on implicit knowledge and the development of expertise. This comprehensive review of implicit knowledge and expertise is thus necessary as it supports the theoretical framework and mitigates a substantial gap in the literature on teaching presence.

Conceptual Map of the Tacit Dimension

Prior to addressing and critiquing the relevant literature, a conceptual map is proposed to guide the logic of the review. Figure 1 depicts three concentric circles representing different domains of the current research. Larger circles in the figure entail general themes, whereas smaller circles designate a more specific focus of the study. The knowledge and skill-based framework provides the larger theoretical schema through which to view presence and teaching/supervising presence. The phenomenon of teaching/supervising presence requires a consideration of the processes of learning and instruction. Moreover, presence entails a more specific focus within the larger domain of knowledge and skills. Counselor educators' and supervisors' experiences of teaching/supervising presence involves a more narrow domain in the context of presence as form of knowledge or skill.

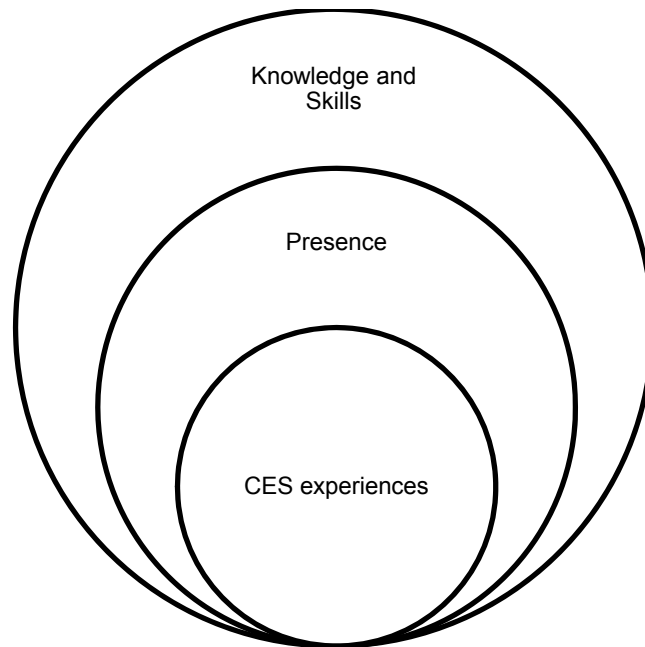


Figure 1. Presence as viewed in the context of epistemology or interpreted as a form of knowledge.

Conversely, this schematic limits the current analysis to matters of learning, knowledge, and skill acquisition, or *epistemology*. Instruction, however, also includes implications regarding ways of being-in-the-world, human existence, or *ontology* (Heidegger, 1927/1996; Packer & Goicoechea, 2000). In other words, counselor training not only provides knowledge about counseling, but also processes, dispositions, and characteristics that embody and emulate ways of being a counselor. Counselor educators and supervisors likewise model different styles of being a counselor or supervisor in addition to communicating the instructional content. The being or personhood of the counselor educator or supervisor may also be viewed parallel to his or her presence, with knowledge and skills emerging within the larger context of presence. Thus, Figure 2 flips the outer concentric circles and places presence in the larger circle with knowledge and skills viewed in the context of presence.

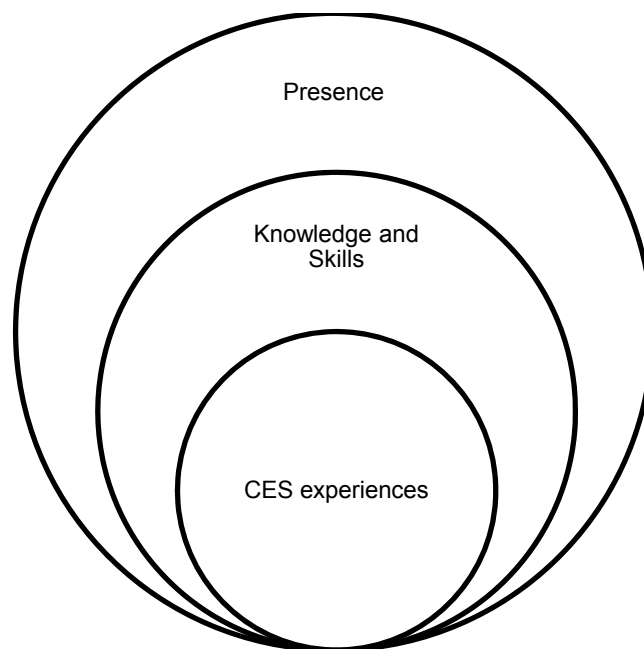


Figure 2. Presence as viewed in the context of ontology or interpreted as a way of being that informs knowledge and skills.

The conflicting schematics represent two opposing logical strategies of reviewing and critiquing the literature. Figure 1 emphasizes epistemology with presence interpreted as a type of knowledge or skill that a counselor educator or supervisor instructs to a counseling student. This model necessitates a consideration of literature on learning, pedagogy, and skill acquisition with presence viewed as a kind of knowledge that an instructor communicates to a student. Figure 2 stresses ontology with presence viewed as a way of being in the world that a counselor educator or supervisor embodies, models, or demonstrates to a counseling student. Thus, the second model requires a consideration of the philosophical aspects of presence that may remain abstract and difficult to operationalize. The first strategy will likely lead to concrete practice applications for counselor educators and supervisors, whereas the latter strategy may lead to implications regarding ways of being, which are difficult to translate to modes of instruction. Ultimately, the choice of strategy prioritizes one dimension of teaching presence over the other, with either the practice-based or philosophical aspects taking center stage.

In addition, the teaching style or method of a counselor educator and supervisor may prioritize knowledge and skills with presence viewed as a form of knowledge (Figure 1), the being or personhood of the counselor with presence viewed as a disposition (Figure 2), or a combination of the two models. Educators emphasizing knowledge may prefer a focus on technical, discrete skills in the training process, whereas educators focusing on ways of being may stress the process or interpersonal features of the counseling work. In the data collection stage of the current research, the participants may likewise articulate presence as a form of knowledge that one may

instruct through various methods (Figure 1), a way of being that one emulates, models, and embodies in practicum (Figure 2), or a synthesis of the two.

Rather than choose one model as the predominant strategy, the current literature review endeavors to critically integrate both models in a consideration of both ways of knowing and ways of being. The model in Figure 1 is employed as a guiding paradigm in the discussion on tacit and implicit forms of knowledge, instruction, and expertise. Conversely, the model in figure 2 represents the guiding paradigm in reviewing the literature on presence. The theoretical and empirical literature emphasizes presence as a disposition or a way of being-in-the-world (Heidegger, 1927/1996) rather than a form of knowledge or skill, which poses challenges for an empirical study of teaching presence in counselor education and supervision contexts. Both perspectives are thus employed to illuminate different aspects of the instruction of presence. In the section on counselor education and supervision, both paradigms are synthesized to account for presence as a type of knowledge and presence as a way of being in the world. The review concludes with considerations, opportunities, and challenges emerging through the discussion of the literature. In the next section of the review, aspects of knowledge and learning are discussed to provide the context for exploring experiences of counselor educators and supervisors teaching practicum generally, and presence specifically.

Knowledge in Practicum Contexts

The research problem and subsequent questions, as proposed in Chapter I, concern the context of counseling practicum, in which a senior member of the profession, a counselor educator/supervisor, instructs, models, or communicates knowledge and skills to a counseling student. Specifically, the process of teaching CIT's to be present

with clients involves assisting students with the development of skills or procedural knowledge as opposed to only providing conceptual information or declarative knowledge (Etringer & Hillerbrand, 1995). Neuweg (2004) contended, “But in ascribing knowledge to people, we impute to them not mentally storied knowledge of this or that sentence, but the ability to perceive, to think, and to act skillfully. We are interested in knowledge *in use* rather than knowledge *as a state*” (p. 64). The phenomenon of teaching counselor presence, therefore, necessitates a consideration of the literature concerning procedural knowledge or skill acquisition in educational contexts.

Prior to completing a counseling master’s program, students are expected to exhibit both declarative (conceptual) and procedural (practical) knowledge of counselor behaviors and characteristics. Students, in other words, must demonstrate both conceptual knowledge or *knowing that* counseling consists of specific skills and activities as well as practical understanding or *knowing how* to conduct counseling with clients (Dreyfus & Dreyfus, 1986). Counseling program curricula, entailing both declarative and procedural knowledge components, are thus developed to support students in the process of learning both the science and art of counseling. Although explicit forms of instruction may include both declarative and procedural elements, practical knowledge or know-how may also be communicated tacitly or implicitly. An empirical exploration of teaching and counselor presence, considered as practical knowledge or know-how, thus requires a careful consideration of implicit knowledge.

Implicit Knowledge

Implicit knowledge includes the construct of practical knowledge, know-how, or procedural knowledge (Aristotle, 350 BCE/1953; Dreyfus & Dreyfus, 1986; Ryle,

1945/2009), tacit knowledge, reflection-in-action, and tact (Polanyi, 1966, 1968; Schon, 2001; van Manen, 1995), and embodied coping (Dreyfus & Kelly, 2007; Merleau-Ponty, 1945/2012; Rietveld, 2008). Subsequently, the literature on competency and expertise is considered as the current research concerns the teaching and training of CITs. The construct of common factors is then addressed as forms of implicit knowledge influencing counselor competence, evaluation, and the development of expertise.

Practical knowledge, know-how, and procedural knowledge. The philosopher Aristotle (350 BCE/1953), in the *Nicomachean Ethics*, proposed a distinction between *episteme* or knowledge and *techne* or the skills required to craft a work of art. Although not explicitly stated in the text, the *episteme/techne* difference loosely corresponds to the theory/practice difference. Developing a conceptualization of ethical behavior, Aristotle proposed that *techne* or skill-based knowledge fostered moral excellence. He wrote, “The craftsman has to learn how to make things, but he learns in the process of making them...By a similar process we become just by performing just actions, temperate by performing temperate actions, brave by performing brave actions” (p. 56). The path to excellence, according to Aristotle, requires ongoing practice to perfect a skill, rather than the procurement of theoretical knowledge or *episteme*.

In the 20th Century, Ryle (1945/2009) distinguished between *knowing-how* and *knowing-that* mental processes. The philosopher proposed that the former entailed abilities and competences and the latter involved intellectual capacities. Moreover, Ryle challenged the intellectualist myth that skillful activities required explicit cognitive processes. The author explained, “Learning how or improving in ability is not like learning that or acquiring information. Truths can be imparted, procedures can only be

inculcated, and while inculcation, is a gradual process, imparting is relatively sudden” (p. 46). Hence, Ryle underscored the importance of training over a prolonged period of time to increase practical knowledge.

Empirical and theoretical literature in cognitive science investigated the dimensions of declarative and procedural learning and memory (Willingham, Nissen, & Bullemer, 1989). Declarative knowledge includes knowledge of facts, whereas procedural information denotes problem-solving skills (Anderson, 1993). Procedural knowledge, according to Willingham, Nissen, and Bullemer (1989), may be learned without declarative, conscious awareness. The research thus supports Ryle’s philosophical discrimination between knowing-how and knowing-that forms of knowledge. Conversely, cognitive science researchers remain polarized concerning the relationship between declarative and procedural knowledge. Anderson (1987, 1993) argued for the primacy of declarative knowledge and the foundation of formal rules in providing the basis for procedural learning; however, Dreyfus and Dreyfus (1986) contended that knowing-how or skillful activity does not require the amalgamation of knowing-that conceptual information. In subsequent sections of the literature review, the work of Dreyfus and Dreyfus is considered in the context of expertise.

In counselor education, procedural and declarative knowledge have been considered in the context of training (Etringer & Hillerbrand, 1995). Etringer and Hillerbrand contended that novice counseling students initially learn skills as declarative knowledge. With ongoing practice and consistent feedback, the counseling students gradually develop spontaneous, intuitive, and procedural forms of knowledge (Skovholt & Ronnestad, 1992). The authors observed that little is known regarding the application

of expert procedural knowledge to modes of instruction. Expert performance, as a form of implicit know-how, likely involves a tacit dimension of knowledge that may be difficult to make explicit (Polanyi, 1968). Thus, the tacit aspects of knowledge are reviewed in the following section.

Tacit knowledge, reflection-in-action, and tact. Polanyi (1968) developed the concept of tacit knowledge to designate indeterminate and unspecifiable features of knowledge. Indeed, he proposed, “we...know far more than we can tell” (p. 30) and contended that tacit knowledge fosters knowledge construction but remains hidden. To demonstrate the tacit features of knowledge, Polanyi provided the example of a person reading a printed sentence. In the process of reading, each discrete word is integrated as the reader determines the meaning of the sentence. The physical properties of the letters on the page represent tacit features that are assimilated as the reader considers the text as a whole. Polanyi, through additional examples of the tacit features of perception and thought processes, contended that all knowledge entails tacit knowledge. He wrote, “All knowledge is either tacit or rooted in tacit knowing” (p. 42) highlighting the personal significance of knowledge and the manner in which the knower existentially dwells in the world and in objects of experience. Polanyi’s philosophy thus includes both knowledge or epistemological considerations and ways of being or ontological considerations. The tacit dimension may be a useful construct for synthesizing presence viewed in the context of knowledge, instruction, and application (Figure 1) with presence viewed in light of dispositions or ways of being (Figure 2).

Polanyi’s notion of tacit knowledge has been compared to practical knowledge (Edwards & Schleicher, 2004) and has influenced some theories of education (Burbules,

2008; Fenstermacher, 1994; Neuweg, 2004; Toom, 2012) as well as organizational science and psychology (Insch, McIntyre, & Dawley, 2008). Burbules (2008) extended the construct of tacit knowledge in the context of *tacit teaching*, which, “refers to the many forms of informal instruction—some intentional, some unintentional, and some difficult to categorize simply as one or the other—by which skills, capacities, and dispositions are passed along within a domain of practice” (p. 668). Burbules proposed that tacit teaching involves the instruction of the indirect, implicit, and ineffable aspects of knowledge that are communicated above and beyond the explicit intentions of the instructor. Underscoring the relationship between tacit teaching and know-how, he provided ways that instructors may intentionally apply tacit teaching methods and assist students with the interpretive work of appropriating tacit forms of knowledge.

Integrating Polanyi’s (1968) concept of tacit knowledge and Dewey’s philosophical texts, Schon (2001) introduced the notion of reflection-in-action, which represents an example of tacit teaching (Burbules, 2008). He contended that individuals participate in activities spontaneously but are unable to articulate the manner in which they know how to perform the activity. Schon stressed that many experiences involve intuition or knowing-in-action. At times, an individual encounters an anomaly or a surprise in the performance of an activity, and this requires deliberate reflection concerning the person’s practice. The person, through reflection-in-action, may subsequently improve his or her performance. Given ongoing reflective practice, Schon proposed that the individual could merge reflection and action, theory and practice. A counselor, for example, might engage in a process of reflection concerning his or her counseling skills and thereby improve the practice.

Tacit knowledge was also explored as a spontaneous, context-dependent performance as opposed to formulaic, rule-dependent activity (Neuweg, 2004). Experts in a discipline, according to Neuweg (2004), creatively and intuitively apply novel problem-solving solutions to novel situations, and do not merely apply a set of rules to the circumstances, as in when an expert counselor improvises when a client initiates a new topic in a session. He proposed that tacit knowledge refers to the human capacity for innovation in ill-structured circumstances. Neuweg, integrating Schon's concepts of the reflective practitioner, also investigated ways to apply tacit knowledge in educational settings.

Reflective practice has been applied in counselor education (Griffith & Frieden, 2000; Nelson & Neufeldt, 1998) and supervision contexts (Ward & House, 1998). The literature highlights the role of reflection in augmenting student self-awareness and insight. Indeed, Griffith and Frieden (2000) suggested activities and assignments to enhance reflective practice in counselor training contexts. Reflective practices in counselor training foster student metacognitive and problem-solving skills and increase awareness of core assumptions (Ward & House, 1998). The reflective practice literature is relevant within an epistemological approach of teaching presence viewed as a type of knowledge or skill (Figure 1), but conflicts with the perspective of presence as a way of being that serves as the foundation for knowledge and skills (Figure 2). Therefore, the reflective practice literature may neglect an important dimension of presence.

From a phenomenological perspective, van Manen (1995) explored and challenged Schon's formulation of reflective practice in the context of teacher education. Van Manen considered the inherent challenges of deliberating on one's own practice in

the midst of performing the activity. He contended that although reflection provides opportunities to improve practice either before or after the performance, deliberation disrupts the flow of the activity being performed. Van Manen discussed the process of skill development and contended that the reflective practice standard inhibited the formation of expertise. Specifically addressing the activity of teaching, he proposed the concept of tact to emphasize a noncognitive, intuitive, and improvisational style of teaching in the moment without reflection, as “thinkingly acting” (p. 10). Van Manen also considered similarities between tact, practical knowledge, tacit knowledge, and know-how, and, moreover, emphasized tact as an embodied and lived connectedness to the world. Van Manen’s notion of tact, similar to Polanyi’s (1968) concept of tacit knowledge, represents a synthesis of the epistemological (Figure 1) as well as ontological (Figure 2) interpretive strategies, which is useful in exploring presence and teaching presence.

Experiential and contextual learning modalities, employed in counselor practicum and internship settings as well as classroom exercises, highlight applied, practical forms of knowledge as opposed to declarative, didactic information (Granello, 2000). Indeed, Guiffrida (2005) proposed that counseling students initially learn core skills and engage in counseling practice prior to learning counseling theories. Without explicitly differentiating between procedural and declarative knowledge, Guiffrida emphasized the manner in which experiences guide abstract theorization.

Counselor training programs may incorporate a pedagogical approach that balances didactic instruction with experiential, applied activities (Granello, 2000). Conversely, counselor education literature on declarative and procedural knowledge

(Etringer & Hillerbrand, 1995) and cognitive complexity (Granello, 2000) emphasize knowledge acquisition within an epistemological paradigm, yet neglect the existential dimension of counselor training. Van Manen (1995), in articulating a phenomenological perspective of knowledge and learning in teacher education, advocated an integrative approach that transcends the dualistic paradigm. Similarly, the literature on embodied cognition combines ways of knowing with ways of being, or integrates mind and body. Embodied cognition, representing an integrative theoretical perspective, supports the philosophical foundation of the current research and is thus discussed in the following section.

Embodied cognition. The field of embodied cognition represents a shift from dualistic and disembodied conceptualizations toward situated, contextual, and experiential models of cognition (Garbarini & Adenzato, 2004). Lakoff (2012) investigated the role of embodiment in shaping neurological structures and language use. Likewise, Rietveld (2008) considered embodied cognition in the context of pre-reflective skillful experiences. Rietveld, using the example of a master architect, emphasized the manner in which the situation itself provides corrective feedback that shape the architect's gestures and posture. In other words, the architect instinctively and implicitly adjusts her or his bodily movements to improve the skill. The development of expertise in these skilled activities, according to Rietveld, entails a pre-reflective process of orienting the body in such a way that the individual improves in the practice of the skill.

Dreyfus and Kelly (2007) explored embodied cognition in terms of environmental *affordances* and *solicitations* that invite the body to respond in a certain manner. They proposed that individuals intuitively respond to concrete situations without conscious

deliberation. According to Dreyfus and Kelly, “In backing away from the ‘close talker,’ in stepping skillfully over the obstacle, in reaching ‘automatically’ for the proffered handshake, we find ourselves acting in definite ways without ever having decided to do so” (p. 52). They highlighted the degree to which an individual, participating in skillful coping, intentionally engages with the environment without explicit awareness. Thus, embodied cognition resembles tacit and procedural knowledge or know-how.

Within a phenomenological paradigm, an individual may intentionally participate in an activity without conscious awareness. Phenomenology holds that intentionality involves consciousness “of” something, rather than the epistemological assumption that intentionality requires a willful, conscious act. As Merleau-Ponty (1945/2012) contended, “to move one’s body is to aim at things through it, or to allow one’s body to respond to their solicitation, which is exerted upon the body without any representation” (p. 140). The author provided the conceptual foundation for embodied cognition research and offered philosophical explorations of pre-reflective and tacit forms of knowledge occurring between the body and world. Furthermore, Merleau-Ponty’s philosophy supports the paradigm of presence as a way of being in the world (Figure 2), but poses challenges for an exploration of presence in the context of learning, instruction, knowledge applications in counselor training contexts (Figure 1).

The implicit dimensions of knowledge addressed in the preceding section, namely procedural, practical, tacit, know-how, and embodied forms of knowledge, may be viewed in light of an epistemological model (Figure 1), an ontological model (Figure 2), or a synthesis of the two paradigms. Conceptual or declarative teaching methods may correspond to ways of knowing in the epistemological model, but overlook ways of

being, dispositions, and embodied aspects of instruction and learning. As the current study concerns instruction and supervision, a model of knowledge development and expertise is described. A model of expertise is articulated that emphasizes knowledge and skill acquisition, but that also considers the way of being of the counselor educator and supervisor. The literature on expertise is hence considered in the following section.

Expertise

According to Dreyfus and Dreyfus (1986, 2004), the *novice* stage of skill development includes the observation of objective aspects and context-free facts. The novice initially learns specific rules for guiding behavior. The *advanced beginner*, according to Dreyfus and Dreyfus, continues to apply formal rules but also attends to situational features when practicing the skill. Applying the rules to new experiences, the advanced beginner balances situational aspects and context-free features. The *competent* individual formulates a systematic plan or guiding perspective for solving problems. Dreyfus and Dreyfus proposed that the competent individual finds him or herself increasingly emotionally involved with the task and vacillates between a stance of engagement and detached deliberation. As the individual increasingly practices the skill, the holistic aspects of the situation emerges and the formal, context-free rules withdraw into the background. According to Dreyfus and Dreyfus, the individual has reached the stage of *proficiency*. The proficient individual deliberates about the best course of action, but the *expert* intuitively responds to the situation without deliberation, rules, or judgments. In view of Aristotle's contention that, "Art does not deliberate" (p. 288), Dreyfus and Dreyfus's model of expertise appropriately corresponds to the field of counseling as the "Art of Helping" (Carkhuff, 2009).

Expertise in Counseling

In the context of counseling, Jennings, Hanson, Skovholt, and Grier (2005) applied Dreyfus and Dreyfus' (1986) model of expertise in a discussion of counselor knowledge and skill development. Jennings et al. contended that an expert or master therapist intuitively and effortlessly responds to the unique situation from a personalized approach. In addition, the authors challenged the cognitive-focused expertise literature and asserted that counselor expertise entails more than mere cognitive skills. Jennings et al. proposed that interpersonal skills and emotional skills, in addition to cognitive skills, support the counselor's endeavor to form a strong working alliance with the client. Analogously, Sperry and Carlson (2013) offered a model of psychotherapeutic expertise and included emotional receptivity, self-nurturance, awareness, ongoing learning, and relationship skills as key characteristics of the master therapist.

Skovholt's (2005) Cycle of Caring perhaps represents the most relevance for the current study as the model addresses expertise, considers the being or personhood of the counselor, and provides the foundation for an investigation of presence. According to Skovholt, the Cycle of Caring refers to a process in which the expert counselor forms an attachment and then separates from the client in a cyclical fashion. At the conclusion of the article, Skovholt asserted, "Being an expert in the helping professions means being fully present for the other person" (p. 91). Thus, the author offered a model of counseling expertise in which the presence, being, or personhood of the counselor plays a crucial role in the counseling process.

In a qualitative study, Hill, Sullivan, Knox, and Schlosser (2007) explored the lived experiences of novice counseling students during their first academic year. The

researchers investigated journal entries and employed Consensual Qualitative Research (CQR) to formulate themes. According to Hill et al., novice counseling or psychotherapy students verbalized self-criticism, difficulties reacting to clients, challenges using helping skills, feedback to supervision, and reactions to assuming the role of therapist. The authors, discussing implications for counselor training, used the metaphor of playing the violin to stress the importance of both the technical skills and tuning the instrument. Hill et al. contended, “Likewise, psychotherapists must not only have the technical skills to conduct sessions (i.e., the helping skills), but they must also be ‘in tune’ (e.g., relatively free of hindering self-awareness, fully present, with facilitative self-awareness) so that they can help clients” (p. 16). Indeed, the process of assisting the counseling the student with “tuning,” to continue the metaphor, likely involves tacit, procedural, embodied, and know-how forms of knowledge. The authors, despite underscoring the importance of being “fully present,” do not elaborate on this aspect of the research. As a tacit dimension of counseling curriculum or “tuning”, the issue of presence is addressed below.

Expertise and Counselor Competence

In CACREP-accredited (2009) counseling master’s programs, counselor educators evaluate students on both academic and nonacademic or personal criteria to assess professional competence (Duba, Paez, & Kindsvatter, 2010). Students attending non-CACREP programs, unless enrolled in a diploma mill, are, likewise, required to meet minimum standards of the program of study (Council for Higher Education Accreditation, 2012). Nonacademic standards of performance in counseling programs include interpersonal and emotional skills that, as opposed to academic criteria, involve informal and subjective evaluative methods (Ziomek-Daigle & Christensen, 2010). In

addition, nonacademic standards may be viewed in the context of counselor professional and personal development (Hensley, Smith, & Thompson, 2003). In consideration of the literature on tacit knowledge, procedural knowledge, and know-how, nonacademic standards and professional development criteria may include an implicit dimension. Research on tacit skills and knowledge in counselor training programs may not only improve teaching methods but may also inform the process of assessing professional competence and development.

Implicit and tacit forms of knowledge, by definition, resist formal and explicit rules, standards, or techniques, but involve engagement, practice, feedback, and modeling. Therapist common factors as well as Rogers' core facilitative conditions (1957), although not explicitly stated in the literature, may also be grouped with nonacademic criteria and professional development standards as involving tacit, procedural, implicit, and embodied aspects such as timing and nonverbal communication. The conceptual map discussed in the section above provides an alternative model in which the presence or being of the counselor provides the foundation for implicit knowledge and skills (Figure 2). Therefore, within the ontological perspective, therapist common factors, nonacademic criteria, and professional development standards may be viewed in light of the personhood or presence of the counselor as an organizing principle.

Indeed, these constructs, despite important differences, involve "family resemblances" insofar as the personhood or being of the counselor represents a key factor (Wittgenstein, 1958). In other words, each construct shares a common conceptual aspect that connects these separate ideas. For example, emotional and interpersonal skills, counselor wisdom, cognitive complexity, empathy, authenticity, and openness among

other characteristics entail the being, personhood, or presence of the counselor at an essential level. Thus, common factors, core facilitative conditions, nonacademic criteria, and professional development not only involve implicit or explicit knowledge, but also entail the CITs way of being as an emerging practitioner. In the following section, the common factors literature is reviewed to integrate the epistemological framework of implicit knowledge (Figure 1) and the presence of the counselor as a guiding model (Figure 2).

Common Factors

Although the common factors literature primarily emphasizes the role of the counselor and client relationship in fostering client change, therapist variables are crucial to facilitating the relationship (Lambert & Barley, 2001; Okiishi, Lambert, Nielsen, & Ogles, 2003; Zuroff, Kelly, Leybman, Blatt, & Wampold, 2010). Empirical research on therapist variables, employing quantitative methods, underscored the importance of Rogerian conditions of empathy, congruence, and unconditional positive regard (Zuroff et al., 2010).

Lambert and Barley (2001) reviewed the literature on therapist or counselor factors that facilitate the relationship between counselor and client and reported that counselor empathy, warmth, credibility, skillfulness, and affirmation of the client were found to promote positive client change (p. 358). In addition, they underscored the importance of teaching students interpersonal skills in order to adapt to each client. Lambert and Barley emphasized the interpersonal knowledge and skills that foster the development of the therapeutic relationship, which represents a clear example of the epistemological or knowledge-based model (Figure 1). However, the authors do not

consider the being or presence of the counselor as informing his or her application of knowledge or skills in practice (Figure 2).

In the common factors research, the knowledge-based or epistemological strategy appears to guide the investigation, whereas the being, presence, or personhood of the counselor represents an unarticulated dimension. Factors such as warmth and authenticity may not be forms of knowledge that an instructor could teach to a CIT, rather these factors likely involve an existential dimension that an instructor might emulate, embody, or model in an instructional setting. Although the model in Figure 1 organized the review of tacit or implicit knowledge, the paradigm of Figure 2 structures the review of presence, in which knowledge and skills emerge from a person's way of being in the world.

Introduction of Presence

Presence or being present, broadly considered in the literature, entails both a constant position and an ongoing activity, involves the counselor and client, and represents physical proximity in space as well as attending to the *now* moment. Presence is investigated as a way of being-in-the-world rather than awareness of the present moment. Thus, the literature on presence as a constant state occurring in the present moment is minimized.

Theoretical Accounts of Presence

In the psychological literature, existential, humanistic, gestalt, and attachment psychological theories are considered and critiqued, as these frameworks emphasize the role of the counselor in the therapeutic relationship. The theories, representing various lenses through which to view presence, are discussed in light of their contribution to a fuller understanding of the phenomenon of presence in counselor training and education

settings. The literature on mindfulness is also critiqued as presence and mindfulness practices are associated in the literature (Geller & Greenberg, 2012). The construct of mushin is also introduced as a practice that complements mindfulness practices. Finally, flow psychology is also reviewed as the theory is relevant for an exploration of counselor presence (Csikszentmihalyi, 1991).

Existential theory. Existential theorists in psychotherapy, including May (in May, Angel, & Ellenberger, 1958), Schneider (2007), Van Deurzen-Smith (1998), Bugental (1978), Krug (2009), and Craig (2000) articulated the significance of presence as a key feature of the counseling process. Moreover, Buber (1970) and Heidegger (2001) considered presence philosophically. Existential counselors and psychotherapists, although certainly diverse in perspectives, methods, and emphases, emphasized the *being* of both the counselor and client in the therapeutic space. Specifically, the being of an individual, whether counselor or client, entails a consideration of the person's lived experience in the counseling process.

May (in May, Angel, and Ellenberger, 1958) explored the presence of the client as elicited by the therapist in the context of existential freedom, anxiety, and guilt. May suggested that counselors consider the presence of the client in the room in asking "where are you?" as opposed to "how are you?" He proposed that the client's presence, differing by degree between *here* and *there*, informs the process of psychotherapy. Likewise, Schneider (2007), who intermittently collaborated with May, further developed the concept of presence as a key feature of existential-integrative (EI) therapy. Schneider argued that presence opens up a space for the therapeutic encounter prior to verbal communication. He explained, "Presence serves three basic therapeutic functions: it

‘holds’ or contains the therapeutic interaction; it illuminates or apprehends the salient features of that interaction; and it inspires presence in those who receive it or are touched by it” (p. 34). Schneider’s theory clearly emphasizes the existential or ontological perspective of presence as a way of being that a counselor models, emulates, or embodies (Figure 2), but does not consider presence as a knowledge or skill that may be integrated into instructional methods (Figure 1).

Van Deurzen-Smith (1998), although infrequently using the term *presence* in her text, underscored the importance of allowing the client’s life to directly touch the counselor’s life. She described the connection in terms of a process of resonance in which the counselor demonstrated a willingness to “meet the situation directly” (p. 107). Although Van Deurzen-Smith articulated resonance in the context of developing greater intimacy with the client, she suggests the presence of the counselor as a constituent part in the growth of resonance and deeper intimacy. Weaving together an existential perspective through the integration of poetry, philosophy, and personal experiences, she thus implied the importance of counselor presence without offering explicit descriptions. In addition, the author provided rich descriptions of presence as a way of being, but did not consider presence in training settings.

Bugental (1978) considered the role of presence as a process in which client or therapist relate to self. Articulating presence as both a matter of accessibility and expressiveness, the author submitted that presence involves an attitude of openness to being changed in a situation as well as a willingness to be vulnerable to others. Bugental asserted that the therapist must continually be present in order to build a relationship with

the client. According to Bugental, the therapist, in maintaining presence, *immerses* him or herself completely in the process.

In a comparison of the texts of Bugental (1978) and Yalom (2002), Krug (2009) investigated the manner in which both theorists *cultivated presence* in their respective work with clients. She explored the significance of presence in light of the contextual factors of therapeutic change to support the rationale for the article (Wampold, 2001). Krug, moreover, compared and contrasted the texts of Bugental and Yalom regarding the role of presence in the therapeutic relationship. Bugental, according to Krug, highlighted the intrapersonal or subjective aspects of presence, whereas Yalom stressed the interpersonal or intersubjective material. Krug proposed an integrative existential approach to therapy that includes both intrapersonal and interpersonal elements in the cultivation of presence. She presented a compelling argument for employing the styles of Bugental and Yalom for counselor or psychotherapist training as refining and improving ways of being. However, the article does not consider presence as a form of knowledge, and this poses challenges for researching experiences of teaching presence in the instructional contexts.

The existential literature, for the most part, stresses ways of being in the world but does not consider knowledge and learning, which are situated within the epistemological paradigm in Figure 1. Providing a possible integration of the existential and knowledge-based approaches, Craig (2000) explored his own presence as a way of being-in-the-world and as a tacit aspect of the counseling process. He integrated existential language and concepts and proposed that his presence offers a safe space for the client to explore new possibilities for growth and change. He stressed that his presence, both containing

and releasing the client's possibilities, becomes taken-for-granted and implicit in the process of therapy. As such, his account of presence corresponds to the literature on implicit and tacit learning, and provides a bridge between presence as a way of being and presence as a form of knowledge.

Buber (1970), writing in a poetic and aphoristic style, addressed presence in his philosophical texts on the encounter between self and other. Although Buber offered no systematic account of presence, his writings provide an existential perspective of presence in the context of human relationships. He wrote, "The present...exists only insofar as presentness, encounter, relation exist. Only as the You becomes present does presence come into being" (p. 63). Buber thus valued presence as it manifests in the interpersonal encounter rather than the presence of mere objects in the world. His account of presence is undeniably poetic, and involves a level of abstraction that eludes concrete applications of teaching presence in counselor training contexts.

Existential theories of presence highlight the person of the counselor and ways of being rather than articulating ways of knowing. Thus, existential theories correspond with the ontological paradigm (Figure 2) presented in the conceptual map section. Heidegger (1927/1996), is credited with articulating the ontological paradigm in the philosophical tradition. He developed the notion of *Dasein* or being-in-the-world to demonstrate the interrelationship between the individual and context of meaningful activities. Heidegger, moreover, challenged the dichotomy between the knowing subject and the external object. He contended that individuals, for the most part, engage in activities without cognitively representing or conceptualizing the activity in an internal mental state. Heidegger's philosophy thus resembles Ryle's (1945/2009) argument that

knowing-how does not require intellectual knowledge or knowing-that. In addition, he asserted that individuals, when engaged in activities such as driving, eating, or counseling, are absorbed in participation without conscious awareness or deliberation. Presence, according to Heidegger, entails a process of complete absorption in an activity in which a person *makes present* the concrete situation (2001). For example, the individual involved in driving makes present the path to travel from point A to point B. If the person is familiar with the path, he or she illuminates the path in the task of steering the vehicle, but does not necessarily contemplate the path mentally.

In his later writings, Heidegger (1969/2008) considered presence philosophically as *that which appears*. His investigations expanded beyond human presence and included the presence of knowledge and truth. Heidegger employed the metaphor of an open space in a dense forest in suggesting a clearing that created a space for knowledge, truth, and human presence to appear. He wrote, “Whether or not what is present is experienced, comprehended, or presented, presence as lingering in the open always remains dependent upon the prevalent clearing” (p. 444). Although Heidegger’s prose may appear vague, his explorations suggest that presence involves aspects that transcend the subjective behaviors of the individual. The presence of the counselor, to apply Heidegger’s philosophy to the practice of counseling, may only be possible in light of the counseling space in which counselor and client engage in a counseling process. The counselor’s presence, in view of Heidegger’s later writings, may require a consideration of the counseling space, which might include the broader cultural and social norms that shape the counseling process.

Heidegger's (1927/1996) early philosophy upholds a perspective of presence as being-there or being-in-the-world rather than presence as a type of knowledge or skill. His later texts (1969/2008), furthermore, support the exploration of counselor educator and supervisor norms or values that influence the clearing of the counseling space. Heidegger's philosophy supports the theoretical framework of viewing presence in the context of the personhood, being, or embodiment of the counselor, but offers little information on ways of teaching presence as a type of knowledge or skill in counselor training contexts. Heidegger's notion of Dasein may prove useful for both the data collection and data analysis processes of the current study if the participants articulate presence as a way of being that one may emulate, model, or demonstrate to students. However, this may create challenges for applying the findings for instructional contexts, particularly in counselor education and supervision methods.

Existential or ontological views of presence, although difficult to employ in counselor training contexts, do not preclude instructional applications altogether. Counselor educators and supervisors may demonstrate, model, or emulate ways of being present so that students learn these ways of being on an implicit level. For example, an instructor may say, "I can show you, but I can't tell you." Showing and demonstrating entail both explicit and implicit ways of comporting the body in the classroom, which may integrate being with ways of knowing.

Offering a possible strategy for synthesizing ways of being and ways of knowing, Madison (2010) emphasized the embodied qualities of the therapist that invite the client into the dynamic, lived space of the therapeutic process. The therapist's body, implicitly present in the session, opens up new possibilities for the client, according to the Madison.

Representing an application of Merleau-Ponty's phenomenological descriptions of the lived body, he highlighted the manner in which the body, as hidden, works to draw the therapist and client into an unfolding experience. He explained, "From the experiential-existential view, the therapist's presence as a real other is already "in" the client (as body-environment), engendering an existential challenge to the client that can be felt, and if focused upon, invites the client to follow steps into new potentials for being with others generally" (p. 197). Thus, Madison offered some clue as to the way that a therapist may both embody presence as a way of being and use his or her presence as a skill. Likewise, the body may represent an integrative tool for counselor educators and supervisors may consider who view presence in terms of both the knowledge-based and being-based models.

Given the philosophical roots of existential theories, descriptions of presence entail abstract, poetic, and metaphorical conceptualizations. The phenomenon of presence, considered from an existential point of view, remains vague and elusive, and thus difficult to explore in the context of knowledge/skill acquisition and counselor training. At the same time, the literature on embodiment may provide a helpful resource for integrating abstract ways of being and concrete ways of knowing. Similar to existential theories, humanistic theories likewise emphasize the self or presence of the counselor and are thus reviewed and critiqued in the following section.

Humanistic. Rogers' (1957) person-centered approach grounds humanistic counseling theory. Specifically, Rogers proposed the Necessary and Sufficient Conditions for change, which include genuineness, empathy, and unconditional positive regard. Presence likely corresponds to these core conditions, but represents important

differences. A review of humanistic counseling approaches will further illuminate the phenomenon of presence.

Rogers (1989) reflected on his own experiences of being present with clients. He proposed that presence signified another facilitative condition beyond the aforementioned conditions. Rogers wrote,

When I am at my best, as a group facilitator or a therapist, I discover another characteristic. I find that when I am closest to my inner, intuitive self, when I am somehow in touch with the unknown in me, when perhaps I am in a slightly altered state of consciousness in the relationship then whatever I do seems to be full of healing. Then simply my *presence* is releasing and helpful (p. 137, italics in original).

Rogers found that his presence, simply but compellingly, was enough to foster a relationship and facilitate change. Rogers' account of presence, however, provided no information concerning the manner in which he learned to be present in the context of a knowledge or skill that an instructor might teach to others.

Greenberg and Geller (2002) asserted that therapeutic presence provides the foundation for empathy, genuineness, and positive regard. They explained, "Therapeutic presence thus prepares the ground for congruence, is a precondition of congruence, and also goes beyond it" (p. 163). Greenberg and Geller proposed that presence involves receptivity, immersion in the moment, and being-with-the-client. Greenberg and Geller's (2012) theory of therapist presence, although described fully in another section, interprets presence as a way of being that engenders knowledge and skills, rather than a type of knowledge or skill that a counselor educator and supervisor instructs in counselor training contexts.

Arguing for the importance of therapeutic presence in fostering Rogers' (1957) notions of genuineness, empathy, and positive regard, Schmid (2002) proposed that

presence entails openness to the present moment, vulnerability, and respect of others. He altered Rogers' constructs as authenticity, comprehension, and acknowledgment to underscore the therapeutic relationship as an encounter in which therapist and client mutually experience and respond to one another. Drawing on the philosophy of Buber and Levinas, Schmid contended that the therapeutic encounter involves an ethical responsibility or requires that the therapist "respond to" the otherness and uniqueness of the individual client (p. 76). Moreover, he addressed the manner in which the therapist, as present, attends to the possibilities of the present moment or the *kairos* moment pregnant with opportunity. Overall, Schmid provided helpful concepts regarding the necessity of presence as a process-related factor that fosters the therapist and client relationship, and did not consider presence as a form of knowledge or skills, which poses challenges for applying the model to counselor or therapist training.

The humanistic approach, similar to existential theory, offers abstract conceptualizations that may prove useful in the analysis and interpretation of the collected data in this study. The literature, however, does not address presence as a type of knowledge or skill that may be taught or learned. Gestalt theory, entailing a holistic integration of person and background, is reviewed to further support the rationale for the study.

Gestalt. Contemporary gestalt theorists have explicitly explored presence in therapy contexts (Jacobs, 2009; Yontef, 2009; Zinker, 1977; Chidiac & Denham-Vaughan, 2007). The empirical and theoretical literature in gestalt theory provides useful formulations for the study of presence. Thus, the literature on gestalt therapy is reviewed to support the aims of the current study.

Perls' (1969) theory laid the groundwork for contemporary gestalt approaches considering the presence of the therapist, although Perls did not overtly articulate the construct of presence. Contemporary gestalt therapy literature applies Buber's (1970) philosophy of the I-Thou meeting to the therapist and client encounter (Yontef, 2009). Demonstrating an increased focus on the relationship between therapist and client, gestalt approaches highlight the *dialogic*, interpersonal encounter between self and other. The therapist's presence, moreover, constitutes an essential role in the dialogic therapeutic process.

According to Jacobs (2009), the therapist may move his or her presence to the foreground or the background of the therapeutic relationship in order to make contact with the client (i.e., attuning and adjusting). Jacobs also emphasized the presence of the therapist as "other" to the client and noted, "We come to understand what kind of 'otherness' the patient seeks. We can adapt our presence to be optimally responsive to the patient's emergent developmental needs" (p. 146). The self of the therapist as other, according to the Jacobs, provides opportunities for the client to establish an engagement, or a dialogical I-Thou relationship between self and other (Buber, 1970). In addition, she proposed that the presence of the therapist entails an openness and receptivity to the client. Jacob's theoretical account of presence thus corresponds to the responsive expert, who skillfully navigates the situation (Dreyfus & Dreyfus, 1986). Conversely, the text remains focused on being and does not consider presence as a knowledge or skill in instructional contexts.

Zinker (1977) stressed the importance of therapeutic presence in establishing boundaries between therapists, couples, and families. Presence indeed features as an

essential factor in the author's development of gestalt work with couples and families. Zinker elaborated, "Being present means to be fully grounded in order to allow the client system to emerge, brighten, engage, and be assimilated. While presence is easy to point at in the moment, it is difficult to describe in words; it is both psychological state and a spiritual openness" (p. 33). Challenging the perspective that the therapist merely mirrors content back to the client(s), Zinker suggested that the therapist, as present, emerges as "self-as-witness." This notion is consistent with the gestalt paradigm, likewise interprets presence as "ground" in which the figure of the client(s) may grow and take shape. Given the conceptual approach of the article, no information is provided concerning teaching or learning presence as a skill or knowledge.

In a conceptual exploration of the role of presence in gestalt contexts, Chidiac and Denham-Vaughan (2007) asserted that presence involves a dialectical relationship between activity and passivity, being and doing, and centeredness and flexibility. Notably, they emphasized presence as a process of *becoming* and accentuate the therapeutic process as an ongoing movement in which self and other are responsive to one another. The theoretical perspective, similar to other conceptual models reviewed, may be useful for expanding the concept of presence as a way of being, but does not specifically concern presence as a form of knowledge in counselor training contexts.

Gestalt therapy, from the inception of the approach to contemporary incarnations, increasingly emphasizes the role of presence in facilitating contact between therapist and client. Theorists (Jacobs, 2009; Yontef, 2009; Zinker, 1977; Chidiac & Denham-Vaughan, 2007) integrated phenomenological and existential ideas with contemporary gestalt perspectives and developed multidimensional concepts of the self and other as

both being-in-the-world. Chidiac and Denham-Vaughan attempted to define the paradoxical features of presence and drew upon metaphors and personal experiences to support the construct of presence. Thus the gestalt literature, overall, underscores the experience of the therapist, but does not consider practical applications of instructing presence as a type of knowledge or skill in counselor training contexts. The attachment literature, representing an integrative, interpersonal approach to counseling and therapy, is discussed in the following section.

Relational-cultural theory. Applying feminist ideals to the therapeutic process, Jordan (2001) and colleagues developed relational-cultural theory (RCT) to emphasize the interconnectedness of therapist and client. Jordan, challenging the individualistic assumptions of traditional psychological theories, advocated for interpersonal relationships as the source for healing and growth. In addition, she proposed the construct of *mutual empathy* to designate the process in which the therapist authentically responds to the client in the session. Responsiveness, according to Jordan, involves therapist vulnerability. Likewise, she emphasized the importance of presence in mutual empathy. Jordan asserted, “It is essential that we, as clinicians, maintain the capacity to be present, to connect, to become aware of the forces of disconnection and vulnerability, and to learn *with* our clients” (p. 26). She also submitted that the therapist, in being present for the client, allows him or herself to be moved by the client. Jordan’s formulation of RCT, given the role of the therapist’s presence in facilitating a connection with the client, is thus relevant for an exploration of teaching presence as both a way of being and a type of knowledge in counselor training programs.

As opposed to other psychological theories previously reviewed, RCT was considered in the context of counselor education (Comstock, Duffey, & St. George, 2003) and supervision (Abernathy & Cook, 2011; Jordan, 2001) and thus includes implications for teaching and learning presence in pedagogical and supervisory settings. Ample descriptions of presence are, at the same time, less emphasized in RCT, whereas empathy, authenticity, and connection occupy a more central focus of the approach. The theoretical paradigm of RCT supports an exploration of counselor presence as a disposition and a form of knowledge in counselor training contexts. However, the literature on counselor education and supervision contexts is more fully discussed in the section specific to counselor education and supervision.

Mindfulness. Although mindfulness is not psychological theory, mindfulness practices have been applied in psychological and counseling contexts (Kabat-Zinn, 2011). Moreover, mindfulness practices are often employed to foster awareness of the present moment (Campbell & Christopher, 2012). The literature on mindfulness is considered in the following section.

Mindfulness, as a way of being in the world, overlaps with presence but remains a distinct construct (Geller & Greenberg, 2012). In the practice of mindfulness, an individual endeavors to maintain awareness of thoughts, feelings, and experiences as they unfold in the here and now (Brown & Ryan, 2003). The individual, moreover, accepts experiences, both in the mind and in the environment, without attachment or judgment. Mindfulness skills, according to Brown and Ryan, increase counselor awareness and acceptance of both the self and the client. In addition, mindfulness practices assist counselors to be present in counseling contexts, or to adopt an orientation of *being* rather

than *doing*. Mindfulness practices have been applied in counselor training contexts with the goal of increasing presence (Campbell & Christopher, 2012; McCollum & Gehart, 2010).

Several articles reviewed student responses of a 15-week counseling course applying mindfulness skills and other Eastern-based spiritual practices (Campbell & Christopher, 2012; Christopher & Maris, 2010; Christopher et al., 2011; Maris, 2009). In the course, the instructors incorporated Mindfulness-Based Stress Reduction (Kabat-Zinn, 2011) to reduce CIT anxiety, improve awareness of the present moment, and increase compassion and acceptance of self and client. Campbell and Christopher (2012) provided an overview of the skills training, summarized prior research findings, and offered implications for counseling instructors. Notably, the authors reported that mindfulness training assisted CIT's with an orientation of *being* with the client as opposed to an orientation of *doing*. The findings of the study support a perspective of presence as both a way of being (Figure 2) and a way of knowing (Figure 1) and are therefore useful for integrating the disposition-based and knowledge-based approaches to presence. On the other hand, the study does not necessarily show that teaching mindfulness skills equates to teaching presence.

Reflecting on her experiences participating in the course, Maris (2009) highlighted the benefits of mindfulness training in fostering her ability to be fully present with clients. Christopher and Maris (2010), in a qualitative study of students' experiences of the mindfulness course, observed that students reported increased presence and sensitivity to the present moment when working with clients. In an additional qualitative study, Christopher et al., 2011 noted that students, after practicing mindfulness skills,

explained that they were increasingly present and centered. Although these articles highlighted the benefits of mindfulness training for counseling students in increasing presence, counselor educator and supervisor experiences of teaching presence were not explored. The gap in the counselor and supervision literature is addressed in a later section.

In the context of enhancing counselor and CIT spirituality, Cashwell, Bentley, and Bigbee (2007) contended that mindfulness practices increase counselor awareness of the present moment. In addition, they emphasized that mindfulness augments nonjudgmental acceptance of powerful feelings that manifest in work with clients. Thus, mindfulness practices, according to Cashwell et al., support counselor and CIT presence with clients. At the same time, they interpret presence in light of cognitive awareness and focus, which does not correspond with the perspective of presence as a way of being and may, therefore, neglect the personhood of the counselor or counselor educator.

McCollum and Gehart (2010) conducted a qualitative study of the effects of mindfulness practice in increasing counselor presence for CIT's. The authors found that mindfulness practice increased awareness of self and other, fostered a sense of calm and centeredness, and decreased CIT anxiety and inner chatter. In addition, the practice assisted with increased acceptance and compassion of self and other. Students participating in the study reported that they were able to be present without dissolving boundaries between self and other. Notably, one student described the benefits of mindfulness practice in terms of a blank slate in the mind, which emphasizes the cognitive focus of the practice as employed in the study. McCollum and Gehart highlighted a specific set of methods aimed at increasing knowledge and skills of

presence via mindfulness, but did not consider presence as a way of being. The technical aspects of this approach occupy a central role, yet the process-focused, person-centered aspects appear to recede into the background.

Mushin. Thus, mindfulness, similar to presence, may be viewed as a type of knowledge or skill, a way of being, or an integration of both. In the counselor education and supervision literature, the skill-based or technical aspects of mindfulness appear to be emphasized rather than the existential, embodied, or person-focused features. The empirical literature may show a relationship to presence, yet concrete techniques and cognitive-based skills remain antithetical to a view of presence as a way of being. A related concept in Eastern-based philosophy, Mushin, or “no mind,” integrates the perspective of presence as a way of being and the knowledge-based view of presence. In the context of Japanese martial arts practices, Mushin represents a way of being flexible and responsive in the moment. Mushin, according to Mann (2013), occurs only as a result of mindfulness practice. The individual, practicing martial arts, practices mindfulness in order to increase awareness and concentration. Over time, he or she acquires the ability to respond to the situation skillfully and without detached deliberation.

Mushin thus resembles the intuitive expertise of the master counselor (Jennings et al., 2005), who effectively and effortlessly responds to the unique situation. However, counseling and counselor training applications of Mushin remain lacking. Whereas mindfulness practices remain common in the literature, Mushin philosophy resides solely in martial arts dojos. Although mindfulness skills provide a secure base for students experiencing anxiety, a paucity of literature exists on instructional methods that facilitate the development of intuitive expertise (Jennings et al., 2005; Dreyfus & Dreyfus, 2004).

Mushin thus parallels the literature on embodied coping (Lakoff, 2012) and authentic responsiveness in RCT (Jordan, 2001). Likewise, Mushin resembles the state of “being in the flow.” Hence, the literature on flow psychology is considered in the following section.

Flow psychology. Flow psychology offers a description of individuals absorbed in the participation of various activities including sports, music, and yoga (Csikszentmihalyi, 1991). According to Csikszentmihalyi, flow experiences entail activities requiring enhanced attention and concentration. He also contended that flow experiences order consciousness in such a way that self-consciousness disappears. Individuals participating in flow activities experience the activities as challenging yet exhibit adequate skills to take on the challenge. Additionally, individuals participate in activities as an end in themselves and focus on the here and now as the task brings new demands and challenges. The individual participating in a flow activity is, furthermore, absorbed in the activity.

Flow psychology, a theoretical account of the experience of being absorbed in an activity, provides a useful contribution to the examination of experiences of teaching counselor presence as a knowledge or skill. Likewise, flow experiences resemble the responsiveness of Mushin, as described as the context of Japanese martial arts practices. Individuals participating in flow activities, moreover, require the requisite skill to meet the demands of the task. With increased practice, individuals become absorbed in the situation and lose self-consciousness. Counseling students, through consistent skill demonstration, may become present with the client in a state of flow without deliberation, without “mind.”

On the other hand, flow psychology supports a division between an inner mind or self and an external, objective environment. Csikszentmihalyi (1991) stressed flow as a phenomenon involving increased focus and awareness, which necessitates inner cognitive acts corresponding to the flow activity. As such, he affirmed the intellectualist myth that practical activities and skills require a conceptual, cognitive foundation (Ryle, 1945/2009). Flow experiences, in Csikszentmihalyi's analysis, thus diverge from the perspective of presence as a way of being in the world or disposition.

The existential, humanistic, and gestalt literature on presence includes conceptual metaphors that emphasize presence as a way of being with few applications to teaching counselor presence as a knowledge or skill in training contexts. The relational-cultural theoretical literature features strategies for teaching mutual empathy, but neglects a systematic exploration of teaching presence. In addition, the mindfulness literature includes technical skills for counselor training, but highlights awareness rather than engaged, embodied ways of being. Finally, flow psychology emphasizes cognitive and explicit awareness, but does not consider the existential dimension of presence. In the following section, the empirical literature is considered.

Empirical Research on Presence

Tannen and Daniels (2010), exploring presence in a conceptual article, critiqued the literature on counselor presence, connected presence to the common factors research, and offered hypotheses regarding the lack of empirical research on presence in counseling contexts. They contended that counselor presence, as a holistic and complex phenomenon, represents an anomaly in positivistic-orientated research methods. Additionally, Tannen and Daniels proposed that researchers revisit counselor presence in

light of post-positivist research designs. They concluded that research on counselor presence would have implications for counselor training, insofar as CIT's need to not only learn techniques and skills, but more importantly how to *be* with clients. Tannen's and Daniels' conceptual article represents the only literature addressing presence in counselor training contexts and supports the rationale and purpose of the current study.

Conducting a quantitative analysis of counselor presence, Geller, Greenberg, Watson, (2010) developed a 24 item self-report inventory for both therapists and clients. They conducted ANOVA's, MANOVA's, and a factor analysis, which loaded on one factor only. In the description, Geller et al. connected presence with mindfulness, but proposed that presence involves a relational focus and a concern with the client in the here and now, rather than an internal orientation of the self. They also associated presence with Rogers' Therapist-Offered conditions (TOC, 1957) to further support counselor presence as a core factor facilitating the counseling relationship. Although this quantitative research supports the importance of counselor presence, the findings of the study are limited in that specific methods of instructing presence were not considered. The study thus offers few applications for teaching presence as a form of knowledge.

Geller and Greenberg (2002), in addition, conducted a qualitative study of presence with 7 master's level counselors. They explored counselor presence in light of preparation, process, and experience dimensions of sessions with clients. Geller and Greenberg proposed that presence in preparation involves opening a space to be present, setting aside assumptions, remaining open to the client, and establishing a commitment to ongoing personal development. They also contended that presence in the process of the session involves receptivity or a deep interpersonal connection between the counselor and

client, inner awareness and intuition, and then contact with the client. In addition, Geller and Greenberg found that counselor's experiences of presence involved a sense of absorption in the situation, increased energy, flow, and sense of self, centeredness, and "being with and for the client" with an absence of a sense of self (p. 82). In conclusion, they addressed presence as a paradoxical balance of focusing on both self and other. This study, representing a qualitative analysis of presence, supports the rationale for the current exploration of counselor presence. However, the research focused on the experiences of the students rather than applications of teaching or training presence in counselor education contexts.

Cooper (2005) conducted a phenomenological investigation of therapists' experiences of profound relational engagement with clients. Cooper, although deliberately exploring the therapist and client relationship, described features of therapist presence as involving, "moments of immersion and absorption... and a strong feeling of 'being with' them" (p. 93). He also suggested that the therapists' experiences resembled the state of "flow" (Csikszentmihalyi, 1991) insofar as the therapists described experiences of being completely drawn in to the relationship. Additionally, Cooper compared the findings of the study to empirical research of presence (Geller & Greenberg 2002). Cooper, in conclusion, offered implications for practice and future research. This study involves a phenomenological description of the lived experience of counselor presence and thus supports the rationale of the current endeavor. Conversely, counselor educator and supervisor experiences of instructing presence as a knowledge or skill are not considered in Cooper's research.

Clearly, a lack of empirical research of counselor presence exists and, moreover, no research exists on counselor educator and supervisor experiences of teaching presence as a knowledge or skill. The current study investigates experiences of teaching presence through an integrative theoretical perspective that considers presence in both the epistemological and ontological dimensions, or knowledge aspects and being aspects, as addressed in the preceding section. Research on presence has also been conducted in the field of nursing and organizational learning. The following section considers presence in other disciplines to further augment the conceptual framework of the study.

Presence in Other Disciplines

Nursing Literature

Although little empirical literature exists on presence in counseling contexts, presence has been explored in both nursing settings (Nelms, 1996; Caldwell, Doyle, Morris, & McQuaide, 2005; McDonough-Means, Kreitzer, & Bell, 2004; Osterman, Schwartz-Barcott, & Asselin, 2010) as well as organizational learning (Senge, Scharmer, Jaworski, & Flowers, 2005). The extant research on presence in separate disciplines provides helpful insights for an investigation of teaching counselor presence. Specifically, literature in the field of nursing underscores healing presence as responsiveness and gift for another (McKivergin & Daubenmire, 1994). Despite differences between the practices of nursing and counseling, both fields require a helper to provide support for an individual experiencing conflict with the goal of conflict reduction/resolution. Organizational learning and counseling, likewise, entail the development of goals for change. Both disciplines incorporate the construct of presencing to signify the unfolding, emerging aspects of presence.

Authors in the field of nursing hypothesized caring presence as a way of being with patients in healthcare settings (Covington, 2003; Nelms, 1996; Hines, 1992). Presence, according to Covington (2003), signifies an elusive phenomenon. Reviewing and critiquing the literature, the author formulates a working definition as, “an interpersonal, intersubjective human experience of connection with a nurse-patient relationship that makes it safe for sharing oneself with another” (p. 312). Doona, Chase, and Haggerty (1999), moreover, explored the relationship between presence and nursing judgment in a qualitative study of nurses’ transcribed texts. According to the authors, presence entails an increased intuitive understanding of the patient’s unique situation that fosters clinical judgment and connection with the patient. Nelms (1996), in a hermeneutic study of nurses’ stories of demonstrating caring presence, interpreted the experiences of presence in light of Heidegger’s philosophy of being as care and presence as the presencing of being, or releasement towards things. The author, applying Heidegger’s concepts in the data analysis, offered presencing as a process in which the nurses were receptive to a new understanding of being. The literature, although focusing exclusively on nurses’ experiences, corresponds to the model of presence as both a knowledge/skill and a way of being and thus offers an integrative model for the current research.

The construct of presencing underscores presence as an ongoing activity or process associated with caregiving (Caldwell, Doyle, Morris, & Mcquaide, 2005; Zerwekh, 1997). According to Zerwekh (1997), presencing signifies an activity in which the individual focuses attention and awareness towards another individual as a unique human being. The author, applying Buber’s existential philosophy, emphasized

presencing as a practice of receiving the other person as a *Thou*. Caldwell et al. (2005), in a hermeneutic phenomenological study, examined nurses experiences of presencing when offering care to patients in an inpatient psychiatric hospital. The authors found that presencing involved an active process of understanding each client as unique, actively listening, and collaboratively involving the clients in their own care. Given the similarities of the population of clients in an inpatient psychiatric hospital and clients seeking outpatient counseling, this study would appear to be quite relevant for an exploration of teaching presence to CIT's and, more importantly, considers both being and knowing in the research.

Organizational Leadership Literature

Senge et al. (2005) likewise integrated the concept of *presencing* in a theory of organizational change. Although accentuating the process of presencing as emerging and unfolding, they adopted the neologism to signify the combination of presence and sensing. According to Senge et al., presencing entails a deep awareness of self, a sense of connectedness between self, others, and the world, and openness to new possibilities in a situation. The theory of presencing or "U theory" in organizational change has been also applied in educational contexts (Meijer, Korthagen, & Vasalos, 2009). Insofar as presencing involves an attitude of openness and receptivity to the situation, the construct parallels practical wisdom discussed in the preceding section (Aristotle, 350 BCE/1953).

In consideration of the theoretical, empirical, and interdisciplinary literature on presence, no clear definition of presence currently exists. The extant literature may be grouped in a category that emphasizes the being of the person but neglects a consideration of knowledge and skills (e.g., Heidegger, 1927/1996; Jacobs, 2009;

Schneider, 2007) or clustered in a category that highlights knowledge and skills but neglects the presence, being, or personhood of the individual (McCollum & Gehart, 2010). Alternatively, the literature on mutual empathy as vulnerability, (RCT, Jordan, 2001), embodiment (Madison, 2010), and Mushin/mindfulness (Campbell & Christopher, 2012; Mann, 2013) provide an integrative model of presence as both a way of being and a way of knowing.

The literature on tacit and implicit knowledge, despite the use of the word “knowledge” as part of the construct, likewise integrates both knowledge-based and being-focused aspects in the development of the construct (Burbules, 2008; Polanyi, 1968; van Manen, 1995). Finally, the expertise literature synthesizes the knowing and being aspects of presence through a model of intuitive responsiveness (Jennings et al., 2005; Skovholt, 2005). An integrative approach to the study of presence, therefore, emphasizes implicit or tacit methods of teaching or learning, which includes ways of being and knowing, that enhance the counselor’s presence as both a disposition and a form of knowledge and likely includes vulnerability, embodiment, and absorbed, intuitive responsiveness to the unique client in the counseling session.

The current study thus views presence as both a type of knowledge or skill and a way of being that a counselor educator or supervisor may, knowingly or unknowingly, communicate or model to a counseling student. Given the paucity of empirical literature on presence, further research on counselor presence will likely increase knowledge and understanding of the role of presence in the counselor and client relationship. Research on counselor educator and supervisor experiences of teaching presence will, in addition, likely improve counselor training and supervision processes, which supports the overall

purpose of the study. Although both the literature on implicit knowledge and presence was considered, the following section addresses the counselor education and supervision literature as it relates to teaching counselor presence.

Counselor Education and Supervision

In light of Polanyi's (1968) dictum that we "know far more than we can tell," teaching presence, viewed as a complex integration of being and knowing, poses challenges for the review of counselor educator literature as well as the current research. Indeed, teaching presence occupies a marginal role in the literature and may, moreover, elude participant awareness. The experience of teaching presence may, however, correspond to teaching and modeling other tacit, implicit, procedural, and embodied ways of being and forms of knowledge. For example, the instruction of interpersonal skills, empathy, authenticity, and warmth likely involve tacit teaching methods. The demonstration of warmth denotes the heat of the body and thus parallels the embodied cognition literature. In addition, presence and other types of implicit knowledge correspond to nonacademic standards (Duba et al., 2010), professional development criteria (Hensley et al., 2003), and therapist common factors (Lambert & Barley, 2001).

Employing the metaphor of "family resemblances," Wittgenstein's (1958) reflections may prove useful here: "we see a complicated network of similarities overlapping and criss-crossing" (n. 66). The strategy of the following section is, therefore, twofold: first, the importance of counselor presence is "read between the lines" in a review of counselor education and supervision literature; second, research on experiences of teaching other forms of implicit knowledge and ways of being is discussed to support the research methodology as addressed in Chapter III. Quite possibly, the data

will both deepen understanding of teaching presence and extend knowledge of teaching associated forms of implicit knowledge.

Counselor Education

Although the breadth of counselor education pedagogy is beyond the scope of this review and current research, a brief overview of pedagogy and skills training will support the rationale for the current study. The review of the pedagogical literature supports the theoretical perspective that integrates ways of being and knowing in procedural or tacit forms of teaching and training. Moreover, the review of the skills training literature further augments the rationale and purpose of the current study.

Counselor pedagogy. Nelson and Neufeldt (1998) articulated a pedagogical framework for counselor educators and emphasized the development of reflective practitioners. In addition, they proposed that the acquisition of counseling expertise requires ongoing reflection. Nelson and Neufeldt discussed three points that are relevant for the current study on teaching presence. First, they briefly considered the importance of translating declarative knowledge into procedural knowledge. Nelson and Neufeldt advocated for teaching strategies that increased cognitive and problem-solving skills, which, they argued, improved procedural knowledge. Second, they championed teaching methods that conveyed the strategies and counselor characteristics necessary to foster counselor expertise. Finally, they supported teaching methods that focused on both skill acquisition and the formation of the person. Nelson and Neufeldt asserted, “Students must develop not only skills but their very humanness in the process of becoming competent counselors” (p. 77). Offering a holistic and integrative pedagogy, Nelson and Neufeldt thus advocated for the development of procedural knowledge, expertise, and the

humanness of the counselor. The process of teaching counselor presence, although not explicitly discussed in the article, may correspond with the development of the being of the student in light of the existential and humanistic literature considered previously. However, Nelson and Neufeldt, predominantly advocated for counselor education methods that improved cognitive abilities and technical skills, which belied their stated emphasis to improve the humanness of the counselor. The article thus does not support the integrative view of presence employed in the current study.

Guiffrida's (2005) emergence model, described in a previous section, further supports the application of the implicit dimension of teaching and knowledge transmission. Following a critique of modernist and constructivist pedagogical paradigms, he proposed the emergence model as a strategy in which counselor educators provide opportunities for students to trust their own intuitive instincts in clinical practice. Guiffrida recommended that students first engage in counseling experiences in which they meet with clients in practicum settings prior to learning theoretical approaches. He, in addition, suggested that counselor educators and supervisors work collaboratively with students to modify and improve their counseling skills. Although Guiffrida did not consider tacit or implicit forms of knowledge, the emergence model appears to emphasize procedural knowledge and know-how, and thus corresponds to the theoretical lens of current research. On the other hand, Guiffrida did not address the process of teaching presence in the review and, in addition, does not discuss the being or person of the counselor.

Arbuckle's (1970) reflections perhaps represent the most relevant literature for the current endeavor. Arbuckle formulated a comprehensive conceptual framework for

counselor pedagogy and skills training, which, despite the elapsed time between the writing of the text and the current context, may still provide helpful ideas for an investigation on teaching presence. Advocating for counselor education methods that fostered the humanness of the student, he emphasized process over content and the role of experience over didactic, cognitive information in supporting student growth. Arbuckle contended, “The goal of counselor education programs is not a more knowledgeable and skilled technician, but a more human and self-actualized individual, capable of working effectively to help others to realize more fully the potential of their true self” (p. 160). Arbuckle consistently championed the tacit dimensions of counselor training and behavior insofar as he valued instruction as informing ways of being. In stressing the growth of the student’s being and humanness, he, moreover implicitly supported the importance of attending to the presence of the counseling student, if only “read between the lines.”

Arbuckle’s (1970) text provides an effective transition from pedagogy to skills training. At the same time, Arbuckle’s emphasis on the being or personhood of the counselor seems remarkably absent in contemporary counselor education and training literature. The knowledge and skills portion of instruction appears to represent the dominant feature of counselor training programs, at least as it is reflected in the literature, with the being or humanness of the counselor assuming a minor or even an absent role. The curious absence of the being-focused dimension in counselor education and supervision literature remains mysterious, but may be disclosed in the process of the research.

Given the broad scope of counseling pedagogy, a more focused consideration of the counselor skills training literature is warranted. The skills portion of counselor training specifically concerns implicit, tacit, and procedural forms of knowledge as students are required to competently demonstrate skills in practicum or internship settings. If the conceptual aspects of counselor training employ didactic methods, the procedural aspects of training usually include experiential, skill-based methods. Counselor presence, viewed through the theoretical perspective of tacit and procedural knowledge, likely pertains to skill training. The literature on counselor skill training is thus reviewed in the following section.

Counselor skill training. Counselor training protocols implemented in CACREP-affiliated counseling masters programs were, for the most part, initially developed from Truax and Carkhuff's (1967) didactic/experiential and Ivey's (1971) microskills training model (Eriksen & McAuliffe, 2003). As both models emphasize training in core skills, counselor presence, which entails implicit or tacit forms of knowledge that are difficult to operationalize and measure, represents a minimal portion of counselor training procedures, if there is any at all. Conversely, Galvin and Ivey (1981) as well as Carkhuff (1971) emphasized the importance of tacit skills including relationship skills, warmth, and sustained attention. Counselor presence, considered in terms of "family resemblances" (Wittgenstein, 1958) with other implicit forms of knowledge, may overlap with warmth, focus, and interpersonal skills. The texts of Galvin and Ivey (1981) and Carkhuff (1971) do not overtly address teaching presence, rather the importance of presence may only be read implicitly, "read between the lines."

Ivey and Matthews (1984), articulating counseling as the counseling interview, proposed that the counselor-in-training practice core attending skills to meet or match the client and build rapport. The person or presence of the counselor, however, remains lacking in their text. Conversely, Galvin and Ivey (1981) highlighted the role of counselor presence insofar as the expert counselor is, “totally ‘with’ the client, yet apart and distinct” (p. 540). They suggest that the eventual goal of counselor training is the practice of presence. Galvin and Ivey discussed this aspect of advanced counseling in the appendix, which underscores the implicit and marginal role of presence in the skills-training literature. In addition, Ivey (1973) stressed the practice of discrete, behavioral steps in skills training rather than tacit or embodied forms of learning and instruction. He argued, “Have you ever seen a ‘warmth’ or a ‘positive regard?’ They are not observable, directly teachable behaviors. You may know what they are, but can you teach them to someone else? You cannot teach others warmth, but you can teach counseling skills that can help a person become warmer” (p. 311). Despite Ivey’s humanistic and existential leanings (Weinrach, 1987), his microcounseling approach appeared to minimize the being of the counselor in support of replicable skills. Thus, implicit aspects of counselor training, including counselor as a way of being, recede further into the background of the microskills approach.

Applying Rogers’ person-centered approach to counselor training, Carkhuff (1971) formulated Human Resource Development (HRD) to operationalize facilitative counseling skills for training purposes. He proposed counselor training as a method of teaching students interpersonal skills that enable the students to help clients. Relevant for the current study, Carkhuff also proposed that counselors “tune in” to the client, which

may implicitly approximate presence. Carkhuff (1966), moreover, underscored the importance of the person of the counselor in the counseling relationship. He contended, “We are continually reminded that learning theory in no way dictates that the therapist be an impersonal programmed reinforcement machine, but rather if carried to its logical conclusion must indeed indicate a very personal process” (p. 363). Carkhuff thus maintained a space for implicit and tacit forms of knowledge through experiential training methods, but did not explicitly consider teaching presence.

Furthermore, Carkhuff and Pierce (1975, in Turock, 1980) argued that the skill of immediacy represented the most essential skill in the counseling relationship. They asserted, “Immediacy is the fullest means of communication available to indicate the degree of lifefulness of a person. If we cannot communicate with immediacy at critical moments, then we have failed to communicate to the helpee the fullness of life” (p. 130). Implicitly and from the perspective of this writing, Carkhuff and Pierce seem to suggest the role of counselor presence as “lifefulness.” Thus, it would seem that Carkhuff’s writings provide further support for the implicit dimension of skills-training including the role of presence.

Whiston and Coker (2000) critiqued counselor skills training methods in light of numerous empirical studies. Focusing on the enhancement of counselor skillfulness, they argued that counselor training programs ought to emphasize the formation of the therapeutic relationships with clients. Whiston and Coker also supported strategies to foster counselor common factors and to increase student cognitive complexity. However, they neglect the tacit dimension of skills training, as well as a consideration of ways of being of the counselor. Whiston and Coker thus conflate knowing-that and knowing-how

modes of knowledge and skill-training. Moreover, they propose a skills-training program that fails to integrate aspects of knowing and being, which therefore does not support the integrative model employed in the current study.

Although skills-training methods employ procedural and practical forms of knowledge, teaching presence as well as the tacit dimensions of counselor training have not been sufficiently explored or described. Counselor educators, in practicum or internship settings, also assume the role of clinical supervisors for student counselors engaged in work with real clients. The supervision literature, is, therefore, discussed in the following section.

Supervision

In light of the multiple perspectives of supervision and counselor development in the literature, a comprehensive review of the supervision literature is not only beyond the scope of this study, but would entail superfluous information that would not support the purpose. A suitable perspective of supervision and counselor development would: (a) address the development of counseling skills, (b) emphasize the attainment of expertise, and (c) consider implicit or tacit features of supervision. Meeting these criteria, Ronnestad and Skovholt's (2013) texts on counselor development and supervision are initially described.

Utilizing an inductive and recursive qualitative approach, Ronnestad and Skovholt (2013) formulated a model of five discrete developmental stages with 10 associated themes that further expanded the model. They proposed that counseling students in the *novice student phase* experience increased self-doubt and anxiety, imitate experienced professionals, and look to external sources for validation and reassurance. Core

counseling skills offer students a set of structured techniques that serve to reduce anxiety. Relevant for the current study, novice or beginning students reported that they experienced difficulty attending to the counseling session, which “contrasts greatly with the *confident presence* and detailed memory of many experienced counselors/therapists” (Ronnestad & Skovholt, 2003, italics added, p. 12). They submitted that the *advanced student* demonstrates more proficiency with demonstrating counseling skills, but continues to rely on models or external sources for validation.

Following graduation, the individual in the *novice professional phase* experiences periods of increased freedom from external constraints, disillusionment toward both self and the profession, and exploration of new ways of being a counselor. The *experienced professional*, moreover, engages in a process of integrating knowledge and skills congruent with his or her individualized style, while discarding incongruent aspects. Ronnestad and Skovholt (2013) asserted that the advanced professional also demonstrates increased flexibility in his or her response style. Finally, the *senior professional* eventually becomes a leader and model for less experienced counselors.

Ronnestad and Skovholt (2013) likewise articulated several themes supporting the developmental movement from novice to senior counselor. They proposed that, over time, counselors engage in a process of integrating aspects of their personal and professional selves as counselors. Moreover, counselors acquire *accumulated wisdom* that fosters intuitive flexibility and responsiveness. This construct parallels the phenomenology of skills acquisition reviewed in the previous section (Dreyfus & Dreyfus, 1986) and thus supports the theoretical framework of the study. Ronnestad and Skovholt also underscored the importance of ongoing personal reflection, experiences

with clients, and interpersonal influences as shaping counselor development. Thus, procedural and implicit forms of knowledge were, according to Ronnestad and Skovholt, more key in the counselor development process than declarative, conceptual forms of knowledge.

Although presence was not the focus of their research Ronnestad and Skovholt's (2003; 2013) findings can inform the current study as they advocated for the development of tacit knowledge and skills that constituted "the developmental path to practitioner expertise" (Skovholt, Ronnestad, & Jennings, 1997, p. 367). Jennings et al. (2005), addressing the development of counselor expertise, emphasized the affective and relational forms of knowledge. They also advocated for ongoing reflection, the role of wisdom, and tolerance of ambiguity in the attainment of expertise. Moreover, Skovholt and Ronnestad (2003), in the context of training novice counselors, advocated for an approach that conveyed both certainty and uncertainty. Specifically, they contended that offering specific techniques and behaviors provides certainty, whereas highlighting ambiguities and complexities affords uncertainty. The process of teaching presence, given the ambiguities and uncertainties of the phenomenon, may, therefore, facilitate counselor development and the attainment of expertise.

Addressing supervision, Ronnestad and Skovholt (1993) supported structured, didactic methods for beginning counseling students with an emphasis on techniques. They also advocated for the practice of modeling for beginning students, yet addressed the risks of modeling in conveying faulty or inaccessible counseling approaches to inexperienced students. The practice of modeling, although Ronnestad and Skovholt did not articulate it as such, entails procedural and implicit forms of knowledge and concerns

the being of the counselor educator/counseling student. An exploration of teaching counselor presence would provide deeper understanding of the process of modeling and thus extend the supervision research.

In consideration of the supervision and counselor development literature relevant for the current study, a lack of empirical research exists investigating the tacit or implicit dimensions of counselor training. Further research on tacit forms of knowledge, given the “family resemblances” among different but associated phenomena, would, however, lack specificity of focus. On the other hand, an exploration of experiences of teaching counselor presence highlights one specific aspect of implicit knowledge and ways of being that has not, according to the review of literature, been adequately explored. No research exists, moreover, on counselor educator and supervisor experiences of teaching presence. In light of the resemblances between presence and other forms of implicit knowledge, a review of empirical and theoretical research on teaching or supervising tacit forms of knowledge is relevant for the current study. In the following section, this literature is discussed and related to the current endeavor.

Teaching and Supervising Implicit Forms of Knowledge

Counselor educators and supervisors may demonstrate didactic or experiential methods in counselor training courses, but likely employ a mixture of both approaches. In the practicum course, the counselor educator, as the lead supervisor for the course, likely applies more experiential approaches to convey procedural forms of knowledge. Hence, the process of teaching counselor presence likely involves the practice of supervision. A search of counselor educator and supervision experiences of teaching implicit dimensions of knowledge or ways of being likewise yielded no research on counselor educators, but

returned several studies on supervisors' experiences. Although an exhaustive review of the literature on supervising tacit knowledge is beyond the scope of this study, a few examples are considered to support the rationale. Quantitative studies, in addition, are excluded from the review as the current study employs a qualitative methodology

Empirical research of supervisors' experiences. Using a ground theory methodology, Neufeldt, Karno, and Nelson (1996) interviewed five experts in the field regarding their experiences of assisting supervisees to become reflective practitioners. They found that the participants equally reported that the supervisee initially experiences a critical incident and subsequently engages in an active, exploratory process of reflection and meaning-making. In addition, Neufeldt et al. explored tacit and implicit aspects of supervision including the process dimension of the supervisory relationship. However, the study did not address the process of teaching counselor presence as one of the process dimensions.

Likewise, Nelson, Barnes, Evans, and Triggiano (2008) conducted an empirical investigation of supervisors' experiences of managing conflict. The study employed a grounded theory methodology of 12 supervisors highly esteemed by their peers. They found that the supervisors reported an attitude of openness to conflict, interpersonal skills, and a reflective stance that facilitated conflict resolution. Notably, one participant stressed the importance of identifying the *psychological contract*, or the implicit expectations, that influence the supervisor and supervisee relationship. This finding represents a tacit dimension of supervision, but Nelson et al. do not consider the role of presence in the conflict resolution process.

Borders (2009) perhaps provided the most relevant example of integrating tacit and implicit aspects in supervision through the use of “subtle messages.” Although Borders does not present research findings, she reflected on her own experiences of employing subtle methods of communicating. She advocated for tact in supervision out of concern for supervisee anxiety. In addition, Borders endorsed subtle messages to promote student cognitive complexity and the development of the advanced skill of instantaneous decision-making in counseling contexts. She explained, “Such moment-to-moment decision making is at the heart of the subtle *art* of counseling, although not yet well-defined. Researchers have yet to determine how to get inside counselors’ heads to identify these cognitive processing skills” (p. 205). Borders, despite supporting implicit and subtle forms of supervision, perpetuated the intellectualist myth that the art of counseling requires conceptual, cognitive deliberation (Ryle, 1945/2009). Counselor presence, viewed through the integrative perspective of both ways of knowing and ways of being, likely involves tacit or implicit supervisory practices in which the supervisor, “knows far more than he can say” (Polanyi, 1968).

Finally, Shainberg (1983) articulated an informal process of teaching presence in a personal account of supervising two psychotherapists-in-training. She recounted the supervisees’ initial difficulty establishing a therapeutic relationship with their clients. In addition, Shainberg emphasized the manner in which each supervisee protected him or herself from the risks inherent in the counseling process. She encouraged her supervisees to observe their own feelings and reactions when conducting sessions with clients. Shainberg then described the supervisees’ increased presence and rapport with clients.

According to Shainberg, teaching presence involves both self-observation and increased vulnerability.

The limited empirical research on supervising implicit forms of knowledge produces a large gap in understanding the process of teaching presence. At the same time, the previous research may assist in both the process of gathering data and analyzing the findings. The process of teaching counselor presence may, after all, relate to other forms of implicit knowledge and ways of being including empathy, wisdom, authenticity, or interpersonal skills, to name only a few.

Summary

In Chapter II, the literature on implicit knowledge was considered to provide an integrative framework for viewing presence both as a way of knowing and a way of being. Implicit knowledge includes tacit, procedural, know-how, practical, and embodied dimensions of knowledge and ways of being. The literature on expertise was then discussed with a consideration of the tacit dimensions of counselor training and competency. Given the “family resemblances” (Wittgenstein, 1958) among implicit forms of knowledge, nonacademic standards, professional development criteria, and therapist common factors were also considered involving the being of the counselor. The construct of presence, viewed in the context of implicit knowledge and ways of being, was then introduced and addressed in the theoretical, empirical, and interdisciplinary literature. Subsequently, the counselor education and supervision literature was reviewed with an emphasis on tacit forms of teaching and supervision. Literature on teaching counselor presence is markedly absent, and further research on teaching presence would make explicit the implicit forms of knowledge, dispositions, and ways of being conveyed

and embodied from counselor educator to counseling student and from supervisor to supervisee. Moreover, further research on teaching presence would likely support counselor training efforts insofar as presence, as discussed in this review, may impact the counseling relationship, the demonstration of core facilitative conditions, and the development of counselor competency and expertise.

Although presence has not been consistently defined or conceptualized in the literature, diverse theoretical and empirical sources have provided multiple perspectives of counselor presence. In this study, presence is viewed as both a type of implicit knowledge and a way of being that counselor educators or supervisors communicate and emulate to students. In addition, the phenomenology of skill acquisition was addressed to support a theory of skill development (Dreyfus & Dreyfus, 1986). The theory of implicit knowledge assumes that counselor educators and supervisors “know far more than they can tell” (Polanyi, 1968, p. 30). At the same time, the process of research may assist with illuminating hidden features of counselor training, or making implicit features of instruction explicit. Research may also assist with “plumbing the depths” of the philosophical or metaphysical assumptions underlying counselor training methods (Hanna & Shank, 1995). The implicit features of counselor training thus require a methodology that discloses a phenomenon that initially remains covered over or concealed. Phenomenology, discussed in Chapter III, represents the most appropriate method for revealing the process of teaching presence.

The current study applies the implicit knowledge literature and the phenomenology of expertise to support the knowing and being aspects of presence in the current research. I have, however, only articulated *how the research may approach* the

instruction and supervision of presence, rather than *specifically defining* presence. The essence of presence or at least a provisional definition of presence is described in Chapter III in the context of articulating my assumptions and biases of the phenomenon. A phenomenological methodology represents the best approach for exploring tacit and implicit features of knowledge and ways of being as phenomenology considers the hidden aspects of experience. The methodology is considered in Chapter III of this study.

CHAPTER III

METHODOLOGY

In this chapter, I will provide a rationale for the use of a phenomenological approach in a study of the teaching of presence. I then introduce and describe the use of the epoche or bracketing technique to manage biases, understandings and assumptions. In addition, I discuss epistemological and theoretical considerations to provide the framework for the method. I also address participants, data collection, data analysis, and validity concerns. I conclude with efforts to manage researcher bias and an ethical statement concerning the process of research.

Presence, viewed as both a way of being and a way of knowing, likely remains in the background of counselor training methods. Indeed, presence may serve an important function in training competent counselors, and may operate below awareness. Counselor educators may explicitly instruct types of nonverbal communication, postures, and gestures that demonstrate presence, yet they may be unaware of the role of presence in the counseling process. Presence may serve an important role but remains scarce in the literature discussing the teaching and supervising of counselors. Therefore, the phenomenon of teaching presence poses unique methodological challenges as it may operate unnoticeably.

In light of the difficulties articulating, formalizing, or operationalizing presence, the phenomenological approach represents the most appropriate method for disclosing the concealed aspects of instructing and supervising presence. Heidegger (1927/1996)

contended that the phenomenological method allows hidden phenomenon to be brought into the light. He explained, “What is it that is to be called ‘phenomenon’ in a distinctive sense? ...it is something that does *not* show itself initially and for the most part, something that is *concealed*” (p. 31, emphasis in original). Thus, phenomenology was applied to uncover the role of presence as both a way of being and a way of knowing in the context of the implicit or tacit dimension of counselor core skills training.

In addition, phenomenology explores the *intentional* relationships between individuals, things, and other people engaged in meaningful activities (Vagle, 2014). In the context of counselor training, counselor educators and supervisors are involved in intentional interactions with counseling students. Counselor educators design teaching methods in order to impart knowledge and skills to counseling students. Thus, the outcomes of instruction may be viewed as an intentional relationship connecting the instructor and the student. On the other hand, Vagle (2014) challenged the assumption that intentionality requires a deliberate, conscious activity of an individual, and contended that intentional connections may operate at a pre-conscious level. Quite possibly, a counselor educator may employ methods to increase the student’s presence as an outcome of training, but he or she may not explicitly or deliberately teach presence. Intentionality is therefore a helpful methodological tool for exploring both explicit and implicit methods and outcomes of counselor training.

The present study incorporated Vagle’s (2014) post-intentional phenomenology as a guiding methodology. Vagle underscored that the use of the prefix “post” denotes the integration of phenomenology with postmodern and poststructural philosophy but not, as the prefix often signifies, a gesture of moving beyond the intentional aspects of

phenomenology. Additionally, he emphasized intentional connections as *threads* weaving together individuals with the things, people, and settings. Intentionality, according to Vagle, represents the interconnectedness of persons and world. Moreover, he formulated a phenomenological approach that emphasizes phenomena as “tentative manifestations” rather than fixed essences (p. 32). Vagle articulated, “In this way, the intentional ‘findings’ of phenomenological research are de-centered as *multiple, partial, and endlessly deferred*” (p. 31, emphasis in original). The current study applied this method to provisionally articulate the experiences of teaching presence rather than focus on the essence of the experience, the protocol in traditional phenomenological methods (Vagle, 2014).

Viewing phenomena as ever-changing, ever-becoming, Vagle’s (2014) approach thus represents a shift in phenomenological methods that stress the description of essences as fixed aspects of reality. In my opinion, however, post-intentional phenomenology more closely approximates the phenomenological method as Husserl (1913/1999) originally elaborated. According to Husserl, “Reality is not in itself something absolute...rather in the absolute sense, it is nothing at all; it has no ‘absolute essence’ whatever; it has the essentiality of something which, of necessity, is only intentional” (p. 83). In this study, teaching presence was viewed as an emergent phenomenon ever subject to revision and new understandings in the process of research.

The Epoche: Bracketing Judgments

The phenomenological epoche, as Husserl (1913/1999) described in *Ideas I*, involves a process of excluding judgments from the investigation similar to the mathematical operation of placing a set in parenthesis around a segment of the equation

in order to then remove or suspend it. Likewise, parentheses or brackets may be placed around judgments in order to approach the phenomenon of teaching counselor presence. For the purposes of methodological consistency, I employed brackets in the text in order to exclude the judgments that inhibit the process of illuminating the phenomenon of teaching presence.

In phenomenological research, a disagreement exists among scholars that advocate for the use of the reduction and bracketing methods (Georgi, 1997) and authors that express skepticism regarding the possibility of bracketing (Finlay, 2009; Vagle, 2014). Georgi (1997) argued for the use of the reduction to bracket past knowledge in order to clearly investigate the phenomena as it presents itself. Conversely, Finlay (2009) challenged the possibility and desirability of bracketing assumptions. She endorsed a dialectical process between bracketing understandings and reflexively using these understandings in exploring the phenomenon. Dahlberg (2006), drawing on her own experiences of riding horses, proposed the metaphor of “bridling” to signify the process of restraining one’s assumptions and understandings. As such, bridling involves an ongoing, reflexive attitude in which the researcher maintains an open stance in the investigation.

Although Vagle (2014) advocated for bridling in his approach to phenomenology, I retained the use of bracketing, the reduction, and the epoche in the current study to parallel Husserl’s original inclusion of the terms as the basis of phenomenology (1913/1999). At the same time, I acknowledged the impossibility of suspending all beliefs, assumptions, and understandings in the research process. I believed, as Merleau-Ponty (1945/2012) contended, “The most important lesson of the reduction is the

impossibility of a complete reduction” (p. xxvii). Therefore, I employed the reduction and the use of bracketing on an ongoing basis to maintain an open and reflexive approach to the phenomenon despite the impossibility of completely removing my own perspective from the research process (Finlay, 2009). The reduction may be employed as an ethical tool that loosens interpretations and improves receptivity to the participant’s voice as absolutely other (Levinas, 1991). I intended to use the researcher journal in order to bracket assumptions throughout the research process. The researcher journal is discussed in the section on efforts to manage bias.

Initial Post-Reflexion Statement

According to Vagle (2014), the research needs to involve an initial post-reflexion statement that articulates my own assumptions, biases, and expectations. The post-reflexion statement thus applied the epoche to bracket my own judgments and beliefs as they concern teaching presence. I discussed my beliefs about presence, the reasons this research mattered to me, and what I believed that the participants might verbalize.

My Beliefs

Presence involves full attunement, absorption, and engagement in the process of counseling. The presence of the counseling student, moreover, requires *being there* for the client. Presence also entails availability and vulnerability for the client, which may also involve a degree of risk on the part of the counselor. In addition, presence likely involves embodied knowledge, skills, or coping styles that function below the level of awareness. Finally, reflective practice, insofar as these activities prompt a counselor-in-training (CIT) to look inward, necessarily inhibit presence, whereas practical wisdom or “thinkingly acting” (van Manen, 1995) facilitates presence.

The aforementioned beliefs developed as I read several philosophical texts and considered my own experiences. Specifically, my belief that presence involves *being there* emerged from my reading of Heidegger's (1927/1996) philosophy of being-there or *Dasein*. The assumption that the epistemological or knowledge-based dimension of presence involves embodied coping, practical wisdom, and full absorption originated with my explorations of Aristotle (350 BCE/1953), Merleau-Ponty (1945/2012), and Dreyfus (2007) as outlined in the preceding section. I integrated the ideas of these philosophers in the review of the tacit and implicit dimension, which represents the integrative theoretical framework synthesizing both a ways of knowing and a ways of being. Van Manen's (1995) formulation of tact also supported my assumptions of presence. Furthermore, I conceptualized presence as openness after considering my own experiences as well as Shainberg's (1983) descriptions of teaching supervisees to be present.

As the guiding theoretical framework of the current study, the tacit dimension provided a schema through which to explore the process of teaching presence. This theoretical framework, on the other hand, represents another assumption or bias regarding presence. I anticipated the possibility that the interviews and collected data might show that the phenomenon of teaching presence failed to correspond to the theory of the implicit aspects of learning, which might prompt a reconsideration of the guiding theoretical framework.

The epoche was employed to bracket these assumptions and beliefs in the research endeavor. The assumptions of presence as both a way of being and a way of knowing, on the other hand, provided the theoretical framework guiding the inquiry. If

excluded from the study, the requisite theoretical structure informing the research process would have remained absent. Thus, I held these assumptions loosely with the possibility that, following the interviews with the participants, my beliefs might need to be revised. I bracketed my beliefs that presence may be viewed as a process in which a counselor is [fully engaged, absorbed, and there] for the client. I also bracketed that presence involves the [vulnerability] on the part of the counselor. In addition, I bracketed the skill of presence as involving [embodied, procedural, and practical forms of knowledge] that can be instructed through [implicit or tacit] teaching methods. A researcher journal was maintained in an effort to bracket assumptions and manage biases. A more thorough description of the researcher journal was provided in the section that describes efforts to manage bias.

Why This Is Important

I found that I was irritated with what I perceived to be simplistic training methods, principles, and goals in counselor education and supervision. I endorsed the perspective that all life experiences, including the counseling process, occur in a medium of flux, uncertainty, and contradiction. I viewed the world in light of the writings of Nietzsche (1891/1969), who used the metaphor of a bridge over flowing water to contrast absolute principles with the instability of human experience: “O my brothers, is everything not *now in flux*? Have not all railings and gangways fallen into the water and come to nothing?” (p. 219). In the context of counselor education, I viewed counselor core skills training processes to be formulaic, as if counseling work involved predictable events. Assumptions concerning counselor training resemble an edifice built over the uncertain life experiences.

Experts and veterans in counselor education and supervision note the complexity and uncertainty of the counseling process (Ronnestad & Skovholt, 2013). I found myself wondering why the complexity and uncertainty of counseling seems to be omitted from the training process as it is reflected in the literature. And although I was aware that the research consistently reports that CITs and novice counselors experience anxiety (Skovholt & Ronnestad, 1992), I desired to integrate some of the flux into counselor skills training. I certainly did not wish to overwhelm counseling students, but to subtly infuse the uncertain and ambiguous aspects of counseling into the training course. I wanted to develop training programs that encourage students to look beyond discrete, observable helping units and towards the complex picture of human relationships.

Presence, as I viewed it, embodies the complex, uncertain, and ambiguous features of the counseling relationship. As I perceived it, presence has been a key component of the counseling process all along, but observable, measurable behaviors have covered over the phenomenon. Likewise, the reductionist and simplistic counselor training programs have produced a “paint by numbers” recipe for creating effective counselors, without concern for the *being* of the counselor, more or less *present* in the room with clients. I believed that a better understanding of teaching presence might restore complexity in training programs.

Above and beyond my personal preferences for increased complexity and ambiguity in counselor training, I sincerely believed that counselors demonstrating greater tolerance for ambiguity might provide greater benefits for clients seeking counseling services. Counselor training programs that provide opportunities for CITs to encounter the complex, ambiguous, and uncertain aspects of human existence will likely

produce more effective counselors. According to Hanna and Shank (1995), “A good therapist encourages the processing of ambiguity rather than the avoidance of it” (p. 54). Counselor instruction that fosters increased coping with complexity and ambiguity may indeed train better counselors, who then provide more effective counseling for clients. At the same time, the belief that counselor training programs should involve [flux, uncertainty, ambiguity, and unpredictability] represented a personal judgment or assumption and was, therefore, also bracketed as part of the epoche.

What I Believed the Participants might Verbalize

Although I was not clear what the participants would report, I was concerned that the participants might conflate the skill of presence with other related forms of implicit knowledge including genuineness, empathy, wisdom, warmth, or various other constructs. Additionally, I worried that the participants would only consider the epistemological or knowledge-based aspects of presence and neglect the ontological, person-focused, or being-based aspects of presence. A participant, for example, might have perceived presence in light of deliberate, cognitive acts of consciousness such as attention and focus, which parallels the intellectualist bias (Ryle, 1945/2009). Another fear, in light of the studies on mindfulness and presence (Campbell & Christopher, 2012; McCollum & Gehart, 2010), concerned the interpretation of presence as mindfulness, which appears to emphasize mental, cognitive skills rather than ways of being. To use a metaphorical comparison, presence seems to parallel absorption in the process as a stream of time, whereas mindfulness corresponds with standing on the shore and watching the stream pass.

On the other hand, I hoped that the interviews with the participants would uncover hidden aspects of teaching presence. The phenomenological method might have revealed implicit understandings and disclosed tacit elements of training counselors. I imagined that the collaborative process might first explore the opposite of presence, then phenomena that resemble presence, a working definition of presence, and finally experiences of teaching and supervising presence.

Epistemology

Crotty (1998) submitted that all social research implicitly includes four aspects that guide the research process: the epistemological stance, a theoretical orientation, a methodology, and a specific method. The epistemology refers to the philosophy of knowledge acquisition or, in other words, how individuals know what they know. As the findings of the study necessarily entailed gains in knowledge, the articulation of an epistemological perspective informed the manner in which knowledge is acquired. Moreover, the theoretical stance provided a conceptual framework that informed the overall research endeavor. The methodology, which will be addressed in a subsequent section, articulates a strategy for addressing the research questions. Corresponding with the methodology, the method involves the specific processes employed to collect and analyze the data. In the following section, I will articulate an epistemological stance, a guiding theory, and conclude with research methods.

Crotty (1998) proposed objectivism, subjectivism, and constructionism as epistemological frameworks in social research. However, the first two epistemologies belie the philosophical foundations of phenomenology, which transcends the subject and object dichotomy (Husserl, 1913/1999). Crotty described constructionism as consistent

with the phenomenological concept of intentionality and thus supportive of phenomenological research. However, I found that I was troubled with the verb “construct” as it suggests an active and willful process that the knower imposes onto the known. As Heidegger (1954/2008) wrote, “In this way the illusion comes to prevail that everything man encounters exists only insofar as it is his construct” (p. 332).

In conformity with the post-intentional phenomenological methodology explained in the previous section (Vagle, 2014), the current study employed a post-structural or postmodern epistemological stance (Lather, 1992, 2006). This perspective views knowledge as tentative and incomplete, and maintains the otherness of the phenomenon (Levinas, 1991). This epistemological stance involved an attitude of openness and wonder towards the ever-emerging process of becoming. Whereas a constructionist epistemology suggests a willful act of the knowing subject, a post-structural epistemology flows freely with the things, people, and events in the world.

Perhaps an illustration will better clarify the nature of thought and knowledge within the context of a post-structural epistemology. Deleuze (1968/1994), exploring the features of learning and knowledge, compared learning with the process of swimming into a wave. He wrote, “When a body combines some its own distinctive points with those of a wave, it...involves difference, from one wave and one gesture to another” (p. 23). The author, in using this example, underscored the unpredictability and mysteriousness in which life events unfold. According to Deleuze, one can attempt to learn to swim by standing on the beach and moving around one’s arms, but the most effective way to learn is for the person to swim in the wave. Likewise, a post-structural epistemology looks towards the unpredictable encounters and life events that give rise to

thinking and knowledge, rather than willfully constructing or co-constructing knowledge “standing on the beach,” or protected from the emerging flow of experiences.

Theoretical Perspective

Crotty (1998) contended that the roots of interpretive and phenomenological research emerged within the *Verstehen* tradition, which is a German term signifying “understanding” that was articulated in the philosophy of Max Weber. Moreover, Crotty endorsed interpretivism as the theoretical perspective guiding both phenomenological and hermeneutic approaches to research. The interpretivist framework corresponds to Heidegger’s (1927/1996) analysis of being-in-the-world as described in Chapter II. Despite the conceptual parallels between interpretivism and Heidegger’s philosophy, the tacit dimension includes both knowledge-based and being-based dimensions of teaching presence and, therefore, offered a more inclusive theoretical perspective for the current study.

The role of theory remains a contested issue in phenomenological research (Vagle, 2014). Indeed, theoretical constructions and conceptualizations foreclose the phenomenological investigation of experiences (Hanna & Shank, 1995). As elaborated in Chapter II, the theoretical framework of the tacit dimension guided the inquiry but might have, at the same time, inhibited the phenomenological method. The theory of the current study was thus bracketed in light of the possibility that the data might have prompted a revision of the provisional definition of presence. The literature on the tacit aspects of learning including procedural, practical, implicit, tacit, embodied, being-focused, and know-how features of counselor training constituted the theoretical perspective of the current study.

Method

Participants

For this phenomenological study, a purposive or criterion-based sampling process was employed to recruit participants (Merriam, 2009). The participants needed to meet minimum standards to be considered for inclusion in the study. The inclusion criteria were developed in the context of the rationale for the study, the research questions, and the critique of relevant literature. Specifically, the participants needed to (a) have experience teaching the counseling practicum course in live and field-based settings at least two times, and (b) have experience providing feedback and supervision for counseling sessions in the live practicum course.

I employed a broad scope for the process of finding and recruiting candidates for participation in order to enhance richness and depth of the data. I attempted to recruit participants who had experience teaching the practicum course regardless of the potential participant's theoretical or philosophical approach to counselor training. At the outset of the study, I intended to contact counselor educators and supervisors to request that they provide suggestions for individuals who might be appropriate participants for this study. This procedure has been described as snowball sampling and would have facilitated a network of individuals, who were familiar with other individuals that met the inclusion criteria of the current study (Merriam, 2009). I contacted possible participants through email. Participants were employed as counselor educators at universities located anywhere in the United States.

In qualitative research designs, Patton (2002) contended that the researcher sample participants to the point of redundancy. Patton also recommended that the

researcher select a minimum number of participants in order to provide adequate coverage of the focus of the investigation, yet maintain flexibility to adapt the sample size in the process of gathering data. In this study, consistency and repetition of the themes that emerge in the interviews demonstrated redundancy of the data. Moreover, the sample size ranged from 5 to 25 participants, which is consistent with phenomenological designs (Creswell, 2007), and recommendations in Mason (2010) that studies with multiple data sources require less overall participants. Polkinghorne (1989) contended that, “The purpose of selecting subjects in phenomenological research is to generate a full range of variation in the set of descriptions to be used in analyzing a phenomena” (p. 48). Eight participants were selected to provide variation and different perceptions of the phenomenon. All participants were provided the freedom to withdraw from the research at any portion of the research process.

Data Collection

According to Vagle (2014), phenomenological methods include the traditional interview as well as contemporary data collection approaches. Vagle contended that data collection methods, in the context of post-intentional phenomenology, gather perspectives of the phenomenon in relationships, settings, events, and things, and not merely in the subjective experiences of individuals. For this study, data were collected via semi-structured interviews, written Lived Experience Descriptions (LED, van Manen, 2001), photographs of the practicum setting, and participants’ selection of three dimensional artifacts that represent the teaching and supervising of presence. Multiple data sources provided sensitive and rich descriptions of the phenomenon (Polkinghorne,

1989) and supported the crystallization of the data as described below (Richardson, 2000). Each data collection approach will be described in the next section.

Semi-structured interviews. Each participant engaged in two semi-structured interviews focusing on the phenomenon of teaching presence to counseling students. Semi-structured interviews provided several questions that guided the topic of conversation yet maintained flexibility to collaboratively explore the phenomenon with the interviewee (Merriam, 2009). In addition, the phenomenological interview employed open-ended questions to obtain concrete descriptions of experiences (Polkinghorne, 1989). Kvale (1983) emphasized that the phenomenological interview is theme-focused and remains open to unexpected aspects of the phenomenon. The interviews ranged between 60 to 90 minutes in length. Approximately three to four weeks of time elapsed between the first and second interviews. Between that time period, participants provided photos of the practicum site, completed the LED protocol, and identified a three-dimensional artifact that represents the teaching or supervising of presence. Thus, the first set of questions focused on teaching and supervising presence, whereas the second set of questions addressed the artifacts, the LED, and reflected on the first interview.

The interview questions included in Appendices D and E were developed with the assistance of my research advisor in order to facilitate the process of gathering data on the phenomenon of teaching counselor presence. In addition, the interview questions were based on a comprehensive review of the literature and consideration of the methodology. Due to the fact that participants engaged in the research at geographically distant locations, interviews occurred over the phone or through use of the Blackboard Collaborate® video conferencing software. The interviews also were recorded directly

through Blackboard Collaborate® or through a digital recorder. All interviews were subsequently transcribed verbatim from the recordings. All transcriptions were completed with the support of a research assistant, who was informed of the ethical responsibilities of research including confidentiality.

In the interview process, I balanced open-ended discussions of teaching presence with questions or statements that allowed the experience of presence to show itself in the interview. I also addressed the relevance of the practicum site as facilitating the learning of presence as both a way of being and a way of knowing. Additionally, I compared and contrasted presence with related constructs representing tacit or implicit aspects of counselor training including empathy, genuineness, warmth, and wisdom to identify convergences and parallels and also to articulate presence as a distinct construct and phenomenon.

Lived experience description. The LED protocol provides a written assignment requiring the participant to systematically describe the lived experience of teaching presence (van Manen, 2001). I developed a protocol that corresponds to the content of the interview questions, but focused specifically on an event in which the participant experienced teaching presence. As such, the assignment entailed a story or narrative that offers contextual variation of the phenomenon (Vagle, 2014). The exercise thus provided a different perspective from the semi-structured interview. In addition, the LED protocol was completed between the first and second interviews to allow participants with the opportunity to think and reflect on concrete experiences of teaching presence that emerged in the first interview, but provided an opportunity for participants to write a thoughtful narrative.

Photographs of practicum settings. As intentionality, according to Vagle (2014), includes the meanings that mediate between individuals and the spaces in which they participate in activities, I also requested that the participants take photographs of the spaces in which the participants instruct and supervise CIT's. These photos included practicum spaces and observation rooms in which CIT's engage in live counseling sessions. I requested that the participants take the photos between the first and second interviews and send the photos to me as an attachment through email. I discussed the photos with the participants in the second interviews and specifically explored the types of environmental features that may foster CIT presence. For example, this included features of the lighting, art in the counseling room, proximity of the chairs, etc.

Three-dimensional artifacts. I also requested that each participant identify a three-dimensional object that represented the teaching and supervising of presence. This artifact fostered imaginative variation in providing a metaphorical depiction of the experience of teaching presence (Polkinghorne, 1989). I requested that each participant take a photograph of the three-dimensional artifact and send to me as an attachment through email. In the second interview, I discussed the artifact with the participant in the context of teaching presence.

Data Analysis

When interpreting qualitative research, data analysis proceeds in a spiral or circular manner rather than a linear method (Creswell, 2007). The process of data analysis requires an ongoing movement between the data itself, reflections and observations, the philosophical and theoretical basis, as well as preliminary findings. Thus, the analysis, consistent with phenomenological methods, moves from the whole to

the part and then back to the whole (Vagle, 2014; van Manen, 2001). The process of data analysis in qualitative research follows a cyclical, recursive, and inductive pattern between the data and the initial manifestations and codes (Creswell, 2007). In other words, data analysis begins with the big picture or greater context, proceeds to individual moments in the text, and then returns with a new understanding of the larger context. This cyclical process corresponds to the hermeneutic circle endemic to interpretive phenomenological research (Heidegger 1927/1996, van Manen, 2001). According to the logic of the hermeneutic circle, an understanding of the whole informs the interpretation of the part, which frames a new understanding of the whole, and then returns to reinterpret the part. I thus analyzed manifestations as I collected the data.

Vagle (2014) contended that the phenomenological researcher endeavors to “craft” a text and therefore, the author advocates for the use of temporary manifestations rather than codes, categories, or themes. Indeed, data analysis, from a post-intentional phenomenological perspective, circumvents lockstep procedures evidenced in other qualitative research approaches, including traditional phenomenological methods. Vagle, at the same time, suggested that the reader engage in several line-by-line readings of the data in the process of crafting the final text. As the post-phenomenological method was employed in this study, the specific data analytic steps were conducted correspondingly.

Initially, all interviews were recorded and transcribed to produce the initial text of the research. I then read through the entire text without making notes. Subsequently, I proceeded with a line-by-line reading of each transcript or LED with notes and comments inserted in the margins. I also reviewed the photographs of the practicum settings and three-dimensional artifacts and integrated the content of the photos in the working notes.

Following the line-by-line reading, I generated follow up questions to ask the participants for the subsequent interview. I then proceeded with a second line-by-line reading in which I cut and pasted portions of the transcript in a new document, which constituted the initial crafted text. Following this step, I read through each line on the new document with more comprehensive comments organized as tentative manifestations of the data. Similar to categories, these manifestations drew together reflections from the researcher's journal, other transcripts, and the photographs. The process of weaving back and forth between the data, the journal, and the tentative manifestations gradually crafted the final text. Vagle's (2014) data analysis procedures thus parallel the process of open, axial, and selective coding in grounded theory designs (Strauss & Corbin, 1990).

In light of the hermeneutic, recursive process utilized to analyze the data, Vagle (2014) emphasized that the post-intentional phenomenological attends to possible ruptures that open up new possibilities. The author, applying Deleuze and Guatarri's (1987) concept of "lines of flight," highlighted the manner in which phenomena transcend reductionist, limiting categories and prompt wonder and surprise. Likewise, Caputo (1988) introduces *Radical Hermeneutics* as a style of reading and interpreting that maintains a radical openness to the unpredictability of life experiences. The data analysis process thus inscribed questions, openness, and unknowing in the final crafted text with possible "lines of flight" or "openings" that challenge rigid ways of thinking, doing, and being. Similarly, deconstructive strategies were used to destabilize, overturn, and "welcome the other" voices in the text (Creswell, 2007). Deconstruction will be covered in the validity section below.

Clearly, the data analysis process, grounded in post-intentional phenomenology (Vagle, 2014), involves a fluid and emerging process between transcript, researcher reflections, and crafted text. Additional data analytic strategies including the formation of categories, codes, or essences (Creswell, 2007; Heppner & Heppner, 2004; Merriam, 2009), are proposed to improve methodological rigor, firmness, and solidity. The aims of research, within the context of a post-structural epistemology, entail, however, multiplicity, flexibility, and openness to tentative manifestations as glimpses of the phenomenon. The phenomenologist is, after all, a “perpetual beginner” (Husserl, 1952/1999, p. 291). Insofar as the data analysis highlights openness and flexibility, issues of validity also needed to be sufficiently addressed.

Validity Destabilized

The terms trustworthiness, credibility, transferability, and confirmability resemble validity in quantitative research (Creswell, 2007), although Wolcott (1990) expressed skepticism concerning the legitimacy or usefulness of validity or related constructs in qualitative designs. Despite the well-developed rationale for the implementation of these constructs (Creswell, 2007; Merriam, 2009), the implicit validity criteria originated in quantitative research designs. In other words, these constructs presuppose objective truths underlying interpretive perspectives. Husserl, from the writing of *Ideas I* to the formulation of the *Crisis of the European Sciences*, consistently advocated for the use of the epoche to bracket the judgments and truth claims of objective science. Ironically, both phenomenological research and qualitative research has failed to bracket the standards of objective empirical research and, as a result, qualitative research finds itself ensnared in a crisis of legitimation.

The terms “rigor, firmness, and solidity” denote the patriarchal, male-centered standards employed in the evaluation of research (Lather, 2003). Likewise, trustworthiness, credibility, transferability, and confirmability assume universal ethical standards and truths that can be endorsed, assumed, and conveyed to others. The question of validity, from a post-structural epistemology, prompts new questions concerning the nature of truth and generalizability. At the same time, the current study yielded findings that improve the field of counselor education. The accuracy or truthfulness of knowledge, given the multiplicity of meanings and interpretations, thus becomes a problem for the aims of research.

Efforts to Manage Bias

The current study, therefore, employed documented validation strategies (Creswell, 2007) with a deconstructive twist or double gesture. On the one hand, several validation strategies involved engaging in a close reading of the participants’ words and experiences, the transcribed interviews, and comments from a peer reviewer. Moreover, the close reading endeavored to faithfully preserve the participants’ meanings and experiences, to truthfully represent the content as much as possible. On the other hand, the other reading embraced new meanings and divergent perspectives. The other reading indeed involved supplemental meanings that disseminate in the validation process. As Derrida (1997) wrote, “That is what deconstruction is made of: not the mixture but the tension between memory, fidelity, the preservation of something that has been given to us, and at the same time, heterogeneity, something absolutely new, and a break” (p. 6). The validation strategies, in light of the tension, indeed played between preservation and creation, between accuracy and origination.

I also maintained a researcher journal as part of the data collection process. In the journal, I recorded reflections and observations concerning the research process. The process of journaling corresponds to memoing in grounded theory research (Creswell, 2007; Strauss & Corbin, 1990). The researcher journal not only assisted with managing bias or bracketing judgments, but also assisted with the process of formulating tentative manifestations. In addition, the journal supported the process of crystallizing the data, as described below (Richardson, 2000). I submitted entries into the researcher journal prior to the dissertation proposal, during the data collection stage, and both before and after interviews with participants. The journal focused on the topic of teaching presence and also aided in the data analysis stage of the study.

Peer Review

As an additional voice beyond the research process, an external peer assisted with debriefing and offering feedback regarding the study (Creswell, 2007). The peer reviewer had earned a doctorate in counselor education and supervision and also demonstrated experience in conducting qualitative research. Conversations and written correspondences with the peer reviewer were recorded and included in the study. I engaged in both formal and informal discussions with the reviewer at the outset of the data collection process. The reviewer, in one sense, assisted with fidelity and trustworthiness to the participant's experiences, as well as the close correspondence between the data collection process and the research questions framing the study. Conversely, dialogue with the reviewer produced new supplemental meanings that disseminated from the original text.

Member Checking

Additionally, the participants were given the opportunity to critically evaluate preliminary findings and interpretations (Creswell, 2007). As tentative manifestations, the findings represented my efforts to organize meanings in the data. The participants were encouraged to offer feedback regarding the accuracy of the manifestations. I specifically provided the participants the transcripts and the tentative manifestations synthesizing the data from the transcripts, LED, and photos. Participants had an opportunity to provide feedback regarding accuracy of transcripts and congruence between the manifestations and their experiences and meanings. On the other hand, this evaluative process also produced divergent meanings and interpretations, despite the intentions of the participant or the researcher. The explanations of both researcher and participant, as authors of the text, did not, therefore, limit the possibility of new and divergent meanings (Foucault, 1984).

Crystallization as Preferred to Triangulation

Richardson (2000) contested the term “triangulation,” which assumes that external “points” validate and substantiate the accuracy of a fixed objective truth. Rather, the author offered the concept of “crystallization” to underscore the multifaceted, emerging, and conditional features of research findings. Crystallization, as Richardson developed the construct, corresponds well with the post-intentional methodology and a post-structural epistemology as the validation strategy highlights knowledge as tentative and multiple, rather than fixed and unitary. Likewise, the construct suggests the double movement of deconstruction, which maintains openness towards new meanings. The researcher journal, member checking, and the peer reviewer, as validation strategies, thus

fostered the crystallization of the findings as multiple perspectives. Additionally, various philosophical ideas and themes described in Chapter II also provided different views on the data and were, therefore, used to crystallize the findings.

Ethics

The current study adhered to the ethical principles of the ACA (2014) Code of Ethics Section G on Research and Publication. Specifically, participants' information was kept confidential, participants were provided informed consent, and the researcher endeavored to improve accuracy of findings. All participants had the freedom to withdraw from the study at any time. I also thoroughly explained the goals of the research to the participants.

In addition, ethics ought to also include aspirational ethics above and beyond the procedural ethics required for the IRB process (Lahman, Geist, Rodriguez, Graglia, DeRoche, 2011). I maintained an inclusive stance towards culturally diverse participants, honored the relationship with participants in the entire research endeavor, and considered my own assumptions and biases on an ongoing basis. Specifically, I regularly engaged in conversations with participants regarding consent and continued participation in the study. I also involved participants in the process of data analysis through member checking. Moreover, I remained reflexive through the use of the researcher journal. These practices thus emulated the core tenets of Culturally Responsive Relational Reflexive Ethics (CRRRE, Lahman et al., 2011). This ethical stance likewise corresponded with a post-structural epistemology insofar as I maintained an open stance to the voice of the participant as other (Levinas, 1991).

Recapitulation

This phenomenological study explored the experiences of counselor educators and supervisors teaching presence in counselor training contexts. As a possible key factor fostering the counseling relationship, presence was an essential component of the collaborative work between counselor and client. The phenomenon of teaching presence, considered in light of the implicit and tacit dimension of learning, remains absent from the empirical and theoretical literature. Thus, the findings of this study have implications for counselor education programs and counseling and psychotherapy training in general.

Participants

In my wildest imaginings, I cast each of the eight participants of my study in a production of the *Brothers Karamazov* as each participant was given a pseudonym from the novel. Over the years, the story has stirred my passions, illuminated my experiences, and opened up new possibilities of meaning. The characters were indeed present for me as I pursued my doctoral studies and initiated my research. I am also reminded of my conversation on the *Brothers Karamazov* with Dr. Hubert Dreyfus, whose texts represented a substantial presence in Chapter II of this study. The research participants were, of course, provided the opportunity to choose their own pseudonyms, but all but one accepted to my choice of character names. As I reflected on the seemingly benign process of assigning pseudonyms, I was aware of my proclivity for casting and directing the research that I wanted to see performed in front of me. To manage bias, I bracketed assumptions via the researcher journal and consultations with the peer reviewer. These efforts ensured that the perspectives of the participants emerged as independent of my expectations, assumptions, and pre-written scripts.

Sources of Data

I collected targeted demographic data regarding age, years teaching a counseling practicum, and current position. The age question offered meaningful data as the participant's age was usually associated with experience in the field of Counselor Education and Supervision. Likewise, the question regarding years teaching in the practicum course allowed for exploration of meanings in light of acquired experience providing instruction and supervision for CITs. All participants had taught a counseling practicum course at least two times. Moreover, participants identified their theoretical orientation, which was not included in the demographic data but was important in the data analysis process.

I identified potential participants through conversations with my research advisor, searches for participants among posts on counselor skills training or practicum instruction within the Counselor Education and Supervision Network Listserve (CESNET-L), and considerations of the relevant literature. Although I stated that I intended to use snowball sampling, I deliberately modified this particular sampling method. Purposeful sampling was used to solicit participants who represented a broad range of perspectives concerning counselor education and who were interested in the topic of the study. I contacted potential participants through email that included an invitation to participate in the study. As mentioned previously, participants were given an opportunity to choose a pseudonym to protect identities and were assigned names by me from the *Brothers Karamazov* when they expressed indifference regarding names. Correspondences with participants were maintained through a secure email.

After I had received signed informed consents, I worked with participants to schedule the first interview. One participant initially signed the informed consent but later disclosed that he did not meet the inclusion criteria and was then excused from the study, this resulted in a total participant pool of eight individuals. One participant, who was given the pseudonym Zosima, completed the first interview but subsequently withdrew from the study due to extenuating circumstances. The first interview was conducted on December 15th, 2014 and the final interview was completed on March 10th, 2015. All interviews were conducted either over the phone or via the Blackboard Collaborate video conferencing program, which allowed the possibility of seeing and hearing participant responses. Four participants elected to conduct interviews over Blackboard Collaborate, three participants chose to conduct interviews over the phone, and one participant conducted the first interview by phone and the second interview over Blackboard Collaborate. In four interviews, technological difficulties required the use of the phone.

On the same day as the first interviews, I emailed instructions for the Lived Experience Description (LED), the photo project of practicum sites and artifacts, and the questions for the second interview. I scheduled second interviews 2-4 weeks after the first interview and some participants requested that I schedule the second interview in the two-week timeframe in order to adapt to work schedules. Between the first and second interviews, participants submitted LEDs, photos, and reviewed the member check from the first interview. The LEDs, photos, and member checks were discussed in the second interviews, which provided an opportunity to crystallize points of the data. Two participants did not provide a photo of an artifact, one participant did not provide a photo

of a site, and one participant did not provide an LED, photo of a site, or an artifact photo. Of these participants, one sincerely believed that he sent a photo of an artifact as evidenced in the second interview; one was not currently working with a practicum site; one withdrew from the study due to extenuating circumstances.

Data Analysis Procedures

A research assistant, who was informed of ethical standards related to confidentiality and security of data, transcribed all interviews, and subsequently proceeded with a line-by-line reading of each transcript followed by a review of the LEDs and photos. These data were analyzed using the open coding method, which parallels the process of producing meaning units or blocks in phenomenological research (Giorgi, 1985). Codes or meaning units were explored and interpreted in light of the whole transcript, which is consistent with phenomenological research methodology (van Manen, 1990; Vagle, 2014). Initially, 67 codes or meaning units emerged from all data sources.

Subsequently, spatial interpretations of the meaning units or codes were crafted and further developed into initial manifestations of the data using several poster boards. The codes or meaning units were formed into nine organizing clusters with four codes that did not correspond to any cluster. The initial classification scheme organized the codes into manifestations of the data provisionally labeled: instructor/supervisor activities, CIT barriers, CIT activities that demonstrate presence including focus, attunement, and responsiveness, tolerance for ambiguity, curious stance, relationship aspects, authenticity, transcendence, and embodied and physical aspects. The codes of the

now moment, power differences, self-awareness, and giving of self/sacrifice did not fit into a category but represented independent codes.

The next step in analysis included the creation of a different visual map, consistent with Vagle's (2014) suggestion that the phenomenological researcher maintain a stance of openness to temporary manifestations of the data rather than determine fixed essences. The boundaries of the phenomenon were diagrammed to provide greater clarity and to foster a rich and deep exploration of the lived experience of teaching presence. The initial codes were reorganized into three organizing clusters: music, light/illumination, and gift. As I reflected on these categories, I experienced difficulty producing a metaphorical image that captured these clusters. I had initially considered a theatrical performance several weeks prior to the data analysis process. The metaphor of play or theatrical performance paralleled my own proclivity for attempting to direct the performances of the participants.

I produced one final pictorial representation of the codes on a poster board. Transcripts, codes, and participant quotes were considered in light of the initial manifestations of the data. Tentative manifestations were listed on a poster board and participant quotes were systematically sorted into six manifestations. Quotes were labeled as relevant for multiple themes or marked as excellent if particularly rich in the description of teaching presence. The data analysis process was thus consistent with Vagle's (2014) strategy of identifying tentative manifestations that perpetually transform in an ongoing recursive process.

The Lived Experience Descriptions (LEDs) protocol, the photos of practicum sites, and the photos of artifacts representing the process of teaching and supervising

presence offered multiple and divergent perspectives and thus supported efforts to crystallize the data (Richardson, 2000). I requested participants to reflect on a specific experience in which they noticed their own presence or way of being in an interaction with a student and document the experience in the LED. After receiving the LEDs via email, margin notes were made connecting the data with my working codes. The LED narratives were discussed with participants in the second interviews, which augmented the depth and richness of the experience. Aspects relevant to the instruction and supervision of presence in practicum contexts were also considered in the interviews. Participants were also instructed to take photographs of practicum spaces and artifacts. No codes or notes were entered on the photos, but they were used a point of reflection for me as I consider participants' teaching of presence in light of the visual data. I discussed the photos with participants in the second interviews and thus intertwined the meanings of the photos in our conversational text. Several photos and LEDs were reproduced in the data analysis and interpretation in order to offer diverse perspectives and greater depth of the lived experience of teaching and supervising presence.

Organization of Findings

Researcher Reflexivity

Prior to collecting data, I documented my initial beliefs and biases in the initial post-reflexion statement. My beliefs were that presence involved a process in which the CIT is absorbed, attuned, and engaged with the client. Moreover, I described my perspective that presence involved vulnerability. I surmised that teaching and learning presence involved tacit and implicit aspects of knowledge and ways of being. I also advocated for counselor instruction that embraced uncertainty and ambiguity, which

paralleled my perceptions of presence. In accordance with the phenomenological method, I inscribed brackets around my beliefs, theoretical positions, and perspectives that guided the study.

Although I was unable to completely bracket my assumptions, beliefs, and perspectives, I endeavored to maintain an open and reflexive stance to the phenomenon in when privately speaking my thoughts, jogging, and journaling. As I caught my thoughts wandering into various theoretical and philosophical conceptualizations, I returned “to the things themselves” and considered only the phenomenon (Husserl, 1900/1999, p. 9). I also encouraged participants to focus on the phenomenon rather than theorizing or conceptualizing the experience.

Efforts to Manage Bias

Researcher journal. I maintained a researcher journal throughout the data collection process in order to document perceptions, interpretations, and assumptions. I recorded my initial reflections on the day after my dissertation proposal. I continued to document my reactions as I waited for the IRB to result and in the process of soliciting participants. I found that the journal was particularly useful before and after interviews, immediately following coding, and when orienting to the phenomenon. Upon reflection, the researcher journal offered a tool for intentionally inscribing biases on an ongoing basis. I often explored philosophical ideas in the journal, which risked obscuring the phenomenon beneath an abstract formulation. As a text, the researcher journal was also used to reflect on initial manifestations of the data.

Peer reviewer. Prior to collecting data, a peer reviewer was solicited to provide debriefing, supportive feedback, and different perspectives on the findings. The peer

reviewer recently earned a doctorate in counselor education and supervision and thus served as a mentor for me as I completed various steps of the data collection process. Following the first interview, the peer reviewer offered suggestions on coding and organizing data. The peer reviewer also discussed his own process of integrating codes into themes and formulating metaphorical schemas. In our conversations regarding my interpretation of the data, the peer reviewer challenged my initial manifestations and verbalized concerns that I might be forcing concepts onto the data. The peer reviewer's perspectives prompted me to loosen my grip on the philosophical concepts and to replace the tentative manifestation of Opsis with Phanerosis, which is described in Chapter IV. Following a thorough reading of Chapter IV, the peer reviewer stated that the themes "made sense." The peer reviewer also offered suggestions concerning the relationship between presence and CIT evaluation, which is addressed in Chapter V of this study. Overall, the peer reviewer represented an invaluable role in offering guidance and support amid the uncertain process of collecting, analyzing, and interpreting the data.

Member checks. At the conclusion of each participant interview, I explained that the interview would be transcribed verbatim and that I would include comments in the margins that summarized codes and initial reflections. Participants were provided an opportunity to review the first member check between interviews one and two. Participants were encouraged to provide feedback, offer comments regarding accuracy of my codes, or submit questions. Following the second interview, a second member check was disseminated to all participants. Zosima, as discussed previously, did not complete any member checks as he withdrew from the study. Two participants reported that the transcripts and codes were accurate and they did not offer any corrections or feedback.

Additionally, two participants provided minimal feedback via email or phone regarding the codes and transcripts. Alyosha, one of the participants, specifically corrected one of the codes that stated that his presence “spilled over” to his students. This is described in greater detail in the section on Mimesis in Chapter IV of the study. Bubba, another participant, submitted a comment for the member check in which he related presence to spiritual and transcendent experiences. This topic was discussed in the second interview. Bubba also clarified a word that was not transcribed correctly following the second interview.

Three participants submitted comments in the margins as a response to my comments, which were discussed in subsequent interviews. Grushenka, another participant, offered her reflections on my codes and provided corrective feedback regarding the accuracy of my interpretations. For example, Grushenka commented, “I think that is part of it” in response to one of my comments and added a fuller description of her perspective. Her comments aided my understanding of the phenomenon as I continued with the data collection process. Likewise, a participant given the name Dmitri offered clarifications, shared understandings, questions, and new insights as comments in the margins. Dmitri’s comments in the member check influenced my understanding of the process of appropriation as discussed in a subsequent section. Another participant, Sofia, made corrections to the transcript text, which increased accuracy of the data. She also offered comments regarding the accuracy of the codes. Her comments influenced the content of the second interview, the coding process, and the interpretation of the data. The influence of Sofia’s member check on the interpretation of the data is addressed fully in the Data Analysis section in Chapter IV of the study.

CHAPTER IV

RESULTS AND ANALYSIS

Data Analysis and Interpretation

Experiences in Search of a Metaphor

Throughout the data collection process, metaphors were collaboratively produced, explored, enriched, refined, and synthesized in conversations with participants.

Metaphors structured and articulated lived experiences of teaching presence in practicum contexts. In addition, participants offered metaphors to mark the elusive and ineffable features of presence. Photos of artifacts were metaphorical by design, and I worked with each participant to produce rich and deep explorations of various symbols of teaching presence.

As I reflected on the images, pictures, and metaphors that emerged in the study, I endeavored to create a unifying image that integrated the unique experiences of each participant, the divergent metaphors, and the multiple codes that were employed to interpret the text. I considered a guiding image that represented tentative manifestations of the data and remained open to new, unstable, and divergent meanings (Vagle, 2014). As these data were analyzed, presence was described by participants, as both a dynamic process and an outcome of instruction or supervision. I also found that presence, as a phenomenon, seemed to resist stable definitions and to unfold in a collaborative process. In the following paragraph, a guiding image is presented with six tentative manifestations

offering different perspectives of findings. I also include subthemes within each of the tentative manifestations in order to provide greater richness and depth of the experience.

Greek Tragedy: Aristotle's Poetics

As I reflected on the experiences of my participants, I began to interpret their contributions in light of characters from the *Brothers Karamazov* (Dostoyevsky, 1880/2009). Indeed, the characters from the novel remained present for me over the years as I completed my doctoral coursework. I often reflect on the conversation between the characters Alyosha and Grushenka in the chapter titled "An Onion." In this chapter, Grushenka recounted a story of a malicious woman that grasped tightly to her one and only onion, which represented a symbol of freedom. The characters suggested that giving away an onion signifies offering love, availability, and hospitality even when one does not have much else to offer. At the end of the chapter, Alyosha gave his own presence as Grushenka wiped away her shameful tears. He did not demonstrate a technique or display core counseling skills, but was simply present for Grushenka and offered, "one tiny little onion" (p. 398). This story resonated with my own perspectives, experiences, and ways of being. Moreover, the onion parable interconnected with my personal experiences of counselor presence.

In the current study, I interpreted Ivan as analytical and intellectual, Alyosha as gentle and compassionate, and Dmitri as wild and passionate. I was increasingly concerned that I was directing a pre-written script with each participant fulfilling a part in the performance of my creation. My journal reflected my concerns regarding my Pygmalion tendencies to reproduce my own biases and beliefs in participants' perspectives of teaching presence.

I increasingly gravitated to the theatre image as various codes and categories appeared to manifest as different aspects of a theatrical performance. However, I considered the contemporary experience of viewing a performance as mere entertainment, which conflicted with the experience of teaching presence as evidenced in the data. I was likewise dissatisfied with the inauthenticity of a performance given the various masks that performers might don in the theatre.

I chanced upon Aristotle's (350 BCE/1994) description of Greek Tragedy in the *Poetics*, which provided metaphorical imagery to structure the interpretation of the data. Aristotle's text concerned stylistic and philosophical considerations of Ancient Greek drama. Undeniably, the work was developed within a different context and served a divergent purpose. Yet I found that several of Aristotle's categories in the *Poetics* accurately represented the data. Specifically, Bubba employed the metaphor of a theatrical performance to describe the process of teaching presence. This metaphor parallels Aristotle's category of Mimesis. This comparison is described fully in the Data Analysis section.

I appropriated the terms to structure the descriptions of instructing and supervising presence in the context of counselor training in the practicum course. In the process of borrowing the terms, I strained and opened the terms beyond the context of the *Poetics*. I explored etymological roots of the terms to identify lines of flight or divergent meanings of the terms, which remains consistent with a post-intentional phenomenology as described in Chapter III (Deleuze & Guattari, 1987; Vagle 2014). Key concepts from Aristotle's *Poetics* were adapted and put to work in a different time and context; the

terms fostered a rich description of the lived experience of teaching and supervising presence.

Apart from the presence of a few of the Greek terms, the content of the *Poetics* (350 BCE/1994) remains absent from the data analysis and interpretation. The terms were retained as each concept interconnects within the grander metaphor of interactive performance. I employed the term Ethos to refer to the hospitable aspects of the practicum course and/or counselor behavior that appear to be conducive to presence. This definition is consistent with Heidegger's (1947/2008) use of the term Ethos as an abode. The word Mimesis represents a tentative manifestation of presence as modeled, embodied, and demonstrated in practicum settings. I used the word Catharsis to designate the process of purging, cleansing, or removing distractions, biases, and worry thoughts that impede presence. In addition, I borrowed the term Melos to structure the musical and rhythmic metaphors of presence that described presence as tuning in to another. The term Peripeteia signifies a turning point in the dramatic narrative, and is applied to depict the manner in which presence corresponds with unexpected events that prompt a stance of responsiveness or wonder.

Conversely, I replaced Aristotle's (350 BCE/1994) use of the term Opsis, which refers to the spectacle of theatrical performance, with the term Phanerosis, which does not appear in the *Poetics*. Phanerosis denotes manifestation or coming to light and bears a relationship to the word phenomenon. Whereas Opsis refers to the visual features of a theatrical performance, Phanerosis provides a broader term that signifies that which manifests, illuminates, or shines forth. The term Phanerosis was employed in this study as a tentative manifestation to describe features of presence that involve both inner

awareness and the elucidation of the experiences of clients and students. Phanerosis and the five other terms represent tentative perspectives of a complex, multi-faceted phenomenon. Although I certainly could have abandoned the terms completely and provided English words, the Greek words offer fruitful possibilities for new and divergent meanings. The Greek terms mark tentative manifestations that articulate different aspects of a dynamic experience that appears to occur in the space mediating between the counselor educator and the CIT in a manner analogous to the unfolding events of a theatrical performance. Prior to discussing the themes, each participant is introduced and considered in the context of the current study.

Bubba: The Conscientious Objector

Bubba is a 67-year-old male participant that reported that he had retired as a counselor educator. In addition, Bubba explained that he had taught the practicum course “twenty plus times.” Bubba’s presence was authoritative yet humble, passionate yet curious, and philosophical yet concrete. Moreover, his passion was contagious as I found that I would become moved and stirred regarding counselor training following our conversations. I credit Bubba with prompting the use of the theatre metaphor in the data analysis. I labeled Bubba the Conscientious Objector in order to underscore his thoughtful resistance to formulaic and simplistic approaches to counselor instruction. He also excluded himself from my menagerie of *Brothers Karamazov* characters.

Alyosha: The Vulnerable Witness

Alyosha is a 35-year-old male participant that verbalized that he held a position as assistant professor at a University. Alyosha reported a history of teaching the practicum six times. Furthermore, Alyosha reported that he had received advanced training in

gestalt theory and approaches, and this was evident in his language and conceptualization of presence. In our interviews, Alyosha appeared to value intimate and vulnerable connections between people and the environment. Alyosha seemed to advocate for relationships without false pretenses and he described instances in which he patiently witnessed his students' process of growth.

Katya: The Transparent Host

Katya is a 55-year-old female participant that reported that she was a “Professor, Counselor Education.” Additionally, Katya originally stated that she had taught the practicum course for three semesters, but later clarified that she had taught a combined practicum and internship course for 19 years. Katya indicated that she had a background in cognitive-behavioral approaches to counseling and advocated for techniques to manage anxiety, which is discussed in the section on Catharsis below. Indeed, Katya described our interview as “cathartic” and this inspired the eponymous theme. At the end of our second interview, Katya and I seemed to share mutual presence with each other insofar as we were fully engaged and absorbed in the moment. Katya expressed her willingness to demonstrate presence through her own transparency, which appeared to promote a welcoming space for her students.

Grushenka: The Voice of the Indescribable

Grushenka is a 58-year-old female participant that explained that her position was “associate professor and coordinator of the campus-based counseling program.” Grushenka reported that she had taught the practicum course between 15 and 20 times. During our interviews, Grushenka endeavored to articulate the transcendent, ambiguous, and indefinite features of presence. Our conversations pressed up against the boundaries

of language as we collaboratively explored the inchoate experiences of teaching presence. Grushenka's perceptions supported the interpretation of presence as transcendent, which is discussed in a subsequent section.

Zosima: The Centered Guide

Zosima is a 52-year-old male participant employed as a Professor of Psychiatry. Zosima explained that he taught the practicum course for 23 years. Additionally, Zosima verbalized that he had integrated mindfulness and Eastern-based spiritual practices in his approach to counselor instruction. Zosima and I shared a mutual appreciation for the philosophy of Martin Heidegger and discussed this philosophy in context of the fragmented approach of counselor instruction. Zosima also highlighted the somatic and affective dimensions of presence and teaching presence. As mentioned previously, Zosima only completed one interview before withdrawing from the study.

Sofia: The Travelling Companion

Sofia is a 44-year-old female participant who reported that her current position is assistant professor. In addition, Sofia admitted to teaching the practicum course for approximately four years. Sofia indicated that she employed a solution-focused approach to practicum instruction. Consistent with this approach, Sofia encouraged students to take a curious and not-knowing stance. Sofia used a journey metaphor in her descriptions of teaching presence and suggested a companionship role on the part of the instructor or the counselor. I credit Sofia with supporting an interpretation of presence as a curious attitude in light of possible turning points in the counseling process.

Dmitri: The Emerging Mentor

Dmitri is a 31-year-old male participant who stated that he is a tenure-track assistant professor and coordinator of the clinical mental health counseling program. Dmitri verbalized that he had taught the practicum course seven times “over a span of four years.” As Dmitri described his perceptions of teaching presence, he appeared to experience a seamless relationship between his identity as an instructor and his identity as a student. Indeed, Dmitri seemed to be perpetually learning from his students and reflecting on his own encounters. In the interviews, Dmitri was emerging and growing in his understanding of teaching presence and in his identity as a counselor educator.

Ivan: The Steady Pillar

Ivan is a 64-year-old male participant who maintained a position as professor in counselor education. Ivan reported that he had taught the practicum course for 20 years. During the interviews, Ivan emphasized and embodied presence as a solid, unwavering attention that one offers to another. Ivan modeled a grounded way of being that fostered a safe, hospitable space for students and clients. Ivan’s descriptions highlighted presence as undivided concentration free from distractions, and these descriptions supported an interpretation of presence as tuning in to another and removing barriers to presence.

Ethos: An Abode

According to Aristotle (350 BCE/1994), Ethos refers to the characters of the story. The term ethos corresponds to the philosophy of ethics, which concerns individual moral responsibility. The etymological root of the word Ethos, however, signifies an abode (Heidegger, 1947/2008). As a tentative manifestation, Ethos represents the hospitable and inviting features of the practicum culture or the generosity of the CIT for

the client. Ethos loosely corresponds to setting the stage and laying the groundwork for the teaching and supervising of presence. At the same time, Ethos does not represent the logistics of staging a theatrical performance, but signifies the welcoming aspects of the practicum course and CIT behavior that facilitate presence. Ethos includes the subthemes of the practicum environment and *thereness*.

Practicum Environment

When asked to describe experiences of teaching and supervising presence in the practicum course, participants articulated features of the milieu that fostered presence. Participants discussed their deliberate efforts to create a safe, supportive, and warm practicum environment, but observed that peer relationships varied in each course. Moreover, the practicum space seems to produce fertile ground for the development of presence over and above the actions of the instructor. Students were thus involved in the process of teaching and supervising presence to their peers within the group context. Alyosha described the practicum space as being conducive to learning presence in a group setting:

I think the classroom lends itself to being a laboratory in a sense where they can also learn and how to be present for one another and that that's a part of the work that we do in the class because there is that group element um and so I think that there's a piece of that that I try to attend to as the facilitator of the practicum course.

Alyosha thus articulated his role in teaching presence as operating in the background or behind the scene. Rather than focusing exclusively on his own role in teaching presence, he explained his facilitative work in managing a group in which the students teach each other how to be present in the practicum environment. The experience of teaching presence, according to Alyosha, involves group collaboration.

In addition, the practicum environment also offers a space in which students provide encouragement to one another, articulate challenges, or even share a meal together. Dmitri provided a picture of a partially consumed rotisserie chicken for the photo artifact that represents the experience of teaching presence. In the second interview, Dmitri explained the relevance of the photo in the context of his own experience of teaching presence in the practicum course:

And so I every week go to Safeway you know, across from campus and I pick up a rotisserie chicken and bring it in and so my contribution to a community meal is I bring in a chicken. And it's kind of just taken on this life of its own where the students just are partially in a funny way, but I think partially maybe a little bit sincere and are really going on and on about how important that chicken is and you know, how difficult it would be to see their clients if they didn't get to have their chicken before they came in. You know, stuff like that, so it's become kind of an endearing symbol of the community that we've established together as a group of practicum students. And I think it's sort of symbolic of some of the intentional things we do in the unit to establish good working relationships with one another.

The chicken thus represents the supportive aspects of the practicum milieu that metaphorically, and at times literally, nurture students with encouragement, laughter, strength, and shared presence. Dmitri underscored the role of the community in mutually fostering presence. The chicken also involves a gift or present, which involves a play on the word presence.

The practicum ethos or milieu also included the physical space, architecture, and design of the practicum course. In the second interview, participants discussed the physical space of practicum in light of the photos of practicum sites. The architecture and design varied considerably with limited points of convergence among the unique features. On the other hand, several participants explored the significance of the inclusion or exclusion of tables between student seating arrangements. Desks and tables offered a

workspace for accomplishing tasks, determining goals, and reviewing client files. In the absence of tables, participants observed that students seemed more exposed, anxious, and vulnerable. Grushenka described the noticeable difference for CITs engaged in practicum without desks:

I have noticed that that is intimidating to many students—there is a lot of anxiety about sitting in a circle without having a desk and so that’s one of the first goals is to process that and become more comfortable with that.

Grushenka observed that the absence of desks increased CITs’ anxiety, given that the desks provide a barrier to presence. The role of anxiety is discussed comprehensively in a subsequent section.

Participants also addressed the relationship between the physical design of practicum and the manner in which the instructor and the students made meaning of the space. Certain classroom environments were reserved for advanced level practica. Sofia considered the mood of the space in which she conducts the advanced course:

It seems that in that room it’s more of a relaxed atmosphere, but I don’t know how much of it is the space—physical space and just how much of it is typically that’s peoples second semester and they’ve already been with me a while and they’re further along in their growth.

Sofia emphasized that the milieu as relaxed, which is more conducive to learning presence and noted the meaning of the physical space corresponded with the developmental stage of the practicum student, which is discussed in a subsequent section.

Thereness

Several participants emphasized the importance of being or being there for another individual. Being there or *thereness* seemed related to focus or attunement (Melos), but involved producing a space that held, contained, or welcomed the other person in the room. Participants offered descriptions of presence that represented one

person's *availability* for another person. Whereas the welcoming features of the practicum environment may facilitate presence, *thereness* seems to more closely resemble being present. *Thereness* remained vague and somewhat elusive in the descriptions; further elaborations of *thereness* seemed to include embodied aspects of presence (Melos) or the act of witnessing another person (Phanerosis). At the same time, *thereness* entails a unique subtheme that corresponds to the Ethos or abode of the practicum space. Being there creates a space for the other person and may be described separately from other descriptions of the phenomenon. Ivan juxtaposed *thereness* with specific behaviors that a person may do in the presence of another:

So, being present, the healing part is that it allows a person to—have you heard that joke where the therapist says, or the client says, “I’ve told my therapist that he doesn’t understand me, so I told him again and he still didn’t understand me, I told him a third time and then I understood.” So, the part of what present, the healing aspect of presence is that the person gets to say in front of witnesses something and hear it for themselves, you know? So, I think that is part of it that we have these things going on in our heads and feel that need to connect and really what we want is presence, we don’t necessarily want anybody to do anything about it.

Thus, Ivan proposed that the counselor's ability to simply be there or be with a client is sufficient to promote healing. Ivan's elaboration of *thereness* corresponded with his LED in which he observed his own way of being in an interaction with a CIT. In the LED, Ivan noted that, “I did not feel that I had to comfort her but just to be there. I watched the situation happen rather than directing it.” This description stresses the attentive yet flexible aspects of *thereness* as a way of being present without guiding the situation.

Some participants incorporated a journey metaphor to offer a vivid image of presence as *thereness*. In the context of a collaborative journey, participants described the role of the counselor as involving accompaniment and mutuality. Counselors may walk beside clients, but should be wary of leading the way or carrying the burden. Thus,

thereness involves some support with a measure of self-restraint on the part of the counselor. Sofia unpacked the journey metaphor to underscore the role of the counselor in light of being there:

It's about being with a client as kind of walking along side of them and their pain, but not necessarily leading them or taking the load off of them, like they're carrying a heavy load, you're walking along side them, but you're not necessarily offering to carry that for them or telling them which way to go, or how to hold it differently, but more just kind of sharing in that experience without taking it on—kind of the I—Thou relationship.

Sofia's thoughtful description of being there highlights the counselor's simultaneous engagement in the process yet his or her abstention from directing the client or bearing the emotional weight of the client's concern. The counselor is, in light of this image, available for the client, but not as a source of expertise. Moreover, Sofia referenced Buber's (1970) concept of the *I-Thou* connection, which parallels the relational aspects of presence. I discuss the relational features of presence in greater detail in the Melos section.

To highlight the personal sacrifices required in ongoing professional growth, participants described their efforts to demonstrate the time, effort, and costs involved in becoming a counselor. Participants offered their resources to demonstrate the expectation that counselors ought to do likewise for their clients. Bubba described his own availability and way of being there for his students:

Now, I also demonstrated responsiveness. I get papers back quickly, I would never blow off an appointment with a student. Despite the fact I was twice as old as students, I would demonstrate more energy than they would. So what I would definitely try to do is show students these are ways in which we also must treat clients: avoid cutting corners, be there, be available, do your research because clients are going to approach you and you will not know what they're talking about sometimes.

Bubba's description of his own availability for his students underscores presence as showing up and being there, which is consistent with the subtheme of thereness. In giving time and energy to the CITs, Bubba provided an example of the counselor's availability for clients. Bubba also modeled a value and a standard for the CITs, which is relevant for modeling presence as described in the section on Mimesis.

Thereness also includes a stance of hospitality for the other person. Counselors and counselor educators welcome clients/students into a supportive space or abode. Analogous to the welcoming, warm, and supportive features of the practicum milieu, an instructor or counselor likewise fosters a hospitable space that holds and contains the experiences, joys, and pains of another individual. Alyosha reflected on his own experience of presence as he described a moment of being welcomed into a spectacle at sunrise in his photo artifact. Considering his own experience of presence as depicted in the photo, Alyosha articulated a sense of connectedness and centeredness to the world around him.

...particularly when I'm walking that path and those trees are blossoming and it just takes over the path and so it's that Japanese kind of metaphor of cherry trees that you're surrounded in beauty...and you just dissolve into the beauty. So, it's more of a feeling absorbed of a memory where it's a space for me where I can release anxiety or other thoughts and feelings that are distracting me and kind of feel held. And I think that's what a lot of what presence is, right? We provide a space where people can feel held in their experience...you know that we're a container for that.

Alyosha's description resembles the purging aspects of presence in which the individual experiences centeredness (Catharsis) as well as transcendent or spiritual features (Peripeteia) articulated in subsequent sections. In this quote, Alyosha integrates his own experience of being sheltered with the manner in which a counselor may offer a welcoming abode for the client. Being there or thereness thus provides an ethos that

offers a hospitable milieu in which the client or student finds a place to engage in the process of growth. Presence as ethos seems to offer a welcoming stance that radiates outward from the practicum instructor/supervisor to the student and then to the client. Participants described aspects of presence that radiated outward to students and clients, which corresponds to the theme of Mimesis.

Mimesis: Representing Presence

The Greek term Mimesis signifies imitation or representation. In the *Poetics*, Aristotle used the term to analyze the performers' representations of genuine human conflicts. In the context of the current study, I employed the term Mimesis to designate the process in which counselor educators and supervisors model or demonstrate presence to students. The title of representing presence was not introduced to merely play on words; mimesis and representation highlight the challenges related to teasing apart original and copy in counselor training contexts. In other words, mimesis concerns the ways that counselor educators model presence with the intention that their students will appropriate presence distinctively and not merely imitate their instructors. Mimesis thus includes the subtheme of modeling in the context of teaching presence. Additionally, Mimesis refers to the subtheme of appropriation, which highlights the CITs integration of presence in multiple dimensions of their lives.

Modeling

Participants appeared divided concerning the possibility of teaching and supervising presence. In our first interview, Grushenka proposed, "I don't think that we really teach presence. I think what we do is um, kind of model it, affirm it, and facilitate its development and um application in the counseling process." Although she revised her

initial assertion in the course of our second interview, Grushenka and several of the other participants emphasized the importance of modeling in the endeavor to support students in becoming increasingly present with clients. Several participants verbalized that they modeled and demonstrated presence in practicum contexts. The process of modeling presence entailed focus, concentration, clearing distractions, transparency, or authenticity, which corresponds with manifestations described in subsequent sections. Modeling thus includes multiple aspects of presence that a counselor educator and supervisor might emulate for students in the practicum course.

At the same time, modeling represents a distinct subtheme as it indicates the process or *how* of demonstrating presence as opposed to the content or *what* of teaching presence. Katya underscored the role of modeling in assisting students to be more present:

It's being able to model and I'm very transparent with them about you know if I come in and I've got, you know there's something going on with one of my kids is sick or there's something going on—I'm very upfront about it and let them know in advance it's going to be hard for me, I'm going to do the best I can, but you know please know that it's not because I don't care about you, this is what's going on for me and just sort of model that, but I um, you know I got an award, a distinguished teaching award a couple of years ago and the students love me and I know this sounds kind of silly, but I've never been able to completely understand what that's about...but I have to think that part of that is...is that—is my ability to really engage with them. They feel connected to me...because I'm there.

Katya described a process in which she maintains an authentic and open stance with her students and thus forms a deeper connection with them. Katya also articulated the manner in which she allows herself to be available for her students, which relates to the subtheme of thereness articulated in the previous section. In addition, she endeavors to emulate a way of being for her students that she hopes that they will appropriate in their own unique

approach to working with clients. Through demonstration, Katya provides a paradigm of counselor attitudes and behaviors.

Modeling may also entail specific skills or techniques that the counselor educator represents for the students. Participants described meditative, mindfulness, and awareness practices that were demonstrated to foster greater CIT presence. Zosima offered an account of a course in which he integrated eastern-based spiritual practices that promoted increased engagement with the body:

But my bias would actually be more towards um more embodied practices um such as yoga and qigong initially for a few different reasons, one is that when we start to really be able to tolerate physical sensations, so teaching yoga not a way typically taught as power yoga or this sort of other practices, which are often kind of an overcoming of the body. But uh slower kind of more meditative form of often a practice can really invite people to let their mind back into their body so that they are learning how to tolerate and befriend the somatic experiences that are happening. And I would see that as um really learning affect regulation with the most basic forms of affect, which again are somatic experience.

In modeling these practices, Zosima offered means for CITs to tune in to their own affective and bodily states. Zosima also described examples in which he would emulate this somatic attunement for his students, thereby opening a path in which to follow accordingly. Observing the anxiety associated with overwhelming feeling states, Zosima stressed the role of meditative, qigong, and yoga practices in promoting centeredness and groundedness, which corresponds to subthemes described under Catharsis.

Participants also described aspects of their own behavior in light of a theatrical performance, which corresponds both to the overarching theater metaphor and to the manifestation of presence as modeling. Reflecting on his own way of being as a counselor, Bubba articulated the embellished gestures involved in demonstrating presence:

I will do this when I teach the pre-practicum skills class and I will demonstrate this...and what I demonstrate at times is that when we are counseling there's part of me, or when I'm counseling I should say, there's part of me that's a ham actor. I will pause, you know pregnant pause...I'll hold my breath...I'll put my finger against my nose...I'll emphasize a certain word, or I'll repeat a certain word...like an actor might. And then I say, this is not acting, this is me doing the best I can to try to make a point. To use an exaggeration if you will to make a point or show that I understand. And it's genuine and it flows for me in a genuine way, although I do call it acting—it's not acting.

Bubba articulated the demonstration of skills as a kind of performance, but stressed the authenticity of the presentation. As such, Bubba's description underscores a complex and possibly even paradoxical aspect of teaching presence: embodying presence is both imitative and genuine, copy and original. The modeling and Mimetic aspects of teaching presence thus interweave with the transparent and authentic features of presence that shine forth and illuminate (Phanerosis).

Participants also modeled a humble, non-expert, and not knowing stance for the students, who may look to the instructor for expert advice, validation, and reassurance. To temper a hierarchical or authoritative position, participants would embody a humble attitude. Ivan emphasized the manner in which humility prepares students for the unexpected clients and situations that one may encounter in counseling contexts:

another thing I'd say maybe is one thing that's communicated is uh humility, not just humility about what I know, but humility in the sense that you can't know everything...through my own self-disclosure that you don't have to know everything you're going to, but then I, I show them by, by studying up on that issue and here's what I found out and uh, so I hope, I hope I demonstrate it by being a model not of inadequacy or something like that. A model of recognizing that uh it's a huge undertaking to know everything and that you don't get there in a year or two.

In modeling humility, Ivan underscored the ongoing process of development and learning in which CITs must engage. Ivan also described the importance of being transparent with the students regarding the limits of his own knowledge and the willingness to reduce his

limitations through research. Through modeling, Ivan and the other participants hoped that CITs would emulate and appropriate presence in light of their own unique ways of being.

Conversely, participants identified experiences in which they adjusted their presence as a function of the unique situation. Participants altered their engagement with students when assuming an evaluative or gatekeeping role. Nonverbal cues such as posture were intentionally manipulated to embody a different style presence. For example, Sofia recounted an experience that she described in her LED in which she observed her own presence shift as she assumed an evaluative role:

That your presence does kind of shift a little bit as you're balancing those roles—it has to, it can't stay the same. I think I tend to sit up a little bit straighter, like typically if I'm being more empathetic I might lean forward a little bit more. Whereas, if I'm laying down the law I tend to sit up a little bit more straighter and I might even, if we're looking at a transcription or paperwork, I'll point to things and I may avoid eye contact a little bit more.

Sofia reflected on the manner in which leaning forward may communicate a warm, supportive presence, whereas leaning back may convey the detached presence of a supervisor in an evaluative role. Likewise, Sofia described the use of eye contact and paperwork to introduce a hierarchical form of presence, which may be employed when a participant assesses CIT performance. Sofia's description of presence suggests the possibility of varying one's level of engagement in light of the unique circumstances, which corresponds to the description of presence as attunement or focus (Melos).

Appropriation

Modeling, as a mimetic activity, provides a paradigm or an example that CITs may take up in light of their own identity. Participants articulated their efforts to model ways of being present without reinforcing rote imitation. Hence, CITs were not

encouraged to be mere copies of the instructor as the original. In the member check for Alyosha's first interview, I noted my interpretation that Alyosha hoped that his presence would "spill over" to his students. Alyosha corrected this interpretation in the second interview and clarified that it is,

not so much my presence or my way of being but that hopefully through the interaction um their way of being has been illumined and there's encouragement to bring that more into their practice with people and their life... I don't need a bunch of little Alyosha's walking around there.

Thus, Alyosha described his intention that his students incorporate their own unique identities in the learning endeavor.

The subtheme of appropriation loosely corresponds to the experience of learning presence in the practicum course. The qualifier loosely signifies two caveats: the current study did not interview CITs regarding experiences of learning to be present, and appropriation does not represent an inclusive subtheme as learning presence is related to other themes described in this study. Grounded in the descriptions of the participants, the term appropriation signifies the unique manner that CITs take up, emulate, and apply presence in various aspects of their lives. Appropriation thus resembles CIT authenticity and integration. Moreover, participants described the appropriation of presence in the context of parallel process. Grushenka articulated the ripple effect in which CITs assimilate and embody presence in their lives:

And it is really a joy to watch them becoming more of themselves, more comfortable, um professionally--as well as personally, students will routinely tell me that um, that what they're learning and how they're becoming um is not just a part of professional development that is also helping in their personal lives. And that..that's exciting.

Grushenka expressed her own fulfillment in observing students emerge and become in multiple dimensions of their worlds. In addition, Grushenka stressed the connection

between the dissemination of counselor dispositions and the emergence of the authentic, genuine self. Grushenka's perspective parallels Dmitri's description of the CIT's process of integrating skills with his or her genuine self:

Once they've kind of assimilated some of those skills and then they can bring themselves back into the process, that's when we see the really cool individualized counseling styles emerge when they can incorporate the technical aspects with their natural mode of being helpful.

Dmitri alluded to the developmental process in which CITs initially demonstrate skill proficiency and later bring their authentic selves to the counseling endeavor.

Katya likewise highlighted the CITs consistency of self between various roles and responsibilities:

Like it's because you can't really be with clients and be genuine if you're not just being who you are. So you know, we talk not just about being present with clients and in class, but we talk about being present in their lives—showing up in their lives...and, so that there's really, so that there's kind of a seamless transition from where they are—how they're acting as counselors to how they're acting the rest of the time in their lives, too.

Katya vehemently opposed compartmentalization or the propensity to hedge one's bets in a disingenuous counselor role. Presence, according to Katya, involved bringing the whole self into the learning endeavor, to risk, to let go, and to show up. Participants shared Katya's perspective regarding the importance of encouraging a unified appropriation of counselor presence, yet verbalized barriers that precluded the learning and demonstration of presence. The practice of teaching, modeling, and supervising CITs to be present thus required the removal of these barriers.

Catharsis: Purging Barriers

Apart from the psychodynamic connotations often associated with this term, Catharsis represented the process of purification that an audience member might undergo

when observing a Greek Tragedy. The term denouement parallels the concept of Catharsis as the moment in which the dramatic tension unwinds. The Catharsis manifestation represents the experience of purging, unwinding, or removing barriers that inhibit presence. As employed in the context of this study, Catharsis does not refer to outside observers or audience members that might observe CITs, but refers to the experiences of CITs and instructors that engage in a cathartic process. Catharsis entails the subthemes of removing distractions, trusting the process, and centeredness. Participants discussed the experience of both removing distractions and reorienting to the moment when describing their own presence, and addressed all three subthemes when describing CIT presence.

Removing Distractions

When asked to describe the barriers that inhibit presence, participants consistently offered numerous examples of distractions that prompted CITs to become bound up in their own thought processes. Participants unanimously identified CIT anxiety as a detrimental emotional response to the practicum experience in which CITs appear consumed with worrisome and distracting thoughts. Indeed, participants articulated that CIT anxiety prompted a desire to direct the session with an agenda, triggered a focus on the future rather than the present moment, and contributed to an inner preoccupation with performance. As Katya incisively asserted, “[anxiety] is the antithesis of presence.” Ivan likewise suggested that anxiety produces “emotional pollution” for CITs struggling to be present with clients.

Although participants differed on the specific approach employed to manage anxiety, all participants unanimously agreed that CIT anxiety and presence represented

antithetical beliefs, attitudes, behaviors, and ways of being. Zosima described his observations of the effects of anxiety and his efforts to assist CIT with managing fears:

So um, you know and actually when people, when supervisees aren't being present, one of the first things that I'll ask them to look at is are they breathing in those moments where they've gotten preoccupied with their own agendas or fearful or worried in session and it gets in the way of them being present...if you slow down and sort of really begin to develop tools to pay attention to the contents of your mind you know, most of it is, are things that really are not helping us be present with our patients. All sorts of distraction thoughts that we have about their appearance, or things that we have to do later in the day, or the past intrudes into our experience, or our own anxiety about performance anxiety, or insecurities come up or um confusion, or sense of pressure that we would know what's going on when most of the time in therapy we really don't. So yeah, I think all of that you know, absolutely kind of interferes. And um as we can sort of slow down our process and be more in the state of presence.

Zosima proposed awareness and mindfulness practices to assist CITs with noticing breathing patterns and to slow down the therapy work, which suggests that anxiety corresponds with haste. Additionally, Zosima seemed to suggest that anxiety and distracting thoughts mutually reinforce one another. Worries, fears, and distractions prevent CITs from remaining engaged and focused with clients in the present moment.

Participants also emphasized the manner in which CITs remain distracted with agendas and plans. For some CITs, concrete techniques and tools set a clear course amidst the stormy seas of the counseling experience. Participants described CITs as tightly grasping predictable solutions, rather than adapting to the ambiguous process. Sofia reflected on the process in which CITs initially maintain an agenda but are eventually able to let go of the predictable plan:

And so um over time they get it, but especially in the first semester um except for just a few students where it just seems to come naturally um I'd say probably half of them just have this, "Oh, I've got to ask this question, I've got to ask the miracle question, then I've got to look for exceptions, then I've got to do this, this and this" and it's like a check-list as they've got to get to as opposed to kind of being able to let go and just truly be with the client and then that's something that

they consistently say and develop over time and in the second semester periodically we'll have discussion about where they feel like they are and I'll bring out little sand tray figurines and have them pick something that represents where they feel that they are in their growth and pretty consistently across the board they tend to say as they develop more that they are able to kind of let go of the check-list and just "be" with the client.

Clearly, Sofia's observations resemble the subtheme of thereness described in the previous section. The desire to direct the session and to complete a checklist opposes the availability of simply being there for one's client. Sofia also verbalized the role of "letting go," which signifies an attitude of openness, flexibility, and responsiveness. For CITs, distractions, worries, and the need for concrete skills need to be released and purged in order to embody increased presence.

Trusting the Process

After distractions, worry thoughts, and barriers to presence have been disentangled, participants emphasized the role of letting go of expectations and trusting the process. Trust required that the CIT purge his or her proclivity to direct the session and impose an agenda. Hence, trust signifies a subtheme associated with catharsis. Participants described the connectedness between trusting the process and demonstrating presence. The CIT simultaneously lets go of tangible, predictable outcomes and engages in the movement of the session with the client. Bubba underscored the importance of embracing the interpersonal dynamic rather than imposing an agenda:

Another one that needs to be there is and I think this is also part of presence, is when the counselor trusts in the process. Alright, what does that mean? Well it means that um if the practicum student does those things and presents himself or herself in ways that are therapeutic than the encounter works. So that if you're not trusting that process, you're pushing and pulling the session one way or another.

Bubba's inclusion of embodied and gestural metaphors suggests a stance or attitude in which the counselor holds loosely the aims and outcomes of the therapeutic process.

Additionally, Bubba implicitly articulated the connection between trusting the process and presence insofar as he discussed the manner in which the CIT presents him or herself. Bubba's perspective corresponds with Katya's reflections on assisting CITs with managing anxiety and "really letting go of attachment to any particular outcome and trusting the process." Thus, the data supported the role of letting go to reduce anxiety and to increase the possibility of presence.

For CITs anxiously grasping for concrete skills, trusting the process may signify a leap into an abyss of not knowing. Some participants addressed the anxiety that CITs seem to experience when asked to engage in the ambiguous and uncertain aspects of the counseling process. Indeed, Dmitri provided an account of a student that verbalized his own fears as he followed Dmitri's recommendations:

And really kind of just a funny but I think illuminating anecdote from doing that this term with one of these students who is a great student and awesome individual and has a lot of great qualities as a counselor, but he also—this aspect of what we're talking about just does not in any way come naturally for him at all...and um and so I've been—I was working with him and working with him on try to not be so detailed oriented and trying to be more process oriented and being present and being empathic and so for a while it seemed like he—you know I couldn't tell if he was just resisting or if it just wasn't sinking in and so I was trying a few different ways of explaining it and a few different ways of working with him and finally I really saw this one session where he had quite a bit of progress and so we were reflecting on that after the fact and he said something to the effect of, "You know it's been really hard for me to really commit to trying all of this stuff that you've been saying because it kind of feels like you're asking me to jump off a cliff without giving me any reason for why I should jump off a cliff, today somehow I was just able to kind of say, 'You know what Dmitri, he usually has some pretty helpful thing to say, and so I'm just going to jump off the cliff today and see what happens'".

For Dmitri, "jumping off the cliff" represented his student's willingness to engage and trust the process. The imagery evokes images of an existential leap of faith into an abyss of unknowing, yet the story underscores the challenges that some CITs experience in

embracing the ambiguous and uncertain aspects of learning to be counselors. After weeks and weeks of failing to grasp Dmitri's suggestions, the student let go of assumptions and embraced the unknown. Learning presence seems to necessitate an act of jumping in and letting go of efforts to predict and control the outcome of the situation.

Centeredness

Several participants noted that mindfulness or meditation practices were employed either to remove their own distractions or to support CITs in removing inner barriers to presence. In the interviews, the terms slow, still, calm, quiet, and grounded, seemed to describe a similar phenomenon of centering the mind to purge or disentangle worry thoughts and distractions. Participants described meditation practices as useful in reducing the noise attributed to over-thinking and anxiously contemplating the situation. Thus, centeredness represents a subtheme of catharsis insofar as the process involves tuning out various thought processes that inhibit presence. Ivan provided a photo of the Buddha as his three-dimensional artifact representing the teaching of presence. In describing the photo, Ivan employed the story of the Buddha to support the importance of centeredness:

He puts his hand on the ground to the Earth to witness his commitment and it's a grounding kinda experience and I guess the metaphor is that you know, you don't call on knowledge and wisdom and things like that. You call upon you're personal sense of presence and you know, your groundedness and everything. Not a clever response or, you know it's a...I don't know that's what comes to mind as I think about it. I think I could tune into that place inside of me, you know that calm, that inner peace and when I can do that—I'm not touching the ground, I'm communicating that non-anxious presence to my student. If I'm anxious, upset, concerned, worried, whatever, they pick up on that and that's not that helpful.

Ivan contrasted a centered way of being with an anxious, distracted, and preoccupied state, which not only diminishes presence, but also disrupts the counseling process.

Moreover, Ivan suggested that he is able to find the resources within himself to find peace and calm. He observed that he may “tune in” to an aspect of himself, which corresponds to presence viewed as attunement described in the manifestation of Melos. Ivan highlighted the use of grounding strategies to attune to his own inner states and to remove barriers to presence.

If anxiety was viewed as “antithetical to presence,” becoming grounded, still, and centered appear to purge distractions and quiet the noise associated with worrisome thoughts. Participants described breathing and self-awareness techniques employed to support CITs with letting go of fears and tracking their own inner states. For some participants, teaching centeredness was viewed as equivalent to teaching presence. When asked if a counselor educator can teach presence, Katya answered in the affirmative and elaborated on her deliberate use of grounding exercises to reduce anxiety and promote self-awareness:

Oh sure. I think you absolutely can. I think that you know it starts with helping them become aware of how much of the time they’re distracted. And I start this with them, I—one of the other courses I’ve been teaching for many, many years is the Intro to Counseling Skills Course and that’s one of the first things that we work on in there is learning how to quiet their minds. We do breathing exercises in class and...and you know to kind of get them grounded in the moment and you know continually come back to this thing about anxiety we do check-ins every couple of weeks and you know, “How are you feeling now about your skills” and we, I have them monitor their progress and they start to become aware of times that they’re distracted. So, you know I think a piece of teaching somebody how to show up is teaching them how to self-monitor when they’re not showing up.

In this quote, Katya used the phrase “showing up” to represent presence. Thus, she proposed a correspondence between centeredness, grounding exercises, self-awareness, and the demonstration of presence. Katya identified aspects of presence that are described in the manifestation section that includes inner illumination (Phanerosis), yet she

underscored the importance of quieting and reducing anxiety to increase the possibility of presence. In addition, Katya's description resembles her account of her photo artifact of a lotus flower. Katya explained that the lotus flower represented "being completely grounded in the present." She also suggested that the turbulent water surrounding the lotus flower symbolized distractions, whereas the flower signified the clear, transparent, and centered essence of the person as presence. Overall, the data consistently supported the reduction, purging, and disentanglement of anxiety and distractions in order to foster CIT trust in the process, centeredness, and hence presence.

Melos: Melody

The word Melos corresponds to the musical and rhythmic aspects of the Greek Tragedy. In the current study, Melos designates the tentative manifestation of presence as a process of tuning in, focusing, and engaging with the experiences of another individual. Melos may be viewed in light of the rapport-building process in which one or both individuals adjust and find a common key, or Melos may be perceived in the context of a melodic movement in which two individuals collaboratively harmonize body language, gestures, and verbalizations. In other words, presence as Melos may entail the efforts of the instructor or counselor to tune into the other person yet may also involve a collaborative melodic phenomenon that transcends the actions and intentions of each individual person. Melos is also employed to represent the somatic and embodied aspects of presence insofar as bodily gestures communicated a process of tuning in to the other. Melos highlights the musical metaphors that emerged in the data. Melos includes the subthemes of Attuning, Harmonizing, and Choreographing.

Attuning

Participants frequently described presence in terms of attention, concentration, focus, empathic understanding, and attunement with another individual. Indeed, participants explicitly used musical metaphors to illustrate the manner in which the instructor or student resonates with the experiences, story, feelings, and perspectives of the other individual. Ivan contrasted presence as an act of directed concentration with presence as bare or diffuse awareness, which simultaneously attends to all sensations. He explained, “When you’re totally absorbed in what you’re doing then everything else fades into the background. That state of intense focus is closer to what the counselor needs to do, than just being aware of everything.” Ivan hence suggested that presence entails total engagement in the situation. Other participants likewise articulated presence as focus, engagement, or attunement. Describing the photo of his artifact, Bubba emphasized that his picture of tuning forks represented the teaching of presence:

When teaching prepracticum or doing prac supervision, I have used the metaphor of a tuning fork...How much are you ‘in tune’ with the client? Are you vibrating at the same frequency? If you aren’t vibrating, then you aren’t engaged or absorbed or available. Are you (the student) aware of feelings, images, thoughts, that the client’s narrative or nonverbals will touch off in you? Etc.

Bubba proposed the tuning fork image to underscore the manner in which the CIT adjusts his or her presence to match the client. In this quote, Bubba also suggested that an experience of presence might prompt reactions and reverberations within the inner experience of the student. Bubba’s reported recommendation not only urges the student to focus on the client, but also hints at a reciprocal, melodic process of harmonization in which counselor and client are engaged in a resounding experience. In addition, Bubba’s

stressed the importance of being aware of one's own experience, which parallels self-awareness as described in a subsequent section (Phanerosis).

In addition, participants addressed the manner in which presence as attunement may be directed towards the current moment, past memories, the future, or abstract conceptualizations. Presence was thus described as an activity in which one may direct one's focus in and out of the moment. Participants considered both the advantages and disadvantages of tuning in and out of the moment. Ivan stressed the detriments of focusing on the future and asserted that CITs lacking presence are "thinking ahead and what you need to do is think in the now." Conversely, Katya suggested that CITs should be able to alternate his or her attention to the client, to inner experience, and to case formulation at advanced developmental stages:

I think that you need to have a natural ability to be fully present before you can do that, before you can shift your awareness in and out and in and out, which is basically what I do in a therapy session. I kind of go in and out of myself.

In our interview, Katya emphasized the importance of presence as sustained focus in early stages of CIT development, whereas advanced practice entails the ability to shift focus from the current situation to inner reactions or past experiences. Katya's account corresponds with the descriptions of other participants, who compared and contrasted their own attunement with CITs attunement as observed in the practicum course.

The division between useful diversions and troublesome distractions remained blurry in the data collection process. In other words, the participants verbalized ambivalence concerning the manner in which an individual's presence may tune in to thoughts, memories, or considerations beyond the current moment. Grushenka considered her own presence attuning to a student in the practicum course in the LED. Recounting

her reflections following a self-disclosure with a student, Grushenka considered her own presence in the room with her students:

I was aware of my shift in awareness/focus and intentionally brought myself back to the here and now, that is the group. During this interaction, I was conscious of my shift in attention and focus but until now, re-reading your questions, I hadn't considered that I might have not sensed my own being in that moment. On reflection, I was aware of myself, my shift of focus away from the group and return, as well as that group member, other members, and the group as a whole.

In the LED, Grushenka describes her own presence as initially engaged in the moment, then drifting towards contemplation, and then reengaged with the situation. She underscored the intentional process of tuning back to the classroom with her students.

Grushenka also considered presence as an intentional act of focus or attunement in our second interview:

One of the things is that I'm often reminding students that it's okay if your the little puppy of a brain or feeling some place else and that it's important to gently bring it back. And that by practicing that intentionality—intentional intentionality that we're able to truly be present to another person and maybe presence is the act of being present—I'm thinking along those lines, too. So during that experience, which was just recent, I caught myself moving out and had to catch and say, "Go back to that later" and then come back.

Grushenka employed the metaphor of a puppy to depict the manner in which attention may wander away and may be called back. Although this metaphor seems to belie the musical metaphor of Melos, Grushenka's description offers an image that corresponds to a view of presence as an activity of tuning in to various stimuli. Moreover, Grushenka suggested that although a person may allow attention to wander temporarily, "being present" entails focus on the current moment.

Other participants corroborated the perspective of presence as tuning in or focusing on the current moment. As such, presence was described as consistent with core counseling conditions including listening, understanding, and empathy. Attunement and

focus were also considered in the context of CIT development and skill proficiency as less experienced CITs struggled to filter out worries, distractions, and extraneous information, which was discussed in the section on Catharsis. Participants suggested that presence also might require more than mere availability or thereness as described in the previous section (Ethos). Dmitri reflected on presence as an act of attunement in which the CIT or counselor should also demonstrate the ability to respond skillfully with the client:

So, presence is kind of multi-dimensional. Part of it is focusing or attuning on the you know what's happening in the room, what's happening verbally with your clients-- non-verbally—but then what good are those aspects if it doesn't lead to some kind of helpful mode of tangible response with them. So I think that it's a mixture of not doing anything and mixed with that needing to (be) responding more in for the moment-for-moment or the here-and-now ways, which I think absolutely require good empathy and good empathic skills.

Dmitri thus highlighted presence as both attention on the current situation and also the capacity for adept activity. He also articulated the parallel between presence and empathy as a foundational counselor disposition. At the same time, Dmitri does not differentiate presence as a process or as an outcome of training. Participants considered presence in light of the developmental process of learning counseling in the practicum course, yet the distinction between presence as a process or an outcome remained ambiguous in the data.

Harmonizing

Although the Greek term *Melos* may be translated as melody, the process of attuning and focusing corresponds to the metaphor of adjusting musical instruments to a common key; the experience may be closer to a dissonant rehearsal rather than a pleasant melody. Participants also described presence in light of the relationship between CIT and client or supervisor and supervisee. In the context of a relationship, presence seemed

somewhat diffused and absorbed within a dynamic interaction that transcended the intentions or actions of individuals. Participants' elaborations of presence appeared to converge with discussions of the therapeutic relationship, which represented a structure greater than the sum of its parts. Alyosha reflected on the experience of observing CIT presence in retrospect:

So you know you can often times see when a student has you know really a part of the other person's experience um, maybe it's their tone that softens um you know when they're more inside of the client's experience um there's something there that you know I think probably touched them in a way that was meaningful and often times it can be kind of transforming and so often times I'll hear students come in and talk about the experience and I'll hear them talk about how it impacted them. You know, when they were close with the client and what that felt like for them.

Consistent with the musical and melodic metaphor, Alyosha observed the changes of the CIT's tone in light of a relational, harmonious presence. Alyosha also articulated a process in which the CIT was absorbed in a collaborative process in which he or she was affected. In addition, Alyosha suggested that presence as engagement or absorption entails the possibility of vulnerability or openness.

Participants also described presence as a form of resonance in which two people collaboratively experience a shared energy. The experience of individual presence seems drawn in to a harmonious, melodic interchange between self and other. In reviewing Katya's LED in the second interview, I commented on Katya's use of the term "resonance." She elaborated on presence in the context of energy:

the energetic piece of it, you know this is sort of like an experience of some of the subtle energies that we all have within us and that a lot of times when I'm really fully presence with someone I really do feel and energetic resonance that's happening not just metaphorically, but actually on a real, measurable, physical, energetic level. It's a really cool thing...that's trying to explain Beethoven's Ninth, right? (laughs) You know how you do that it's because the experience of it itself is so much richer and so much more complex than the verbal description.

To illustrate the experience of mutual, shared presence, Katya referenced a symphonic piece, which provided support for presence as Melos or melody. Katya also underscored the inherent challenges of describing presence in light of the dynamic, unfolding, and collaborative process of mutual engagement. Whereas attunement represents presence as an intentional act of focusing or tuning that precedes a melody, harmonizing represents presence absorbed within the structure of the relationship, a melodious interchange.

Choreographing

Melos also involves a manifestation of the data that centered on presence and bodily comportment. Participants discussed gestures and nonverbal cues that corresponded with being tuned in and focused on the other person. Dmitri stressed that presence indeed involved a “mix of verbal and non-verbal processes.” Other participants likewise emphasized the way that CITs or counselor educators may adjust the body to match the client in a way analogous to tuning in to the situation. Sofia considered the use of leaning in to demonstrate presence:

Also, you know leaning forward, well it kind of depends on how much space you have and if the client is reacting to that so usually leaning forward is a good thing, it shows you're listening and stuff, but then if the client is you can tell if they're kind of leaning back in their chair—it's almost like they're trying to get away—well then you need to adjust that.

Sofia articulated a skillful activity of adapting the movements of the body in light of the physical space, the unique situation, and the preferences of the client. Sofia's considerations support the metaphor of choreographing or arranging the body to accord with the overall tune of the session. In addition, Sofia's descriptions mirror Alyosha's descriptions of demonstrating presence through “leaning in.”

In addition, participants verbalized that an instructor or CIT may attune or focus on the reactions or sensations of the body. Bubba's reflections on presence as being attuned to inner vibrations suggests that awareness of the body represents a key role in the process of becoming more attuned with another. Thus, the instructor or CIT not only adjusts the body for each situation, but also may use the body as a source of information. Zosima considered his own use of somatic awareness in fostering presence with clients:

And one of the things I've found in my years of personal practice is that with each year it feels like—my sense is that my body resonates with my patient's bodies. So that I'm often feeling in my body the sensations that they're experiencing. So I may feel a tightness around my heart or something in my intestines and I can now trust that enough to realize that most likely that's something about the patient. And either or if not exact experience, which is often the case it's something about our relationship. And I can use that experience to have more presence actually. To understand the client's experiences better. So I think that, but that means being emotionally available.

Analogous to Katya's description of presence as resonance, Zosima highlighted the manner in which the body becomes attuned to the sensations of the other person. Zosima also emphasized the role of the body in facilitating better awareness of the client. Hence, presence may be enhanced through increased understanding of inner reactions. Zosima also discussed presence in light of availability, which corresponds to the subtheme of there-ness as described in a previous section. The tentative manifestation of presence as Melos structures the data centering on presence as tuning in to others, focusing, being absorbed in the moment, adjusting the body, and tuning in to the body. Awareness, understanding, and transparency also converged in the Phanerosis manifestation, which is discussed in the following section.

Phanerosis: Coming to Light

In the process of data analysis and interpretation, the Greek word Phanerosis offered a richer and more robust metaphor than Aristotle's term Opsis, which means spectacle. Phanerosis signifies that which manifests or comes to light, and the term represents a resemblance to the word phenomenon. The term Phanerosis, although representing a departure from the language of the *Poetics*, remains consistent with the central theatre metaphor. Theatrical performances require lighting to illuminate the story as portrayed in center stage. The narrative may also manifest new truths and insights for audience members observing the performance. In the context of teaching and supervising presence in practicum contexts, Phanerosis represents the interpretation of presence as illuminative of inner content, the experiences of others, and information that may be made transparent to others as a way of *being seen*. Presence may thus be viewed as a beam of light that shines within, without, and from the inside out. Phanerosis includes the subthemes of Self-Awareness, Witnessing, and Transparency.

Self-Awareness

Participants emphasized the role of insight, self-awareness, and self-reflection in fostering CIT presence with clients. Presence as self-awareness may be viewed as shining a light towards the inner experiences of the CIT in order to increase clarity and vision. As such, self-awareness corresponds with inner attunement as described in the previous section. Several participants asserted that self-awareness occupied a central position in the process of learning presence and in the counselor development endeavor. Indeed, Grushenka articulated, "I would say that what I've learned so far, which is to promote self-awareness as a foundation, self-reflection, reflexivity, self-awareness during the

process of knowledge acquisition becoming a counselor.” Dmitri shared Grushenka’s advocacy of self-reflection as a means to facilitate CIT presence:

I guess for me a place where I often go is right back to the students when I’m trying to teach them presence or direct them to be more present, is that often have them go inside and reflect on their internal processes and sometimes specifically intervening to make them more internally aware and I guess that’s kind of my first mode of response usually when trying to get them to be more present, so I guess that’s...important.

Dmitri described his intentional approach to encourage his students to look within, which supports presence. According to Dmitri, self-awareness appears to be a precondition for presence but does not seem to be equivalent to presence. Thus, self-awareness parallels other strategies employed to increase presence such as removing distractions, trusting the process, and becoming centered (Catharsis). Self-awareness seems to correspond with experiences of counselor educators and supervisors engaged in teaching presence.

To foster greater acceptance and tolerance for difficult emotions, participants also recommended that CITs undergo personal counseling. Zosima stressed the importance of participating in counseling:

I think um the other thing that’s really central is their own psychotherapy. So, with the extent to which they really look inside and work with their own past and their own unresolved issues um that again is going to help them feel less threatened by their own sort of internal experiences.

During our interview, Zosima described the manner in which CITs may engage in a defensive posture in which they look away from challenging feelings. Zosima asserted that psychotherapy offers CITs with an opportunity to observe their own anxieties, which may lead to increased presence.

Participants also described practicum experiences in which group members collaboratively engaged in reflective practices. Within group contexts, CITs appear to

participate in a shared process of illumination in which the students support each other in promoting self-awareness. Alyosha recounted an experience of using an experiment in a practicum class in order to assist a student with decreasing anxiety:

I was thinking about a student that I had last Fall that I was aware and he had talked about it in class, struggled with some anxiety and he um when he was doing his check-in he was talking about a, just kind of some stress that he was having about some clients that weren't showing up um and how that was making him worrying about getting the hours that he needed and the tape that he needed and as he was doing it, he was holding on to the, he had this chair that he was sitting on and he kind of had his hand holding on to the um the armrest, the poles for the armrest pretty tight and um and so we had a couple of people, who were looking around the room and I was saying "are there a couple of people in this room who you felt particularly supported by?" and he kind of looked around the room and he named two people in particular and so I asked for those two people to sit and replace the people who were sitting in the chairs next to him and suggested an experiment and you know kind of prefaced it with how I thought the experiment could help him and particularly and so I had him take his hands off the arms and replace them with the hands of each of his neighbors you know the two people that he had sitting next to him that he picked out and I had him go back and do his check-in while holding their hands. And he got really emotional, you know he was really in touch with something about his experience um and he had been shaking his legs the first check-in and his legs stopped shaking as he had their—was holding their hands. Um and then we just sort of processed that and what that felt like to have support when feeling anxious and how that was something he was unfamiliar with in most areas of his life and how it was scary but yet it felt really good and the group was able to give him feedback about the experiment and what they observed and noticed how they were touched by his work.

In this poignant and moving example, Alyosha highlighted the benefits of the group activity and also addressed the use of processing to foster self-awareness. Alyosha's experiment seemed to promote centeredness and to purge fears, which parallels the use of Catharsis as described in a previous section. Moreover, Alyosha described a reflective process in which CITs witnessed the student and illuminated aspects of his experience.

In addition, participants described the use of reviewing recorded sessions to foster CIT awareness. Alyosha discussed the use of watching recorded sessions or Interpersonal

Process Recall (Kagan, 1980) to improve CIT awareness. Similarly, Sofia emphasized the importance of “watching themselves” to foster awareness, reduce self-consciousness, and promote focus on the client:

I just feel like there's no substitute for actually watching your sessions cause when you're in the room, you're thinking um well at least in the beginning, you're “what am I going to say next?”, “What am I going to do next?”, “What's my next question going to be?” Whereas when they can sit back and just watch the session after it's happened um then it takes them outside of themselves a little bit more.

Sofia suggested that the process of reviewing recorded sessions offers the CIT a measure of distance (“sit back”) from the immediacy of the counseling session, which may flood the CIT with a barrage of worrisome thoughts. In the member check for this interview, I observed that watching tapes promotes awareness and thus fosters presence to which Sofia responded, “I agree.” Watching recorded sessions not only increases self-awareness but may also, according to Sofia, prompt the CIT to turn his or her gaze from inside the self outside towards the client in the room.

Witnessing

Although the participants advocated for the use of self-awareness and self-reflection in fostering presence, some participants noted the developmental process of shifting the focus of awareness from the self to the other. Participants addressed the manner in which presence involves witnessing, observing, and illuminating the experiences of the other person. Witnessing appears to correspond to presence viewed as an outcome or the goal of practicum training. Similar to presence as Melos or attunement, the focus may shift from the self to the other, yet presence as Phanerosis entails the element of shining or manifestation in which the experiences of the other are brought to light. The subtheme of witnessing organized participants' perspectives that described

presence as persistently observing the client's account without looking away. Zosima explained, "I guess I would say that a huge part of presence is really the ability to tolerate and be um observant of and aware of and a witness to whatever happens." Zosima's observations on presence as witnessing parallel his reflections on the benefits of personal counseling for CITs to promote acceptance of challenging emotions.

Ivan likewise highlighted the steadfast qualities of presence as a kind of watchfulness:

The therapist is able to go down to the very depths of the problem, without flinching. Part of the presence is being able to convey that wherever we're going to go, I can look at it that it's not going to change my opinion—you know it doesn't matter how ugly it gets.

In this quote, Ivan suggested that presence involves a measure of courage to face the deep and possibly unpleasant aspects of the client's story. Presence as witnessing may shine on hidden secrets that clients may reluctantly disclose for fear of truly being seen by another.

Participants discussed presence as fostering depth in counseling contexts, which corresponds with presence as Phanerosis illuminating the dark corners of the client's experience. Bubba likened presence to the exploration of a mineshaft that penetrates below the surface of the counseling session:

Now, you talk about another example or metaphor and another one occurs to me kind of like a mineshaft. You know how you have to descend into a mine and then go down to find those precious things because they're down there and you have to retrieve them—they're not on the surface. So, if you're demonstrating presence you've got to really go deeper you know, you've got to be—I'll tell students this from time to time—you've got to be an amateur phenomenologist for attempts to really understand the thing in question. Which requires I think a movement downward.

Bubba's description evokes images of an explorative journey in which secrets, insights, potential risk, and truths are brought to light. Contrary to Ivan's account of witnessing the

possible ugliness of the client's story, Bubba emphasized the hidden insights as treasures or "precious things." Bubba's use of the mineshaft metaphor complements the perspective of presence as Phanerosis or manifestation. Notably, Bubba advocated for the phenomenological approach to promote greater depth, which, in a remarkably serendipitous manner, supports the use of Phanerosis as a theme for the study.

Witnessing also includes verbal and non-verbal behaviors that reflect the client's experience. Participants considered presence in the context of reflecting skills aimed at illuminating and bringing to light aspects that the client brings into the session. Sofia contrasted the CITs proclivity to direct the session with a stance in which he or she merely observes the client in the room:

You know those students that just feel like they need to rush in and say something, ask another question, or you know move along to talking about goals. That's when I'll talk about it a little bit more and point out some things that they can do without necessarily saying a word through eye contact, through nodding um and through noticing their clients' non-verbals like just making an obs (observations)...you know sometimes you don't have to reflect you know reflect feeling or content or ask a question, it might just be noticing when a client's face lights up and kind of attending to that, you know whether verbally pointing it out or matching their body language, that sort of thing. Um and then also another thing that has come up a lot is with silence, kind of silence with presence.

Sofia's reflections correspond with the perspective of presence as attunement insofar as the counselor adjusts his or her body in light of the client. In addition, Sofia articulated presence in terms of a silent being with, which corresponds to presence viewed as thereness (Ethos). Sofia also proposed that the counselor may observe when the client's "face lights up." This phrase suggests that something illuminates or shines on the client, which is consistent with the Phanerosis imagery. However, the source of the illumination as evidenced in Sofia's description, remains undisclosed. Quite possibly, the presence of

the counselor shines on the client and offers the possibility of bringing to light hidden aspects of the client's experience.

Transparency

Whereas self-awareness corresponds with shining a light within one's own experience and witnessing resembles a process of illuminating the other's experience, transparency may be viewed as a shining on one's experience for the benefit of the other person. Transparency may be viewed in the context of self-disclosure, authenticity, and vulnerability or other descriptions of presence as being seen. Participants considered transparency as instructors and supervisors in the practicum settings and also as counselors in clinical settings. Participants also described CIT transparency both in the classroom and with clients. Viewed developmentally, presence as transparency represents both a process and an outcome.

Participants recounted ways that they used transparency to foster CIT growth, communicate humility, and to facilitate a safe and supportive practicum environment. Alyosha described the manner in which he allowed his students to call him by his first name so that they "experience my person and not my title." Thus, Alyosha suggested that he endeavors to be authentic and transparent with his students. Katya also reflected her use of transparency as a model for her students to feel comfortable being authentic:

Maybe one of those things is that I loosen up even more. I get more spontaneous. I crack jokes sometimes. I'll poke fun a little bit at myself and I get a little bit less teacherly, I guess you might say. As they become more authentic I also allow myself to become more authentic and I do it kind of mindfully because I want to model that.

Katya indicated that she shows up or allows herself to be more authentic in order to encourage her students to do likewise. As we continued our interview, Katya noted that

she did not explicitly use transparency in the process, but suggested that this was implicit. Her description parallels the mimetic dimension of teaching presence as described in a previous section. Indeed, Katya's perspective resembles Dmitri's comment regarding the manner in which CITs "bring themselves into the process" when learning to demonstrate skills.

Katya also recounted an experience in which a student demonstrated transparency with the other students in the practicum course:

Last night one of my interns—we've had horrible weather here. There was a lot of snow and the parking lots are compromised because there's snow everywhere and one of my young women just had a car accident on her way into class. And she backed into somebody else and so, but she didn't want to be late for class so she left a note on their windshield and then she went back and left another note and so as she was doing her check-in in class she said to everybody, "I just want you to know that if it looks to you that I'm not paying attention it's because I'm really upset about this car accident. And I had another accident along time ago and this is bringing a lot of stuff up for me and so if it looks like I'm not paying attention it's not because I don't care about you"--she said to her classmates. And I praised her ability and willingness to share what was going on and so that to me is kind of the epitome of presence and transparency, really. And ironically by saying that and putting that out there, that that's something that's distracting her—she became less distracted. She became more present just in saying that. In her process of being transparent she became more present.

Katya provided a concrete example in which a student demonstrated transparency and disclosed her personal circumstances to the rest of the students. In so doing, Katya explained that the student removed distractions and grounded herself in the present moment. Katya underscored that the student was more present as a result of being transparent with the students. Katya's description resembles Ivan's discussion of his photo artifact of the Buddha. Ivan explained that the Buddha was in centered in his own peace and "that's what radiates." Centeredness may thus also entail shining.

In consideration of the role of transparency in practicum settings, participants discussed students' apprehensions concerning being exposed and seen in sessions with clients. Alyosha surmised that his students were afraid that their inadequacies would be visible to clients. Alyosha articulated that the students might feel, "'and there's no way that' you know, 'I'm going to be helpful and the client's going to see right through me', 'they're going to know that I'm a charlatan.'" According to Alyosha, CIT anxiety may inhibit transparency for fear of being exposed and vulnerable to clients.

Zosima likewise explained that students seemed afraid of showing tears during sessions. Moreover, Zosima contended that CITs sometimes communicate assumptions that being tearful or vulnerable opposes being professional. To increase students' comfort with being transparent, Zosima explained, "I'm, as a supervisor, not concerned about them losing control of the session for being human, you know, I phrase it that way. And they have some tears, that's fine—how can we use that therapeutically with our clients." Zosima offered permission for students to show their humanness in an authentic and transparent mode of being.

Participants also considered the benefits and detriments of being transparent in the context of self-disclosure with clients. Grushenka considered both the risks and potential benefits of self-disclosing with clients:

So I think that it's important to take those kinds of risks and to talk about them and put them out there---self disclosure, which is another element of it and I do this when I teach is that if I'm reflecting—if you believe that the self disclosure will be helpful to the relationship then if it's not—there are certain things that I would disclose with them. I believe in terms of depth and presence and teaching that that is important for the counselors to model that and talk about the taboo subjects and that when it comes to self-disclosure that it can enhance the relationship.

Grushenka suggested that self-disclosures might facilitate the counseling process and the relationship between counselor and client. Additionally, Grushenka articulated that a self-disclosure may or may not be helpful, which begs the question regarding the specific criteria that would differentiate helpful from non-helpful disclosures. Ivan contended that transparency and self-involving statements might indeed inhibit the counseling process. He contended, “self-involving statements can be useful but sometimes they take the focus off the client and put it on you.” As I continued the interview, Ivan asserted, “Talking about yourself...creates all sorts of problems.” Thus, transparency and self-disclosure may be illuminating for the client, but it may also shine a light exclusively on the counselor. I will address the responsive stance of the instructor or counselor in the following section on Peripeteia.

Peripeteia: The Turning Point

The term Peripeteia literally refers to the turning point in a dramatic narrative. In the context of the current study, Peripeteia signifies the tentative manifestation of presence as an open and responsive stance in light of the unpredictable and surprising aspects of the situation. Participants advocated for a responsive, open, and flexible position given each unique individual or encounter. Furthermore, participants discussed the importance of maintaining wonder and curiosity in instruction, supervision, or counseling. The Peripeteia manifestation also represents transcendent aspects in which presence appears to be an aspect of a spiritual experience. Hence, Peripeteia includes the subthemes of responsiveness and transcendence.

Responsiveness

Participants described presence as a receptive stance in which the instructor or CIT responds to the unexpected twists and turns of either the practicum class or the counseling session. Grushenka used the metaphor of walking alongside another in a journey, which complements the image of responding to turning points as they emerge in the situation. She articulated, “it’s joining with another person or persons—groups, families, organizations—to help, to accompany that person on their journey.” Grushenka’s use of the journey metaphor resembles Sofia’s description of the journey as discussed in the section on thereness. Sofia reiterated the connection between present and engaging in a journey: “I think that presence is important in allowing you to be on that journey with them.” Presence as *Peripeteia* seems to involve an adaptable approach in light of the perpetual unfolding of events.

Moreover, participants considered responsiveness in the context of releasing distractions, letting go of worries, and surrendering one’s agenda. Katya juxtaposed the CITs desire to direct the session with an open and flexible attitude in which the CIT takes his or her cues from the client:

I see them kind of being able to let go of their agenda for the session and just kind of go with what the client is bringing up... listening for things to come up, and being comfortable and kind of letting the client bring their own material in.

Katya’s observations of letting go parallel the process of trusting the process as discussed in the section on *Catharsis*. At the same time, Katya suggested that CITs may be doing more than merely removing worries but may also be responding and “going with” unexpected information emerging in the session.

Zosima's views paralleled Katya's reflections on the importance of letting go of one's need to control the process:

And as I would see it, it's um it's also kind of connected to the idea of spiritual surrender. You know, where you're sort of letting go of your need to be in control and to impose a certain kind of order or structure or on experience and really explore what's actually right there in front of us.

Zosima highlighted the relationship of presence and spirituality, which is considered subsequently. In addition, Zosima advocated for an exploratory stance regarding the current situation.

Participants also reflected on their own responsiveness as instructors and supervisors for the practicum course. Indeed, Dmitri described the manner in which he endeavors to maintain a flexible approach and adjusts to the unique personality of each student. Dmitri recounted an experience in which he observed a student demonstrate presence in a way that differed from his own style:

And she is with those clients. She is doing way better counseling than I'd ever be able to do...you know if I was their counselor. I'm supposed to be the one that has all of the experience and everything, but she was able to get to a place where she could take a little bit of what I was saying—even though it didn't come natural to her and marry that with her own life experiences and her natural way of being and sort of adapt herself into a more present version of herself, but then still use enough of herself to be incredibly effective and just really, really powerful with those clients. And working with her—though at times it's been challenging—it's certainly opened my eyes to the fact that there are a lot of ways to do what it is that we do effectively and that I need to be mindful and careful not to be too prescribed to my own definition of presence, if that makes sense.

Dmitri observed that the student was “with those clients,” which supported a view of presence in terms of being with or thereness. Furthermore, Dmitri articulated the student's unique appropriation of counseling skills with her own authentic way of being. Dmitri perceived this encounter as an opportunity to become increasingly responsive and flexible in order to accommodate for individual CIT styles. Dmitri's considerations

mirror his recounted experiences of a startling encounter with a student as articulated in his LED. He noted a “strong sense of wonder about the uniqueness of each supervisory relationship.” According to Dmitri, teaching presence involves a stance of responsiveness, flexibility, and wonder.

In addition, participants described responsiveness in terms of a curious position in work with clients. Sofia explained, “It’s more of that um that not-knowing stance and leading from a step behind, letting the client lead the session and just that stance of curiosity.” Sofia later clarified that a counselor may be responsive but may not be demonstrating a non-knowing stance. In the member check following the first interview, Sofia stressed, “You can have an open, flexible, receptive, and responsive stance, but you might still think you know what’s best for your client.” Sofia suggested that curiosity entails both flexibility and receptivity to the unknown.

Participants also described their efforts to promote a wondering and curious perspective for their students. Bubba explained that he encourages students to retrieve a curious attitude that may remain covered over:

In fact what I want my students to do, and this is another thing that I emphasize is I will tell them that I want them to recapture the curiosity that they had as children before the educational system beat it out of them. Alright? So for example, like in the pre-practicum class, I’ll ask the class, “When was the last time you picked apart a dandelion flower to see what it’s made of?” Alright? “Well, I haven’t done that in twenty-five years.” That’s too bad, okay because what we want you to do is become curious to see what this stuff is made of, you know what the elements are. ‘Cause if you think you know, you don’t know.

According to Bubba, curiosity involves a desire to explore and an attitude of openness to the indeterminate. Bubba also contrasted a curious stance with a knowing stance, which may be suggestive of hubris. During our interview, Bubba consistently advocated for a position of wonder and curiosity as a means for exploring the depths below the surface.

Hence, curiosity appears to be interconnected with presence as illuminating or Phanerosis as previously addressed.

Alyosha's perspectives echoed Bubba's considerations of the role of curiosity and wonder in the counseling process. When asked to reflect on activities or approaches that may increase CIT presence, Alyosha emphasized the importance of openness and wondering:

And uh and be open, you know really try to be as open as you can to experience in general. You know and truly be filled with wonder, you know learning how to celebrate ambiguity and be aware of your stuff that can circumvent understanding, you know—conflict situations and I just don't know how you get there without really taking a dedicated interest for your own personal growth and in people in general.

Alyosha recommended a wondering position in which a CIT does not merely tolerate ambiguity but “celebrates ambiguity.” Moreover, Alyosha advocated for a personal work and ongoing self-reflection to foster presence, which corresponds with presence as illuminating inner experiences. Alyosha's language paints an image of a never-ending, adventurous journey full of unexpected turning points along the way.

Transcendence

As I explored presence with participants, spiritual and transcendental subjects emerged in our interviews. Participants described presence in the context of personal spiritual experiences. Ivan recounted his own experiences of presence as transcendence in a session with a client:

And I've even had like uh experiences of transcendence like feeling that...that we were the only two people in the world. And um and again I don't know how that, how the client feels at those moments, but I remember them and they were, they were highs.

In this description, Ivan emphasized the manner in which the experience of presence involves a sense of heightened intimacy and connection between two individuals.

For her photo artifact, Grushenka depicted a sculpture in which two individuals were embracing each other. Grushenka's description of the photo centered on presence as transcendence and love. In the course of our interview, Grushenka disclosed that she had contemplated taking a picture of her place of worship in order to represent spiritual presence. Grushenka struggled with words as she endeavored to explain the spiritual aspects of presence:

The only thing that from my perspective is—you may see the transcendence or God or however you would call him or her to be external, but I see that as internal to us as well. So something that all of us have within ourselves...and some of us see that there is a connection beyond us, but we all have something within ourselves...and I know there are different traditions and I respect the different traditions in looking at that, but I think it still goes back to the fact that all of us humans have within us something beyond—well I don't know—I'm running out of words...okay something, deep and meaningful and transcendent.

Grushenka explored presence as a spiritual relationship that may involve inner experiences, outer experiences, or both. Grushenka's explorations suggest that presence may involve a connectedness to another person, to a spiritual being, to nature, or to the universe.

Presence as transcendence may be connected to moments of shining or illumination (Phanerosis). As I was concluding the second interview with Katya, she mentioned that one of her students appeared to be "beaming." I then offered the words shining and illumination and Katya responded that she experienced "goose bumps." She proceeded to explore her own spiritual experiences of presence:

Yeah, I don't know, you know it's really—this is completely aside from teaching stuff, but I in my life have had a couple of really profound spiritual experiences—truly profound life-changing things/events that involve me becoming that light,

like literally becoming that light for some period of time and every once in a while I feel it again, like just little tiny glimpses of it, not at the overwhelming degree that when it happened those other two times, but it's kind of like when that happens for me again I feel it and I get the goose bumps, I get some other kind of physiological indicators of it and I have no idea what the hell that is, I really don't, but it's cool.

Katya described her own experience of presence as an illuminating event in which she feels transformed in the encounter. As I observed her through the camera, I also experienced a sense of being drawn in to a transformative event or encounter. I noticed my own presence in a deep and meaningful connection with Katya as she shared her thoughts. I found this to be a poignant and moving experience yet this certainly was “completely aside from teaching stuff.” Katya’s concluding remarks offered little in the way of applications for counselor educators and supervisors instructing the practicum course. I was left only with this experience of presence with Katya.

Summary

Instructing and supervising presence signifies a dynamic, rich, complex, and multi-dimensional phenomenon. The six tentative manifestations employ Aristotle’s (350 BCE/1994) language in the *Poetics* yet open up the terms to divergent interpretive possibilities. The terms offer robust meanings that represent participants’ descriptions and that internally cohere in the theatrical performance metaphor. Participants indeed offered various glimpses of teaching presence that echo the music, sound, lighting, staging, and imitative aspects of a theatrical performance. Moreover, the unfolding events in a performance parallel the turning points and cathartic elements of instructing presence.

The findings of the study support the interpretation of teaching presence as facilitating a hospitable space, modeling ways of being, purging fears and distractions,

becoming attuned with another, shining on hidden aspects of the self or other, and remaining open and curious concerning the unknown and ambiguous aspects of human existence. Certainly, the six tentative manifestations represent overlapping aspects of teaching presence. In Chapter V of this study, I consider the findings in light of the literature, discuss considerations, address implications, and propose areas for future research

CHAPTER V

DISCUSSION

As I struggled to sift through the rich accounts of teaching presence, I often felt as if I was attempting to measure the wind. The phenomenon of teaching presence seemed to elude my grasp despite my best efforts to fix it in place. Moreover, the perspectives of the participants shifted and emerged in the course of our interviews. We explored teaching presence in multiple forms and from various points of view. The emergent tentative manifestations represent possibilities for interpreting the data and offer a schema for describing the phenomenon of teaching presence through the metaphor of a dramatic performance.

In Chapter V, salient aspects of the themes are discussed in light of relevant literature. The six themes are individually analyzed and connected to findings in the literature. In addition, limitations of the current study are addressed followed by a discussion of implications for training, practicum instruction, curriculum, the field of counselor education, client benefits, and illuminative experiences in the context of the results. Finally, directions for continued research on teaching presence are offered.

Findings in the Context of the Literature

Ethos

The emergent ethos theme entails the group process of the practicum course, the furniture and architecture of the classroom, and the welcoming stance of the individual.

The findings support that the students maintain an important role in instruction and supervision of presence. Counselor educators and supervisors thus assume a background role as the students actively instruct and supervise their peers to be present with one another and with their clients. Moreover, the arrangement of tables and chairs influences group intimacy and vulnerability. Practicum furniture may be more conducive to the professional aspects of practicum such as discussing case conceptualizations or reviewing skills, whereas removing furniture appears to be more conducive to the personal aspects of practicum such as addressing student doubts and fears. The findings of the study also support presence as a gesture of hospitality in which one person is available for another individual. Counselor educators and supervisors demonstrate hospitality in being there for students to offer guidance, support, validation, and, when necessary, evaluative feedback. Participants' descriptions of being there included hospitality for CITs and for clients in counseling settings. Instructors model availability for students in order to demonstrate ways to maintain a welcoming stance with clients.

As lead instructors and supervisors in the course, participants described their efforts to adjust their authoritative position in order to facilitate student learning and cohesion. One participant emphasized the importance of group cohesion in the description of sharing a meal together. Previous research explored student experiences of group supervision in counseling practicum (Linton & Hedstrom, 2006). According to Linton and Hedstrom (2006), students described group supervision experiences in terms of cohesion, conflict, observation, guidance, and feedback. The findings of this prior study reinforce the importance of a warm and collaborative practicum setting, highlight the role of observing peer interactions with clients, and underscore the primacy of peer

feedback. Linton and Hedstrom also recommend that supervisors work to promote a cohesive group and to foster an environment in which peers give and receive both positive and constructive feedback. Moreover, the authors suggested that the supervisor intermittently yield his or her authoritative position to foster peer-to-peer feedback, which lends support to the findings of the current study.

Although each participant described distinct elements of the physical space, the findings suggest that the arrangement of furniture impacts the instruction of presence. Instructors and supervisors employ desks, tables, and chairs to conduct the formal business of practicum. Indeed, the furniture provides concrete and solid objects for instructors and CITs to take notes, review case files, and possibly to hide restless hands and feet. The removal of desks and tables appears to increase CIT vulnerability and intimacy. One participant described the manner in which the students appear anxious when sitting in chairs without desks. In the professional literature, a paucity of research exists on adjusting the physical space of practicum. Pressly and Heesacker (2001) conducted a review of the research concerning the influence of the physical space on the counseling process. Addressing the furniture and design of the counseling room, the authors discussed interpersonal distance, formal and informal seating arrangements, and the impact of the room design on self-disclosure. Pressly and Heesacker contended that clients, despite distinct individual preferences, preferred the use of a desk in counseling settings.

The recommendations in Pressly and Heesacker (2001) clearly concern counseling contexts as opposed to practicum settings. At the same time, the authors' discussion of the design of the counseling space lends support to the findings of the

current study that focused on the influence of furniture on the practicum milieu. Quite possibly, a table or a desk provides a safe boundary for an individual that perceives a power difference. Practicum instructors may manipulate chairs, tables, and desks to adjust the level of comfort for practicum students. Practicum settings without physical barriers may increase CIT discomfort but may also create the possibility for open sharing of fears, doubts, insights, and honest disclosures. The instruction and supervision of presence thus appears to involve manipulating furniture in the physical space, which increases exposure to anxiety as well as opportunities for genuineness.

Participants also described presence as availability, hospitality, and being there for another. These descriptions highlighted presence as a way of being in which a person refrains from acting, working, or doing something on behalf of the other. Hence, presence as thereness was articulated by way of negation, with the use of a journey metaphor, or through the image of the self as container. The findings of the current study find support in Schneider's (2007) text on existential-integrative therapy. According to Schneider, presence creates a space in which the therapeutic work unfolds. Presence contains the counseling relationship, elucidates aspects of the therapeutic process, and stimulates presence for clients that experience the presence of the counselor. Consistent with Schneider's elaboration of presence, participants suggested that presence as thereness operates in the background and supports other aspects of the therapeutic relationship.

In the professional literature, presence as thereness also parallels Altmaier's (2011) recommendations for providing grief and loss counseling. Altmaier proposed that counselors demonstrate empathic presence, initiate gentle conversation, offer available space, and engage trust when working with grieving individuals. Furthermore, counselors

ought to focus on companionship rather than implementing techniques. Altmaier's suggestions thus support participants' descriptions of presence as availability, being there, engaging in a journey of companionship, and providing a holding or containing space for the other.

Some participants reflected on their own presence in the context of a challenging student encounter. Specifically, participants described instances in which they offered constructive feedback regarding student performance. In these circumstances, participants demonstrated presence as availability and thereness, yet provided feedback that the student may have perceived as inhospitable. A counselor educator may indeed find him or herself in the unique position of demonstrating availability and hospitality yet requiring a student to repeat the practicum course. One participant described the way that she adjusted her eye contact and posture to alter her presence as she assumed a hierarchical, evaluative role with a student. This account parallels Grant, Schofield, and Crawford's (2012) findings that supervisors manage difficult circumstances by attuning to the needs of the supervisee, offering support or holding the supervisee, and demonstrating transparency. On the other hand, the findings of the current study did not explicitly address the relationship between student evaluation and presence as hospitality, availability, and being there for students. The evaluative dimension of counselor education and supervision is discussed in the areas for future research section.

Viewed through the emergent theme of ethos, presence signifies a supportive and hospitable practicum space as well as a way of being there for another individual. Presence as ethos corresponds with participant descriptions of presence as comforting, warm, hospitable, and nurturing, yet the relationship of ethos to ethics remains lacking in

the findings of the study. Referencing a previous lecture, Derrida contended, “We had also recalled the fact, at one point, that the problem of hospitality was coextensive with the ethical problem. It is always about answering for a dwelling place, for one’s identity, one’s space, one’s limits, for the *ethos* as abode, habituation, house, hearth, family, home” (2000, p. 149, italics in original). Derrida’s reflections underscore the intertwining between hospitality and ethical behavior. Counselor educators and supervisors may, in light of Derrida’s philosophy, consider practices that both foster a comforting and welcoming space and promote ethical practices among students.

Mimesis

The emergent theme of Mimesis includes descriptions of modeling presence and accounts of student learning. Whereas the emergent themes of Ethos, Melos, Phanerosis, and Peripeteia concern the experience of presence as such, Mimesis and Catharsis correspond with the experience of instructing and supervising presence. Participants articulated the manner in which they modeled transparency, centeredness, humility, focus, and genuineness for their students. Additionally, modeling involved embellishing and exaggerating counseling skills for students in practicum contexts. Participants also described the process in which students integrate presence with their authentic selves. Thus, Mimesis represents more than mere imitation as instructors, supervisors, and CITs embody skills and dispositions in a personalized manner.

As a method employed for instructing presence, modeling entails demonstrations and role-playing. In the counselor education literature, modeling and role-playing were proposed as experiential strategies used to facilitate student learning (Cummings, 1992; Osborn, Daninhirsch, & Page, 2003; Rabinowitz, 1997). One participant compared

teaching counseling skills to a theatrical performance and suggested that playing the part of the “ham actor” embodied his *stage presence* in the practicum course. Students may view the demonstration or performance and then act accordingly. At the same time, participants stressed that students demonstrate unique ways of being present as they develop and mature in the practicum class. Cummings (1992) articulated an experiential training model in which counseling students were introduced to a two-chair intervention. The author noted that merely demonstrating skills prompted poor transfer of learning of the intervention. Therefore, Cummings advocated for addressing cognitive and affective aspects of the experiential intervention. Modeling presence likewise requires cognitive and affective dimensions of learning.

According to Ronnestad and Skovholt (1993), modeling facilitates learning for less experienced practitioners. The authors proposed that a student might either imitate a supervisor and fail to internalize skills or identify with a supervisor and appropriately internalize counselor behaviors. In other words, mere copying does not foster the integration of skills with a student’s unique way of being. Participants in the current study proposed that learning presence involves a process in which a student authentically demonstrates presence rather than merely imitating the presence of the instructor. Ronnestad and Skovholt also suggested that the expert supervisor does not represent an appropriate model for the beginning student as advanced experiences become lost in translation from expert to novice. To minimize the experience gap, participants in the current study modeled transparency, vulnerability, and humility. Participants appeared to demonstrate humility to foster connections with the students, to promote trust, and to emphasize the limitations of human understanding.

Consistent with the literature on tacit knowledge, participants verbalized that presence was taught via indirect or unplanned means. Theoretical formulations of tacit knowledge highlight the implicit, intuitive, and improvisational aspects of learning and instruction (Neuweg, 2004; Polanyi, 1968; van Manen, 1995). For the participants, presence was modeled through personal disclosures or undivided attention with the student. Participants also modeled meditative practices to promote centeredness and greater self-care. Furthermore, participants described the manner in which they offered their time and efforts to model commitment for the students. In and through modeling, presence appeared to be *caught* as opposed to taught (Burbules, 2008). Participants suggested that modeling provides hints and signs that point towards presence, but these signs do not represent explicit, unequivocal messages regarding the practice of presence. The findings are thus similar to Burbules' (2008) account of tacit teaching. Incorporating the teaching approach of the philosopher Wittgenstein, Burbules developed the notion of tacit teaching to articulate the manner in which an instructor orients the learner to a complex web of meanings. Tacit teaching approximates a process of pinpointing signposts as one navigates the streets of a city. Certainly, a person may take one of infinite paths in the endeavor. Modeling presence may, analogous to tacit teaching, involve subtle signs, hints, and cues that orient the student to various routes for learning presence.

The findings also prompt key discussion points regarding student learning of presence. Participants discussed the personalized manner in which students uniquely take up and emulate presence in the practicum course. This description corresponds with Ronnestad and Skovholt's (1993) account of model internalization. Conversely,

internalization inadequately encompasses the existential aspects of learning presence in which CITs authentically embody presence. Student appropriation of presence may be viewed in light of Polanyi's (1958) notion of personal knowledge. According to Polanyi, learning involves a commitment and personal involvement in which learner dwells in the domain of knowledge. He explained, "For we live in it as in the garment of our own skin. Like love, to which it is akin, this commitment is a 'shirt of flame', blazing with passion and, also like love, consumed by devotion to a universal demand" (p. 64). Polanyi's allusion to T.S. Eliot's poem underscores the gravity of the commitment to a field of knowledge. Quite possibly, students learn to be present when they passionately commit to the endeavor of becoming a counselor. Presence, in this sense, appears to be an indirect outcome of the devotion to learning rather than a separate domain of knowledge.

Catharsis

The emergent theme of Catharsis entails participants' accounts of supporting CITs in setting aside worries, embracing the learning process, and becoming grounded in the moment. In order to teach presence, participants verbalized efforts to acknowledge and contain anxiety, which represented the "antithesis of presence." Catharsis thus appears to involve preparing a space for presence as opposed to directly teaching students to be present. Participants also addressed the manner in which students' agendas created a barrier for presence. Students were encouraged to let go of the desire to direct and control the session. The phenomenon of teaching and learning presence indeed seems to correspond to a process of embracing ambiguity and jumping in to the unknown. Participants also considered grounding techniques that may assist counselor educators

and students with letting go of fears and embracing the ambiguous features of becoming a counselor.

In the counselor education literature, authors considered the manner in which anxiety impacts counseling students (Bernard & Goodyear, 2009; Daniels & Larson, 2001; Hale & Stoltenberg, 1988; Ronnestad & Skovholt, 2013). Stoltenberg (2005) proposed that beginning students experience anxiety due to self-focus on performance and preoccupation with being evaluated. Indeed, beginning students tend to fixate on demonstrating skills, contemplating ways to respond to a client, and managing their own emotions. Ronnestad and Skovholt (2013) likewise stressed that students verbalize feeling overwhelmed in the Novice Student Phase. Participants in the current study articulated the manner in which CITs become tangled up in their own fears regarding performance. The findings of the current study are thus consistent with developmental perspectives in counselor education.

Some participants addressed the CIT's proclivity for maintaining an agenda, attempting to lead the session, or relying on concrete skills. Being present seems to involve a process of surrendering one's plans for the session. For CITs, specific techniques may assuage feelings of incompetence or anxiety yet may also inhibit presence. In an empirical exploration of counseling students' feelings of incompetence (FOI), Theriault, Gazzola, and Richardson (2009) found that FOI prompted students to feel anxious, to depreciate their own self-worth, to detach from clients, to disengage from the session, or to detach from the process. The authors also found that CITs employed several strategies for coping with FOI. Notably, Theriault, Gazzola, and Richardson found that CITs coped by shifting expectations, engaging in self-care, limiting practice

parameters, adopting theoretical approaches with concrete interventions, and trusting the process. The last two strategies resemble the findings of the current study on presence, which suggests that CITs may cling to an agenda and tangible techniques due to feelings of incompetence. Quite possibly, CITs may feel exposed and vulnerable when letting go of concrete techniques and being present with clients. Students that trust the process, on the other hand, seem to be utilizing an opposing strategy for managing feelings of incompetence.

Considered developmentally, trusting the process represents an advanced disposition in which a student relies more on his or her intuition as opposed to techniques. Participants emphasized that CITs appear more present when they let go of expectations and engage fully with clients. According to Theriault, Gazzola, and Richardson (2009), students managed FOI by attending to the relationship as opposed to their own performance. Students may be more willing to become absorbed within the interpersonal process as they developmentally progress. The outcomes of the current study likewise parallel findings of a study comparing novice and experienced counselors' changes of procedural knowledge and procedural structural knowledge (Kivlighan, 2008). The author found that novice counselors attempted to control the session, whereas experienced counselors sought to empower clients. With increased procedural and procedural structural knowledge, experienced counselors are thus better able to release a tight grip and to give the client authority to direct and lead the session. Presence may involve a shift of power and control from the counselor to the client.

Participants also advocated for grounding and centering exercises to decrease anxiety and to remove distractions. This finding corresponds with the literature that

advocates for experiential pedagogy as an effective approach in the instruction of counselors (e.g., Grant, 2006; McAuliffe & Eriksen, 2000; Murrell & Claxton, 1987). Articulating an overview of the theory of experiential pedagogy, Kolb and Kolb (2005) explained that experiential learning entails concrete experience, abstract conceptualization, reflective observation, and active experimentation. The authors recommended that educators endeavor to create a welcoming space for learners to engage in novel and transformative experiences. Likewise, McAuliffe and Eriksen (2000) advocated for experiential methods in the context of constructivist and developmental approaches to counselor education. McAuliffe and Eriksen proposed instructional activities that provide opportunities to engage the somatic and affective dimensions of experience. Thus, participants' accounts of grounding exercises are supported by the experiential learning literature insofar as grounding techniques provide CITs with opportunities to experiment in the practicum setting.

Grounding exercises included meditation and mindfulness practices, which parallel the use of mindfulness practices to reduce anxiety and to increase CIT presence as discussed in empirical research (Campbell & Christopher, 2012; McCollum & Gehart, 2010). Campbell and Christopher (2012) conducted an exploration of student perceptions following a 15-week counseling course in which they regularly practiced mindfulness skills. According to the authors, students demonstrated the propensity for *being* with clients as opposed to focusing only on *doing* interventions. In McCollum and Gehart (2010), participants in the study reported that mindfulness increased centeredness and reduced anxiety. The authors also found that mindfulness also facilitated student presence as the participants reported decreased inner chatter and noise. In the current study,

participants likewise emphasized the importance of mindfulness and meditation practices in calming the mind, tuning out distractions, and returning to the present moment.

Notably, participants related centeredness with being engaged and tuned in to the moment. Students, when anxious, demonstrated a drifting from the here and now situation with clients and other students in practicum. Participants emphasized that mindfulness and grounding exercises prompted students to disregard distractions and to return to the present situation. The instruction of specific grounding exercises likely equip students with methods to become increasingly attuned to clients in the present moment, which is discussed in the following section.

Melos

Whereas the themes of Catharsis and Mimesis correspond to practices that foster student presence, the emergent theme of Melos specifically refers to experiences of presence. Participants reflected on their own experiences and observations of students in articulating a description of presence as a way of being tuned in to another. Attunement appears to involve complete focus, engagement, or absorption with the other person. When fully engaged, a person appears to be drawn in to the dynamic interaction or flow between counselor and client. Some participants suggested that the focus of the counselor or CIT might be shifted from distractions outside of the counseling room and towards the client. Furthermore, attention might be directed inward on subjective thoughts, feelings, and somatic reactions in order to facilitate the connection with the client. Counselor educators and students might also adjust the body and nonverbal forms of communication to become increasingly attuned with a client.

Presence, viewed as attunement, resembles conceptualizations of empathy as discussed in the literature (Clark, 2010; Greenberg & Geller, 2012; Rogers, 1957). Clark expanded Rogers' formulations and proposed that empathy entails three distinct ways of knowing. According to Clark, subjective empathy involves a process in which the counselor focuses on inner intuitions, feelings, or bodily sensations. Interpersonal empathy includes the counselor's perceptual knowledge of the client's experience. Moreover, objective empathy describes the use of theoretical or referential data to increase understanding of the client. Clark underscored that a counselor might vacillate between these various ways of knowing as he or she engages in the counseling work. Participants in the current study similarly considered the manner in which a counselor adjusts attention to focus on the client, on inner sensations, or on case formulation considerations. Thus, presence appears to correspond with empathic understanding as a way of knowing in which the counselor demonstrates presence in subjective, interpersonal, and objective dimensions.

Participants suggested that students are better able to shift focus with increased practice and maturity. Initially, students appear to have a difficult time tuning out distractions and extraneous noise in the session. Students should thus endeavor to maintain attunement on the client or the interpersonal mode of attunement prior to engaging in subjective or objective methods of attunement. This finding is consistent with the recommendations articulated in Neukrug, Bayne, Dean-Nganga, and Pusateri (2013) that CITs should become proficient in the demonstration of basic empathy before attempting to practice advanced empathy. One of the participants of the current study, reflecting on her own modifications of presence, explained that she is able to fluctuate

between a focus on self and on the client throughout the session. Although the participants did not explicitly discuss objective forms of attunement, it is possible that a counselor or CIT may also focus on theories, empirical studies, referential data, or prior memories while in a session with a client. These considerations might either facilitate or obstruct the counseling process. Depending on the situation, counselors and CITs focusing on theories and referential data might experience these abstractions as disruptive of presence or as advantageous for improving the relationship with the client. Presence may be experienced as a constant when engaging in abstract formulation or presence may be disrupted and then subsequently reestablished with the client.

The findings also support a perspective of presence as being fully absorbed or in a state of flow within the interpersonal process. According to Csikszentmihalyi (1991), the state of flow refers to a process in which an individual becomes completely drawn in to an activity. Csikszentmihalyi proposed that individuals engaged in flow experiences report increased attention and concentration, but diminished focus on self. Furthermore, individuals respond skillfully to new challenges as the task unfolds. Participants in the current study highlighted presence as a state of deep resonance and complete engagement with another person, which resembles the theory of flow.

One participant suggested that a student might undergo a transformative experience after being fully engaged with another individual. Perhaps presence can also be interpreted in the context of an encounter in which two individuals experience a mutual transformation (Gadamer, 1975). As Gadamer asserted, “To reach an understanding in a dialogue is not merely a matter of putting oneself forward and successfully asserting one’s own point of view, but being transformed into a communion

in which we do not remain what we were” (p. 379). Hence, counselors and CITs might experience transformation when fully engaged in the process with clients.

Attunement appears to require cognitive processes such as attention and concentration, yet participants also discussed presence as a form of embodied engagement with another individual. Participants’ descriptions thus parallel Madison’s (2010) expansion of Gendlin’s focusing technique insofar as the body represents an essential role in the therapeutic process. According to Madison, the counselor uses a felt sense of his or her body to guide the therapeutic interaction. The author also contended that the body opens up new possibilities and invites the client into the interpersonal dynamic. Notably, Madison’s account of the lived body involves a gesture of hospitality, which connects embodiment to the emergent theme of Ethos as previously discussed. The findings of the current study suggest that the body may be employed to demonstrate attunement as well as thereness. Counselors and CITs may also tune in to the body in order to gain a better understanding of the client.

According to the data, presence seems to occupy a paradoxical position between being and doing. Counselors and CITs passively embody presence in a gesture of availability, yet actively display presence in attuning to the client’s experience. The distinction necessitates a clearer understanding of the role of the will in the demonstration and instruction of presence. Indeed, presence might entail tangible practices, acts of surrendering control, or a contradictory blend of grasping and releasing at the same time. The findings seem to suggest that presence involves a contradictory gesture of willing and not willing at the same time.

Phanerosis

The emergent theme of Phanerosis includes descriptions of presence as self-reflection, witnessing, and transparency. Although the witnessing and transparency subthemes correspond with presence as such, the self-awareness subtheme represents preparatory strategies that foster presence. Participants highlighted specific practices that increase self-awareness such as participating in personal counseling, watching tapes, engaging in Interpersonal Process Recall (IPR, Kagan, 1980), and partaking in classroom experiential activities. Whereas students might engage in self-awareness practices outside of the counseling session, students are able to demonstrate witnessing in the session with clients. Participants emphasized that witnessing involved a process of observing and illuminating facets of the client's world, which includes uncovering hidden features of the client's experience. Moreover, witnessing appears to open up a dimension of depth in the counseling work. The findings also supported a view of presence as transparency, which resembles authenticity and genuineness. According to the participants, transparency may or may not involve self-disclosure.

In the counselor education literature, Levitt and Jacques (2005) endorsed reflective learning methods to enhance tolerance of ambiguity for CITs. The authors contended that tolerance for ambiguity represents a crucial role in the development of counseling proficiency. Likewise, Griffith and Frieden (2000) advocated for the inclusion of practices that increase reflective thinking for CITs. Specifically, the authors recommended Socratic questioning, journal writing, IPR, and reflecting teams to promote student reflection. Griffith and Frieden proposed that the reflecting team method provides an opportunity for a group to collaboratively explore meanings of a group process. In the

current study, one participant described a classroom experiment in which a student explored his anxiety with his peers in the practicum class. This experiment, although not identical with a reflecting team method, seemed to accomplish similar outcomes insofar as the students collaboratively reflected on the experience. Participants in the current study also noted that IPR was employed to promote reflection, which is consistent with the recommendations discussed in Griffith and Frieden.

Interestingly, participants suggested that students engage in reflective practices before or after a counseling session rather than during the session. Schon (2001) contended that individuals employ an intuitive knowing-in-action when spontaneously participating in everyday activities. When a person encounters a surprise, the person may engage in reflection-in-action to navigate the situation. The findings of the current study did not, however, support reflection as reflection-in-action or reflection that occurs in the moment with the client. According to participants, self-reflection and self-awareness appear to be related to cathartic processes that identify and remove barriers to presence. Counselors and CITs might use self-reflective practices to illuminate and manage anxious thoughts, distractions, performance-related fears, blind spots, and countertransference reactions.

Another key finding of the study was the perspective of presence as a gesture of witnessing or observing the experiences of another. Participants underscored the counselor's presence as an unwavering gaze that carries with the other person regardless of the circumstances. These descriptions echo Rogers' (1957) writings on unconditional positive regard as an act of total acceptance and prizing of another person without exception. At the same time, the findings exceed the attitudinal dimension of acceptance

and suggest a view of presence as observing the other. Participants indeed articulated presence as a kind of noticing without judgment, which is consistent with the mindfulness literature (Brown, Marquis, & Guiffrida, 2013). According to Brown, Marquis, and Guiffrida, mindfulness entails a nonjudgmental awareness of the present moment. The perspective of presence as witnessing appears consonant with bare awareness, whereas the presence as attunement seems to parallel focused concentration.

Participants also described presence as a way of witnessing in which a counselor, instructor, or supervisor illuminates or shines on the client, student, or supervisee. Presence as shining seems to involve an embodied, lived, transcendent, and shared experience that exceeds a modern representational paradigm. In other words, shining appears to involve an experience that exceeds the subjective, cognitive realm and manifests in the interpersonal space between counselor and client. This interpretation parallels Heidegger's (1969/2008) elaboration of the clearing as developed in his later texts. According to Heidegger, the clearing opens a space that allows that which is hidden to become unconcealed. Perhaps the present counselor both clears a space and shines on the concealed aspects of the client's world. Undoubtedly, these poetic and philosophical explanations offer an elusive or ineffable perspective of presence. To avoid mystifying CITs, counselor educators might employ metaphors that embody the complexity and richness of presence as illumination. The use of metaphor was recommended as an effective training tool to foster case conceptualization, cognitive, and intervention skills for CITs (Robert & Kelly, 2010).

Transparency also emerged as a salient subtheme in the data collection process. Participants articulated encounters in which they disclosed personal feelings, reactions,

and experiences with students. Moreover, participants observed their students' use of self-disclosure in practicum settings. In a qualitative exploration of supervisors' experiences of self-disclosure, Knox, Burkard, Edwards, Smith, and Schlosser (2008) found that supervisors tended to use self-disclosure when their supervisees appeared to be struggling with a clinical concern. The authors also found that supervisors employed self-disclosure to instruct supervisees or to normalize supervisee reactions. In addition, the authors found that self-disclosure produced positive effects for both the supervisors and supervisees. The findings of the current study similarly support the use of self-disclosure in modeling presence for CITs.

On the other hand, transparency also appears to involve a dimension of genuineness that does not necessarily entail self-disclosure. Gelso (2011), in his work on the real relationship, defined genuineness as a disposition in which the therapist presents in a manner that is consistent with his or her true self. Some participants articulated their efforts to set aside the professional façade and hierarchical role of being the practicum instructor. In demonstrating authenticity, participants hoped to better connect with their students and to model genuineness. Presence as transparency seems to require that the counselor educator, supervisor, or CIT show up in the practicum course or the counseling session.

Given the subjectivist and cognitivist bent of counselor education programs, presence seems to hail from a bygone era. As Dreyfus and Kelly (2011) proposed, the ancient world was once full of shining things. Presence as shining or illumination transcends inner states or ways of being and bursts outwards to the space between counselor educator and student, CIT and client. The Greek word *Phanerosis* evokes a

veiled but vibrant meaning of presence. Indeed, the word *Phanerosis* serves as the root of the words *epiphany* or a sudden realization, *diaphanous* or transparent, and *fantasy* or illusion. *Phanerosis* also functions as the root of phenomenology, which supports an intertwining between the findings and the methodology of the current study. The implications of interpreting presence as *Phanerosis* are addressed in a later section.

Peripeteia

Closely intertwined with the emergent theme of *Phanerosis*, the theme of *Peripeteia* signifies a perspective of presence as a stance of wonder, curiosity, or responsiveness to turning points as they emerge in the practicum class or the counseling setting. Participants advocated for a flexible attitude in light of the ambiguous, the unexpected, and the unpredictable. These descriptions suggest a connection between presence and the present moment in the unfolding of time. Additionally, participants discussed spiritual experiences related to presence. The transcendence subtheme includes the spiritual dimension of presence.

Merleau-Ponty (1945/2012) proposed that the phenomenological method prompts a sense of wonder towards the world. He explained, “we must—precisely in order to see the world and to grasp it as a paradox—rupture our familiarity with it, and this rupture can teach us nothing except the unmotivated springing forth of the world” (p. xxvii). Phenomenological bracketing, according to Merleau-Ponty, requires that a person release his or her expectations regarding predictable outcomes. In counseling contexts, the student or counselor might also yield expectations concerning the outcome of the session. Counselors or CITs that assume a stance of responsiveness, flexibility, and openness thus embody the spirit of the phenomenological method. Likewise, views of presence as

responsiveness parallel gestalt perspectives of therapeutic presence (Chidiac & Denham-Vaughan, 2007; Jacobs, 2009). Jacobs suggested that the therapist should adjust his or her presence to the foreground or the background of the counseling session in order to establish better contact with the client. Consistent with the findings of the current study, Jacob proposed a stance of openness and receptivity for each unique encounter.

In the current study, participants considered the unexpected events that thwart expectations and prompt a sense of adventure. The possibility of turning points seems to problematize the clear distinction between novice and expert. Representing a paradox, the experienced counselor educator remains a perpetual beginner in light of the surprises that unfold in each unique situation. Participants stressed that presence involves an openness concerning the uniqueness of each student and client. This finding corresponds with Schmid's (2002) discussion of presence as a gesture of responsiveness to the uniqueness and otherness of the client. Schmid also contrasted time viewed as *chronos* or clock time with time interpreted as *kairos* or the moment teeming with possibilities. For the participants of the current study, the stance of wonder or curiosity appears to correspond to the *kairos* moments in which students or clients behave unexpectedly. These *kairos* moments seem to honor the otherness of the person and to open up new possibilities and ways of being.

Responsiveness requires that the counselor or CIT embrace the paradox of willing and not willing at the same time. At once a way of being and a way of doing, responsiveness involves an intentional act of letting go and demonstrating receptivity for another. Thus, presence as responsiveness provides an integrative framework of thereness and attunement as previously discussed. The counselor or CIT, in maintaining a

responsive, curious, flexible, and open stance, may focus on the client and simultaneously welcome the client in the shared space.

Another finding of the current study concerns the relationship of spiritual and transcendent experiences with presence. Participants reflected on personal spiritual encounters as they considered the phenomenon of teaching presence. In the counselor education and supervision literature, several authors advocated for the inclusion of spirituality in counselor education programs (Myers & Williard, 2003; Myers, Sweeney, & Witmer, 2000). Myers and Williard advocated for a focus on spirituality in the context of the wellness model. According to the authors, spirituality may be defined as a process of constructing meaning from one's experiences over the lifespan. Participants in the current study similarly interpreted presence in the context of making meaning of transcendent experiences.

As I reflect on the findings, the professional literature, and my own biases as outlined at the beginning of the study, I realize the manner in which I neglected to adequately consider the developmental process of CITs in practicum settings. I idealized the lofty and abstract features of presence in philosophical contexts. My own perspective was farsighted yet blind to the practical considerations of working with CITs, who are struggling to demonstrate core counseling skills in sessions with clients. Participants' descriptions highlighted the challenges of assisting CITs in the arduous task of purging distractions, assuaging fears, and setting aside agendas. Presence, according to the participants, represented an aspirational outcome that CITs demonstrate to varying degrees at the close of the practicum course. Students might eventually embrace

ambiguity, but initially desired tangible skills nonetheless. I am reminded of Emily Dickinson's (1998) poem *Tell All the Truth But Tell it Slant*:

Tell all the truth but tell it slant —
 Success in Circuit lies
 Too bright for our infirm Delight
 The Truth's superb surprise
 As Lightning to the Children eased
 With explanation kind
 The Truth must dazzle gradually
 Or every man be blind —

This poem resembles the gradual, gentle process of guiding CITs in their journey to become more effective counselors. Additionally, the shining imagery joins with the tentative manifestation of Phanerosis as illumination. The process of teaching presence requires careful attention to CIT development in order to avoid overwhelming the students. In the following section, I discuss limitations of the data collection and interpretation process.

Limitations

In light of the participants' perceptions and the findings of the study, several limitations deserve particular attention. Participants speculated on students' learning process, but student perspectives were not explored in the study. The subtheme of appropriation was used to approximate the learning experience of CITs. However, it is possible that students would provide a divergent account of the experience of learning presence.

Despite attempts to bracket assumptions and manage bias, my perceptions influenced at least a portion of the initial interviews, the initial codes, and the preliminary interpretation of findings. I wrestled my bias throughout the research process and I struggled with an attitude of hubris regarding the topic of presence. I believed that I

already knew what I was looking for before I started the data collection process. As I engaged in the process of research, I worked to maintain a hospitable stance towards my participants and the research. I focused on participants' stories of interactions with students as I struggled to manage my assumptions. However, my philosophical and abstract views might have prompted a focus on the mysterious and esoteric aspects of presence rather than concrete interactions with students. My perspectives may have inhibited a clear seeing of the phenomenon of teaching and supervising presence.

As each participant endeavored to explore and describe his or her approach to teaching presence, participants endorsed distinctive philosophies of teaching and supervision. Teaching presence was akin to a journey for some participants, whereas others considered musical imagery. In light of these unique perspectives and metaphors, the theatrical metaphor was developed with six themes to synthesize the findings. This metaphor may give the false impression that the participants shared a unified perspective of teaching presence. Moreover, unique perspectives of each participant may have been overlooked in my efforts to unify and synthesize the data.

A final limitation of the study is that the ethical aspects concerning student evaluation and gatekeeping were not adequately considered. According to the Code of Ethics of the American Counseling Association (2014), supervisors are responsible for providing ongoing evaluation and feedback to CITs, assessing CIT limitations, and recommending remediation when indicated (F.6.a, F.6.b). The current study did not explore the relationship between student assessment and the demonstration of presence. It is possible that counselor educators assess presence when assessing student performance.

Methodological Considerations

Although the research focused on experiences of instructing and supervising presence, the phenomenon of presence remained ambiguous in the data collection and data analysis processes. The study did not explore the edges of presence or CIT ways of being that do not involve presence. For example, the research did not investigate the differences between poor professional boundaries and counselor presence. In addition, participants did not examine alterations in presence in the context of tuning into the self or tuning into the other. Self-focus might increase anxiety and thereby reduce presence or, for a more experienced counselor, promote greater awareness of the client. In phenomenological research, the process of imaginative variation allows the researcher to collaboratively examine the edges of the experience to determine the borders of the phenomenon (Polkinghorne, 1989). The use of imaginative variation in the current study might have fostered a better understanding of the edges of presence or the difference between presence and non-presence.

In Chapter III, I indicated my intent to use snowball sampling methods but I elected to modify this sampling approach. Purposeful sampling was employed to solicit participants who fit the inclusion criteria and seemed interested in the research topic. Moreover, I intentionally invited participants who represented a broad range of experiences, attitudes, and approaches to counselor training and supervision.

Final Post-Reflexion Statement

Consistent with Vagle's (2014) post-intentional phenomenology, the phenomenon of teaching and supervising presence continued to emerge and shift throughout the research endeavor. Interestingly, I was the lead instructor for the practicum course while I

was analyzing the data and penning the final chapters of my study. I encouraged the students to set aside worries and distractions in order to be fully present in the counseling process. These experiences undoubtedly impacted my interpretation of the data as an emerging counselor educator and supervisor. I found it incredibly difficult to pin down the essence of the phenomenon in light of my own shifting understanding of the experience of teaching presence. This emergent aspect of the research process does not, however, represent a limitation of the study, but underscores the ever-changing character of the phenomenon, which is consistent with the key assumptions of phenomenology. As Merleau-Ponty (1945/2012) contended, “our reflections take place in the temporal flow that they are attempting to capture (since they *sich einstromen* [flow along therein] as Husserl says, there is no thought that encompasses all of our thought” (p. xxviii, italics in original). Hence, the understanding of teaching presence will continue to transform and shift as I reflect on the experience and mature as a counselor educator and supervisor.

Implications

With regard to practicum instruction, this study yields key implications for practicum instruction, counselor training, curriculum, the field of counselor education, and clients. The findings of the study support the integration of presence throughout the practicum course. In the following section, the implications of the instruction of presence are considered in multiple contexts.

Training, Practicum Instruction, and Curriculum

The findings of this study demonstrated an interconnection between presence and other facilitative conditions including empathy, warmth, and genuineness. Thus, presence seems to represent a counselor common factor as asserted in Tannen and Daniels (2010).

At the same time, presence signifies a complex and multi-faceted umbrella construct that encompasses empathy, warmth, genuineness, authenticity, and unconditional positive regard. A counselor or CIT demonstrates warmth in being there for another individual, and empathy seems to involve a process of tuning into the world of the other. Genuineness and authenticity correspond with presence as a form of transparency, whereas unconditional positive regard resembles presence as witnessing another. Depending on the unique situation, a counselor might discern that attunement would be more beneficial than transparency for the client and could then adjust accordingly. Presence thus weaves a common thread through each of the therapist offered conditions, yet signifies more than the sum of the distinct factors. Indeed, presence seems to entail practical wisdom to the degree that the counselor or CIT skillfully responds to the client's way of being (Aristotle, 350/1953).

For CITs, presence could be introduced as a unifying umbrella construct that covers various dispositions, factors, and skills. Counselor educators and supervisors should initially introduce presence in the didactic portion of the class. At the beginning of the practicum course, instructors ought to solicit the students' perspectives of presence in order to collaboratively develop a rich and complex description of the experience. This process resembles a phenomenological exploration of presence conducted in the class setting. Subsequently, instructors could use a visual diagram that depicts presence at the center of a wheel picture in which the spokes include genuineness, authenticity, empathy, warmth, unconditional positive regard, counseling skills, and other dispositions. Instructors might erase the word presence in the center of the wheel diagram and initiate a discussion concerning the experience of empathy, warmth, and counseling skills in the

absence of presence. The practicum class could then discuss barriers that prevent full presence.

On the other hand, students may oversimplify the complexity of presence if instructors communicate a formulaic paradigm. Instructors should avoid conveying that one merely needs to demonstrate presence and the other factors and skills will effortlessly follow. To circumvent this possibility, instructors should compare presence to a form of practical wisdom that a person gains following extensive feedback, experience, and development. Instructors could self-disclose their own path to becoming more present as well as their current struggles in demonstrating presence with clients and students. Instructor transparency might model humility for the students, offer normalization, and convey that a counselor, even an experienced expert, never truly arrives at full presence. Moreover, instructors could contrast wisdom with intelligence in order to emphasize that presence is not simply a skill or form of knowledge that one might acquire (Hanna & Ottens, 1995).

Instructors might also address the paradoxical nature of presence. As previously considered, presence signifies a way of being and an active way of doing. Presence may also be viewed as both process and outcome of practicum instruction. Furthermore, presence entails a focus on the other person as well as an inner focus on sensations and feelings. Presence may involve subjective, cognitive states as well as interpersonal, shared experiences. Also, presence requires steadfast awareness yet openness to surprises and turning points. These paradoxes invite students to struggle with the ambiguous aspects of presence and the counseling process. Instructors should invite students to reflect on the paradoxes and to return to these contradictions as they encounter challenges

in the practicum course. To provide a hypothetical example, an instructor and several practicum students might observe another student sit silently with a client for 20 minutes during a session. The student could defend his or her silence in terms of an effort to be present and available for the client. The instructor might remind the student of the paradoxical nature of presence as both being and doing. Thus, the paradoxical aspects of presence could be incorporated into ongoing feedback for students that demonstrate a one-sided perspective of presence.

Metaphors might also be employed to illustrate the complex and paradoxical aspects of presence (Robert & Kelly, 2010). Instructors could discuss presence as a journey, a shining beam of light, a musical piece, a comforting place, or a rock that withstands the crashing of waves. Alternatively, instructors and students might formulate metaphors that correspond to presence as the practicum class collaboratively describes the construct. Metaphors provide imagery that might assist students in learning presence and tolerating ambiguity.

At the outset of the practicum course, students and instructors could also make a commitment regarding the demonstration of presence. The commitment should include the identification of personal barriers to presence, a discussion of practices that increase presence, and the development of goals for being present at the end of the course. Students should document these commitments and access the statements over the course of the semester. In each class meeting, instructors could initiate a check-in process regarding the commitment to presence. The check-in should be used to promote transparency and authenticity rather than employed as a form of evaluation. Instructors might ask students to disclose their own degree of presence and to address practices that

have been useful in increasing presence. The check-in might be followed by a group discussion of effective strategies that foster presence.

Instructors should periodically assess the overall mood of the practicum group. Specifically, instructors ought to consider the level of anxiety and the manner in which students are able to demonstrate presence with each other and with clients (Bernard & Goodyear, 2009; Hale & Stoltenberg, 1988; Ronnestad & Skovholt, 2013). If warranted, instructors should initiate experiential learning activities and grounding exercises to reduce anxiety and to remove distractions. Grounding exercises and group check-ins could be initiated at any time during the class meeting and should require no more than 20-30 minutes of class time. Instructors might reiterate that presence occupies a paradoxical position between a focus on self and a focus on others. Students that engage in excessive processing could neglect the other-focused aspects of presence.

The presence of the instructor as the evaluator likely increases student anxiety and inhibits presence. Instructors should be mindful of the double bind that students might experience when encouraged to take risks and to be more present and evaluated concerning performance. Ironically, instructors endeavor to reduce anxiety but are also prompting anxiety. Although instructors should not evade their responsibilities as gatekeepers, increased candor is certainly warranted. Instructors should address this conflict during the discussion of presence occurring at the beginning of the course. Representing yet another paradox, instructors might propose that students work to become more present both in spite of and because of performance evaluation.

Practicum instructors may also model presence in the group context, in demonstrations, and in individual supervision. Instructional practices may highlight

gestures and body language that demonstrate different ways of being present. For example, an instructor may use leaning in or eye contact to show full engagement with a student. Tables and chairs may also be moved aside to foster greater presence; instructors may initiate discussions about the manner in which objects in a room may create a barrier to presence. Instructors and supervisors may also give positive feedback to students that appear attuned and engaged with their peers in the group supervision process. In addition, instructors should endeavor to foster a safe and supportive practicum environment in which students feel comfortable sharing fears, doubts, and other distractions that impede presence. When students appear disengaged from the group, instructors should work to draw them into the process.

Counselor educators and supervisors may also model availability or thereness for the students. Practicum instructors may show thereness in demonstrating commitment and dedication to their own ongoing process of development. In addition, instructors should be welcoming and hospitable to students when they are experiencing doubts and fears. Instructors ought to embody the message “I am there for you” as CITs struggle with the learning endeavor. Offering availability and hospitality to the students, instructors will model presence for the students. Students may then integrate presence as thereness in light of their own unique way of being and, in turn, demonstrate a hospitable stance with their clients. Presence as availability and thereness may produce a safe space for clients to share their story.

Instructors and supervisors may also describe ways that students may attune to their own inner reactions or to abstract concepts while working with clients. Instructors may model how one may shift focus inward to become aware of visceral reactions to the

client or may tune in to abstract concepts in order to generate hypotheses. Thus, practicum instructors may demonstrate the ability to alternate one's presence to focus on multiple dimensions of the counseling session.

On the other hand, this type of shifting attunement represents a perplexing skill for less experienced CITs that struggle to remain attuned with the client. Practicum instructors and supervisors ought to provide CITs ample time to practice full, unwavering attunement with another individual. With sufficient experience, students may then practice tuning in to internal responses and to theoretical concepts. Instructors and supervisors may emphasize presence as a way of being able both to demonstrate thereness for a client yet also to shift attention to inner reactions and concepts without appearing distracted in the session.

Counselor educators and supervisors may also model presence as responsiveness, openness, and flexibility to the student. In maintaining a curious stance, counselor educators and supervisors leading practicum can demonstrate acceptance of the unpredictable and ambiguous features of the practicum course, supervision, and the counseling process. Practicum instructors will thus maintain openness to surprises and a position of not-knowing, which is not the same as mere ignorance. Students observing the instructors will likely be more willing to embrace ambiguity and trust the process.

To intentionally foster an open and responsive stance, practicum instructors may highlight the various turning points and surprises that may occur in working with clients. Instructors may teach core skills with the caveat that the student will never be able to predict where a client may want to go. Moreover, instructors may offer presence as a loosening of the counselor's grip on the movement of the session and a willingness to

trust the client's lead. An open stance permits the CIT to approach the unknown with wonder rather than anxiety. At the same time, counselor educators and supervisors should carefully assess the level of development of the CIT to determine whether the student would benefit from concrete skills or from a responsive, not-knowing attitude. As discussed in the section above, students may first need explicit, didactic instruction before being able to embrace the ambiguous and unknown.

Counselor Education

As a unifying construct, presence integrates disparate features of practicum instruction. Counselor educators and supervisors should use the concept of presence in practicum courses to assist students with synthesizing concepts, skills, practices, and experiences. If instructors neglect the teaching of presence, the course runs the risk of training the students in the framework of a checklist that offers atomistic skills and dispositions. Students may lack an organizing principle that draws together counseling skills and authentic ways of being. Moreover, CITs may attempt to imitate instructors without bringing their unique selves into the process. Students may fail to develop counseling skills proficiency if they do not experience their own presence in the endeavor.

If presence is overlooked in practicum instruction, the field of counselor education risks producing a fragmented professional counselor identity. The inclusion of presence in practicum instruction corresponds to a humanities foundation for counseling (Hansen, 2012). Some counselor educators and supervisors might endorse a focus on counselor skills training, but others might emphasize attunement and empathy. However, these individual preferences beg the question concerning a unified professional identity

and what it means to become a counselor in the context of the practicum course. The construct of presence offers a unifying principle for counselor identity, yet does not ignore the unique preferences and philosophies of counselor educators and supervisors.

Teaching presence seems to equate to instructional endeavors aimed at assisting CITs with showing up in the process or being genuine in the specific situation. Counselor educators and supervisors may explore the unique personality of each student and adapt his or her approach to draw upon the distinct strengths of the CIT. Through identifying individual differences, counselor educators may thereby teach students to be more present. Moreover, skills training practices might include a consideration of the CIT's individual style to allow for unique ways that the student appropriates the skills in light of his or her way of being in the world.

The field of counselor education and supervision might take a renewed interest in instructional practices that foster the personhood of the CIT, which includes presence. In many of the interviews, participants discussed the manner in which accreditation standards and the culture of the field of counselor education prompted a shift towards measurable outcomes. The field of counselor education and supervision may have drifted slightly from the person-centered and relational roots that represented the foundation of skills training in the first place. Teaching presence should occupy a central role in the profession, despite the lack of measurable skills associated with presence. Instructional and supervisory practices that include presence might facilitate greater integration between core skills training, accreditation standards, and the growth of the CIT.

Client Benefits

Although this study centered on the experiences of counselor educators and supervisors instructing CITs, the findings of the study are relevant for clients that seek counseling services. Presence appears interconnected with other counseling common factors, which, according to the literature, occupy a substantial role in fostering the counseling relationship and supporting client outcomes (Lambert & Barley, 2001; Okiishi, Lambert, Nielsen, & Ogles, 2003; Zuroff, Kelly, Leybman, Blatt, & Wampold, 2010). Practicum instructors integrating presence in curricular methods may assist CITs with becoming more present with clients in practicum settings and in professional settings following graduation. According to the findings of this study, present counselors will demonstrate attunement, responsiveness, thereness, and vigilance or witnessing for their clients. Clients will likely feel that the present counselors heard, understood, validated, and witnessed their experience. Thus, counselors demonstrating presence may have clients with better outcomes and lower utilization of services.

Transparent counselors will likely be viewed as more congruent, which is linked to factors that contribute to client change (Rogers, 1957). Whereas practicum instructors may self-disclose to support CITs and to normalize emotions, counselors may demonstrate transparency regarding reactions as experienced in the current moment. This type of presence parallels Gelso's (2011) recommendations regarding the benefits of showing genuineness without self-disclosing. Counselor educators and supervisors should also be mindful of the ethical guidelines concerning self-disclosure, imposing values, maintaining boundaries, and ensuring client welfare (ACA, 2014, A.4.b, A.6.b,

F.1.a). This type of transparency may foster the counselor and client relationship and augment client benefits.

Illumination

In the current study, the Phanerosis theme offers a fruitful metaphor with various implications for practicum instruction. Phanerosis or coming to light represents an integrative view of teaching presence that synthesizes presence as witnessing the other, being responsive to the situation, and welcoming the other in being there. Counselor educators and supervisors may thus discuss shining moments as experiences in which veiled qualities are illuminated, surprises and turning points inspire wonder, and the space welcomes the other person. Specifically, shining moments may be described in examples when a person appears to “light up”, “beam”, or “glow” following an empathic response or a new insight. In these instances, presence appears to transcend the individual and to unfold within a shared space. Shining moments cannot be reproduced, taught, or modeled, but they can be welcomed and embraced in practicum or counseling contexts.

Presence as Phanerosis entails spiritual experiences that surpass the confines of individual intentions. Counselor educators and supervisors may encourage students to welcome these shining moments in order to promote spiritual wellness. Quite possibly, instructors and students can watch for these moments as they spontaneously occur in counseling sessions or in practicum contexts. These moments may serve as reminders of the unpredictable occurrences with clients that inspire wonder. In addition, these shining moments may direct students away from self-obsession and towards something greater that is shared between counselor and client, or something transcendent and spiritual beyond the biases that CITs grasp tightly as they begin the counseling program.

Areas for Future Research

The findings of this study offered six interconnected tentative manifestations that suggest different perspectives of the phenomenon of teaching presence. These manifestations provide only a slight glimpse of the complex and multi-faceted phenomenon of teaching presence. Indeed, the findings of the current study prompt further questions concerning teaching presence and, by extension, possibilities for exploring presence in different contexts. In the following section, I consider three possibilities for future research endeavors.

In the interviews, participants discussed reflections on their own presence, experiences instructing and supervising CITs, and observations of CITs being present with clients. The experience of learning presence from the perspective of the students, although marked as appropriation in Chapter IV, remained a mystery in the data collection process. Descriptions of student learning were merely speculative, as I did not interview students regarding their experiences. Future research may explore student perceptions in a phenomenological investigation of learning presence in practicum settings. Student experiences of learning presence may be compared to the perspectives of the participants of the current study.

Perceptions concerning student gatekeeping and evaluation were not explored in the current study. Future research may examine the instruction of presence in light of the evaluation of student performance in practicum contexts. Moreover, research may consider whether a student might pass the practicum course if he or she demonstrates counseling skills but fails to demonstrate presence. Thus, evaluative criteria would need to be examined in the context of the instruction of presence.

As I interpreted the findings following the data collection, I perceived a process that might structure teaching and supervising presence into different phases. The practicum instructor may initially coordinate aspects of the practicum course that facilitate presence. Several aspects of the phenomenon, namely Ethos, Catharsis, and Mimesis, appear related to laying the groundwork for learning presence. The data reflected that participants foster a hospitable practicum environment, support students with removing worries and distractions, and offer demonstrations for the students. The other manifestations of presence, specifically Melos, Phanerosis, and Peripeteia, seem to be connected to presence as an outcome. Participants may observe that the students are tuning in to the experiences of others, demonstrating genuineness, engaging in self-reflection, or remaining open and responsive to the ambiguous features of the counseling process. Although this hypothesis might be appropriate for a grounded theory study, the findings were gathered in the context of a phenomenological design. Future research may employ a grounded theory approach to inductively examine the process of teaching presence in practicum settings.

Future research may also employ an instrument to measure presence in a quantitative research design. Geller, Greenberg, and Watson (2010) developed the 24-item Therapeutic Presence Inventory (TPI-T) as a self-report measure of counselor presence. Using a predictive design, a future study might investigate if counselor educators and supervisors perceptions regarding student presence significantly predicted for student self-assessed presence as measured by the TPI-T. This study would likely require the development of a new instrument to measure the perceptions of counselor educators and supervisors regarding presence. Alternatively, an instrument might be

developed and piloted that requires counselor educators and supervisors to rate presence as observed with counseling students. Quantitative studies of presence may corroborate the findings of the current study, but may, on the other hand, belie the complex and multi-dimensional findings of the current research, which seems to resist precise quantifiable measurement.

Conclusion

This phenomenological study represented the first endeavor to explore the experiences of counselor educators and supervisors instructing students to be present. Gathering together unique stories, Lived Experience Descriptions, photos of practicum spaces, photos of artifacts, and rich descriptions, I crafted six robust tentative manifestations to structure the perspectives and experiences of the participants. The experience of teaching and presence appears to involve tacit and implicit aspects of instruction. According to the findings of this study, teaching presence may include facilitating a supportive practicum environment, supporting CITs in efforts to purge anxiety and distractions, modeling presence for students, becoming attuned with another, illuminating experiences, and demonstrating responsiveness. The current study also supports implications for counselor educators and supervisors that may apply the findings in both procedural and didactic methods of teaching presence in the practicum curriculum. On the other hand, teaching presence touches the spiritual, indescribable, and wondrous moments of shining that emerge as gifts, as presents. Practicum instructors may indeed find that teaching presence involves welcoming rather than educating. Perhaps counselor educators and supervisors may develop methods for teaching presence while, at the same time, maintaining “openness to the mystery” (Heidegger, 1966, p. 55).

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APPENDIX A

JOURNAL ARTICLE

Counselor Educator and Supervisor Experiences of Teaching Counselor Presence: A Phenomenological Exploration

For counseling students, the practicum course provides the opportunity to integrate theory with practice, didactic knowledge with experiential learning, and common skills with individualized styles. The curriculum of the practicum course, although structured per the standards of the Council for the Accreditation of Counseling and Related Educational Programs (CACREP, 2009), varies among instructors and institutions with no homogeneity of training methods (Myers & Smith, 1994). According to the 2009 CACREP standards, the practicum course “provides for the application of theory and the development of counseling skills under supervision” (Section III). The practicum experience allows Counselors-in-training (CITs) to practice core skills and to receive ongoing feedback from peers and the lead instructor. Additionally, the Code of Ethics for the American Counseling Association (ACA, 2014) indicates, “Self-growth is an expected component of counselor education” (F.8.c). Hence, the practicum course should not only entail core skills training but should also include opportunities for CITs to engage in activities that promote self-awareness and self-development.

Self-growth experiences focus on the personhood and humanness of the CIT, which corresponds to the person-centered foundation of counselor instruction (Arbuckle, 1970; Nelson & Neufeldt, 1998). Moreover, instructional methods emphasizing the personhood of the counselor highlight dispositions including multicultural sensitivity (ACA, 2014, C.2.a), empathy, acceptance, genuineness (Rogers, 1957), and counselor common factors that facilitate the therapeutic relationship and foster client change (Lambert & Barley, 2001; Zuroff, Kelly, Leybman, Blatt, & Wampold, 2010). The

practicum course thus provides a space for CITs to both practice skills and to grow and develop as an emerging counselor. Whereas instructors employ explicit teaching methods to focus on CIT skill proficiency, implicit instructional approaches are likely used to assist CITs in developing counselor dispositions and individualized ways of being. Counselor training, in other words, appears to include a tacit or implicit dimension of learning that highlights counselor common factors, dispositions, and ways of being a counselor.

Of the counselor common factors, counselor presence signifies an additional facilitative condition that fosters the therapeutic relationship (Tannen & Daniels, 2010). Empirical research has indeed provided support for presence as a common factor that advances the counseling process (Geller, Greenberg, & Watson, 2010). Reflecting on his own experience, Carl Rogers (1989) suggested presence as an additional factor that facilitates therapeutic change. He explained, “When I am at my best, as a group facilitator or a therapist, I discover another characteristic... Then simply my *presence* is releasing and helpful” (p. 137, italics in original). The practicum course, which offers a blend of didactic, experiential, and self-growth learning experiences, offers a laboratory for learning how to be present for clients. Yet, the instructional and supervisory methods aimed at increasing CIT presence remain tacit or implicit. Tacit knowledge, therefore, provides a useful conceptual framework for the instruction and supervision of presence in practicum settings. In the following section, the literature on tacit and implicit knowledge is reviewed. Presence is then introduced and explored in the context of the theoretical literature. Subsequently, the counselor education and supervision literature is considered to support the rationale of the current study.

Tacit Dimension

According to Polanyi (1968), all knowledge is grounded in the tacit dimension, which entails the hidden aspects of knowledge that resist articulation. Polanyi also contended that the learner existentially inhabits the domain of knowledge. The tacit dimension thus involves ways of knowing yet also includes ways of being in the world. Therefore, the experience of learning not only concerns epistemology or knowledge formation but also ontology or existential processes. The phenomenological (Merleau-Ponty, 1945/2012) and embodied cognition (Lakoff, 2012; Rietveld, 2008) literature parallels the concept of the tacit dimension in emphasizing the lived, existential dimension of knowledge production.

Expanding on Polanyi's notion of the tacit dimension, Burbules (2008) advanced tacit teaching to describe the implicit aspects of instruction that are passed from teacher to student. Burbules contended that instructors offer signposts to orient learners to an intricate web of meanings. Tacit teaching employs instructional methods that focus on implicit, practical, and procedural forms of knowledge as opposed to didactic and explicit forms of knowledge. In the counselor education literature, Etringer and Hillerbrand (1995) observed that novice CITs initially seek declarative knowledge yet, with increased practice and feedback, acquire procedural forms of knowledge that support spontaneous and intuitive counselor dispositions. Procedural and implicit aspects of knowledge, similar to tacit knowledge, emphasize both ways of knowing and ways of being.

Viewed as both a way of being and a way of knowing, counselor presence likely involves tacit, implicit, and procedural forms of instruction and supervision. Practicum instructors may not deliberately highlight ways that CITs can become increasingly

present with clients. At the same time, CITs may learn presence as they gain experience and progress towards expertise. As Skovholt (2005) proposed, “Being an expert in the helping professions means being fully present for the other person” (p. 91). Counselor expertise likely involves an intuitive, spontaneous, way of being present that includes affective and interpersonal skills (Dreyfus & Dreyfus, 1986; Jennings, Hanson, Skovholt, & Grier, 2005). In the context of the practicum course, an expert or a senior member of the profession models and demonstrates ways of being for a novice or a junior member of the profession. Instructors may employ tacit aspects of knowledge to teach CITs to be present with clients. However, a clearer definition of presence needs to be articulated in light of the theoretical literature.

Presence

Presence involves a fixed position and an ongoing process, impacts the counselor and client, and signifies the physical space and the current moment. In the philosophical and psychological literature, presence was explored in existential (Buber, 1970; Craig, 2000; Heidegger, 1927/1996; Schneider, 2007), humanistic (Rogers, 1989; Schmid, 2002), gestalt (Chidiac & Denham-Vaughan, 2007), and flow psychology (Csikszentmihalyi, 1991) frameworks. Each theory provides a unique perspective of presence, yet the theories demonstrate parallels and convergences.

Craig (2000), reflecting on his own presence, proposed that the presence of the counselor offers a place for the client to initiate new ways of being. Likewise, Schneider (2007) suggested that presence holds the counseling relationship, elucidates aspects of the counseling process, and moves others to become more present. The philosopher Buber (1970) suggested that presence manifests in the context of the interpersonal, I—Thou

encounter between self and other. Moreover, Heidegger (1927/1996) interpreted presence in the context of concrete activities in which a person, viewed in terms of being-in-the-world, makes present the current situation. For example, a counselor makes present the experiences of the client in the process of counseling. The existential theories offer a poetic and rich perspective of presence, yet do not adequately provide a framework for the instruction of presence in practicum settings.

As discussed previously, Rogers (1989) endorsed presence as an additional factor that fosters the therapeutic relationship. The humanistic or client-centered tradition in counseling extended Rogers initial writings on presence. Specifically, Schmid (2002) contended that presence involves a stance of responsiveness, vulnerability, and esteem for the other person. He also proposed that the present counselor ethically responds to the uniqueness of the other person and to the possibilities of the instant or the *kairos* moment. Although client-centered therapy represents the foundation of counselor training approaches (Truax & Carkhuff, 1967), scarce literature exists on the instruction of presence.

Contemporary gestalt theory applies Buber's (1970) dialogical, interpersonal encounter to the gestalt framework (Chidiac & Denham-Vaughan, 2007). According to Chidiac and Denham-Vaughan, presence occupies an interim space between being and doing, centeredness and responsiveness, and activity and passivity. The authors proposed that presence involves an emerging movement between counselor and client. Jacobs (2009) contended that presence involves a responsiveness in which the counselor adjusts and adapts to the needs of each individual client. Gestalt theory, similar to existential and

humanistic frameworks, provides useful information for counselors but offers little material on the instruction of CITs.

Csikszentmihalyi (1991) formulated flow psychology to describe the manner in which a person becomes fully engaged or absorbed in a pleasurable activity. In the process of participating in a flow state, a person experiences increased attention and concentration and diminished self-consciousness. Csikszentmihalyi did not explicitly explore presence, yet presence may be perceived as a type of flow state in which the counselor is fully engaged and absorbed in the counseling process. Moreover, the author investigated the experience of flow states as opposed to the experience of instructing flow states.

Drawing on empirical, philosophical, and theoretical sources, Geller and Greenberg (2012) offered a comprehensive formulation of therapeutic presence. The authors contended that presence is a state in which the counselor is fully engaged in the therapeutic encounter, absorbed in the moment, and receptive to poignant events. In developing the model of presence, Geller and Greenberg provided a rich description of the experience of presence and suggested techniques to increase presence. The authors proposed mindfulness practices to promote presence for counselors, which is consistent with counselor education literature that supported the use of mindfulness skills to promote CIT presence (Campbell & Christopher, 2012; McCollum and Gehart, 2010). Thus, Geller and Greenberg's concept of presence provides useful applications for the training of CITs in practicum settings. Conversely, little research has been conducted in the context of counselor education and supervision.

Counselor Training and Supervision

The structure of counselor training emerged in the seminal research and texts of Carkhuff (Carkhuff, 1971; Truax & Carkhuff, 1967) and Ivey (Eriksen & McAuliffe, 2003; Ivey, 1971). Specifically, Carkhuff and Ivey formulated core counseling skills that embodied Rogers' (1957) Therapist Offered Conditions (TOC). Given the abstract and elusive aspects of therapeutic factors such as warmth and acceptance, Ivey proposed a curriculum that emphasized concrete skills. Carkhuff, on the other hand, highlighted the personhood of the counselor as an essential aspect of the counseling process. However, Carkhuff did not explicitly address training methods to increase counselor presence. Contemporary counselor training texts build on the foundational texts of Carkhuff and Ivey, but do not consider the instruction of presence (Egan, 2013; Young, 2012).

In the counselor education literature, several studies supported the use of mindfulness skills to promote counselor presence (Campbell & Christopher, 2012; McCollum & Gehart, 2010). Campbell and Christopher applied mindfulness techniques in a counseling course to reduce anxiety, increase awareness of the present, and improve compassion of self and other. The authors found that students in the course were better able to adopt a *being* orientation as opposed to a *doing* orientation, which corresponds to presence interpreted as a way of being. McCollum and Gehart likewise found that mindfulness practices increased CIT awareness, enhanced centeredness, and diminished anxiety. Although these studies supported mindfulness as technique that enhances presence, the specific instructional methods that specifically focus on presence remain unknown.

Practicum instruction entails both counselor training as well as CIT supervision. Skovholt and Ronnestad (2003) advocated for counselor training and supervision approaches that encourage reflection, promote tolerance for ambiguity, and foster wisdom. In addition, Ronnestad and Skovholt (1993) considered the advantages and disadvantages of modeling in counselor training contexts. Representing the tacit dimension of knowledge, modeling employs indirect means to instruct and supervise in practicum contexts. Despite the fact that presence was not the focus of their research and theory, Ronnestad and Skovholt's (2013) developmental approach to training and supervision is relevant for the exploration of teaching presence.

Empirical research explored counselor educators' experiences of preparing students to be reflective practitioners (Neufeldt, Karno, and Nelson, 1996). According to the authors, the findings supported the role of the tacit dimension of the supervision process. Although research exists on implicit aspects of counselor education, there is currently a lack of literature on the experiences of counselor educators and supervisors teaching CITs to be present.

Purpose of the Study

The purpose of this qualitative study was to explore the experiences of counselor educators and supervisors teaching presence in practicum settings. Presence was interpreted as a construct that resembles other tacit or implicit aspects of counselor instruction including empathy, warmth, genuineness, and acceptance. In this study, presence was also viewed as a way of being and a way of knowing. Several questions were developed to guide the research process. First, what are the perceptions, assumptions, and beliefs of counselor educators and supervisors related to practicum

instruction? Second, what are the perceptions and experiences counselor educators and supervisors' experiences of their successes and challenges in teaching and supervising practicum? Third, how do counselor educators and supervisors describe the relational aspects of counselor-client; counselor-supervisor interactions? Fourth, how do counselor educators and supervisors describe their methods of instruction in practicum? Fifth, what do counselor educators and supervisors model, emulate, and embody to their students in practicum over and above explicit methods of instruction? Sixth, how do counselor educators and supervisors experience and or distinguish between teaching presence and instructing related forms of tacit knowledge including empathy, warmth, genuineness, and interpersonal skills?

Method

The current study employed Vagle's (2014) post-intentional phenomenological methodology to explore the experiences of counselor educators and supervisors. A phenomenological methodology was used to uncover presence as a concealed or tacit aspect of counselor training. As Heidegger (1927/1996) contended, "What is it that is to be called 'phenomenon' in a distinctive sense? ...it is something that does *not* show itself initially and for the most part, something that is *concealed*" (p. 31, emphasis in original). Moreover, post-intentional phenomenology integrates postmodern and poststructural philosophical concepts into the methodology. Vagle replaced the phenomenological term essence with the term tentative manifestation in order to highlight the emergent, provisional aspects of qualitative research data.

To remain consistent with the post-phenomenological approach, I endeavored to maintain an attitude of openness and responsiveness to the emergent and ever-changing

features of the data. I also developed an initial post-reflection statement in order to engage in phenomenological bracketing, document beliefs, and clarify assumptions concerning the research process. Specifically, I indicated my philosophical beliefs that presence involved availability, vulnerability, engagement, attunement, embodied cognition, practical wisdom, and tolerance for ambiguity. At the outset of the study, I also reported my bias opposing presence as a cognitive act of consciousness in light of Ryle's (1945/2009) philosophical criticism of intellectualism.

Participants

To meet criteria for inclusion in the study, participants were required to have experience instructing the counseling practicum course a minimum of two times. Participants met inclusion criteria if they assumed the role of the lead instructor in either live or field-based practicum settings. In addition, participants met inclusion criteria if they were employed as faculty in counselor education programs either currently or in the past.

Sampling Procedures

A purposive or criterion-based sampling process was used to solicit participants (Merriam, 2009). Potential participants were identified through informal conversations between the primary researcher and the dissertation chair, searches within the Counselor Education and Supervision list serve (CESNET), and reviews of the literature. After a provisional list of possible participants was generated, an email was disseminated that provided a brief description of the study, notification of IRB approval, and instructions for contacting the primary researcher. Interested participants were sent an IRB-approved consent form to sign, scan, and resend via email. The call for participants yielded a total

of eight participants that reported experience teaching the practicum course. Of the eight participants, one person completed only one interview and then dropped from the study. Each participant was given the opportunity to select a pseudonym, yet all but one participant deferred to the primary researcher. With the exception of the participant that selected the pseudonym Bubba, the other participants were given names from the novel the *Brothers Karamazov*.

Procedure for Data Collection

After the informed consents were reviewed, signed, scanned, and returned to the primary researcher, interviews were scheduled with participants. A list of interview questions was emailed to each participant prior to the scheduled interview. Semi-structured interviews lasted approximately 60-90 minutes and were conducted by the Blackboard Collaborate video conferencing platform or by phone. All interviews were transcribed verbatim. The current study entailed two rounds of interviews with other forms of data collected between the first and second interview. Participants were also asked to complete a Lived Experience Description (LED, van Manen, 2001) in which they described an experience of their own presence in an interaction with a student. Furthermore, participants were requested to take photographs of both the practicum site and an object that represents the experience of teaching presence.

Validity Destabilized

Consistent with a post-intentional phenomenology, validation strategies were employed with a deconstructive twist or a double-gesture. Validation, in this context, does not involve triangulation methods to approximate a standard of truth, but uses crystallization approaches to highlight multiple perspectives and tentative, multi-faceted

findings (Richardson, 2000). In other words, validation strategies produced supplemental meanings that fostered the richness of the data. To allow multiple perspectives to emerge, several methods were used to manage researcher bias.

Researcher Journal. A researcher journal was maintained throughout the data collection process. Beliefs, assumptions, biases, interpretations, and stuck points were regularly documented in the researcher journal. Thus, the journal assisted in phenomenological bracketing. In addition, the journal was used to reflect on codes, interrelationships between codes, and initial themes. Journal entries were completed immediately following an interview with a participant.

Peer Review. To provide a different perspective of the data, a peer reviewer was solicited. The peer reviewer was also available for debriefing, consultation, and guidance as the primary researcher engaged in the data collection process. The initial themes were discussed with the peer reviewer, who offered suggestions and feedback. Moreover, the peer reviewer assisted the primary researcher in navigating an impasse in the data interpretation process.

Member Checks. Participants were sent transcriptions of interviews that included comments in the margins. The comments reviewed codes and reflections on the interviews. Of the eight participants, one participant dropped from the study and did not complete a member check. Four participants offered minimal feedback or indicated that the transcriptions and codes were satisfactory. Conversely, three participants provided comments in the margins, clarified statements, corrected the transcriptions, and added additional perspectives of the data.

Data Analysis

Following a line-by-line reading of each transcript, the open coding method was employed to organize and structure the data. Codes were interpreted in the context of the whole text, which corresponds with phenomenological research methods (van Manen, 1990). Initially, 67 distinct codes were developed to sort the findings of the interviews, the photos, and the LEDs. Poster boards were then utilized to provide a spatial medium to organize the codes into clusters of meaning. In the process of data interpretation, other visual representations were used to organize the codes into initial themes. The data reflected various metaphors that supported a conflicting, disharmonious picture. Consistent with Vagle's (2014) post-intentional phenomenology, philosophical interests were brought to bear in the data analysis process. The primary researcher's interest in Aristotle's *Poetics* (350 BCE/1994) prompted a guiding metaphor that integrated the various codes and themes. At the same time, the categories in the *Poetics* were stretched, adapted, and even altered to fit the context of the current study and the authentic perspectives of the participants. The results of the current investigation, although viewed through the lens of a theatrical performance, underscore the experiences of the eight participants.

Results

Ethos: An Abode

Participants described aspects of the practicum space that are conducive to the instruction of presence. Hence, the theme of ethos was employed to signify the classroom milieu in which students and instructors collaboratively engage in processes that foster presence. Ethos also referred to efforts and dispositions that laid the groundwork for

learning presence. In addition, ethos included the subthemes of the practicum environment and thereness.

Practicum Environment. As lead instructors for the practicum course, participants described the manner in which the physical properties of practicum impacted the group process. The placement of chairs, tables, and desks influenced the mood of the environment, which affected student anxiety, vulnerability, and presence. Grushenka considered the relationship between furniture placement and student anxiety:

I have noticed that that is intimidating to many students—there is a lot of anxiety about sitting in a circle without having a desk and so that’s one of the first goals is to process that and become more comfortable with that.

Desks and tables offered tangible objects for CITs struggling with anxiety but also produced a barrier for presence. Grushenka suggested a connection between anxiety and presence, which is discussed in a subsequent section.

Reflecting on the interactions among students, participants also described the mutual encouragement, challenges, feedback, laughter, and strength that students shared with one another. Some participants emphasized the way in which the students teach each other to be present as they share experiences in the practicum course. For his photo of an artifact, Dmitri provided a photo of a rotisserie chicken as a symbol of a weekly tradition in which he shares a meal with the students in the practicum course. Dmitri explained the significance of the photo:

And so I every week go to Safeway you know, across from campus and I pick up a rotisserie chicken and bring it in and so my contribution to a community meal is I bring in a chicken. And it’s kind of just taken on this life of its own where the students just are partially in a funny way, but I think partially maybe a little bit sincere and are really going on and on about how important that chicken is and you know, how difficult it would be to see their clients if they didn’t get to have their chicken before they came in. You know, stuff like that, so it’s become kind

of an endearing symbol of the community that we've established together as a group of practicum students. And I think it's sort of symbolic of some of the intentional things we do in the unit to establish good working relationships with one another.

For Dmitri, the shared meal provides a foundation for counseling work with clients.

Teaching presence appears to involve an experience of creating a space in which other aspects of the growth process take shape.

Thereness. Ethos also corresponds to descriptions of presence as thereness or availability for another person. Participants highlighted presence as a way of being in which the counselor communicates a welcoming or hospitable gesture towards the other person. Sofia used a journey metaphor to describe presence in terms of thereness:

It's about being with a client as kind of walking along side of them and their pain, but not necessarily leading them or taking the load off of them, like they're carrying a heavy load, you're walking along side them, but you're not necessarily offering to carry that for them or telling them which way to go, or how to hold it differently, but more just kind of sharing in that experience without taking it on—kind of the I—Thou relationship.

In this description, Sofia described presence in the context of Buber's (1970) I—Thou encounter, which demonstrates consistency with theoretical accounts of presence.

Presence as thereness may be perceived as a disposition in which one welcomes the other in a gesture of hospitality.

Mimesis: Representing Presence

The instruction of presence involved the use of modeling and demonstrations for CITs. The mimesis theme designates the process in which instructors emulate presence, yet encourage students to bring their own presence to bear in their own unique style of counseling. Hence, the mimesis theme includes the subthemes of modeling and appropriation.

Modeling. Several participants discussed the manner in which they modeled vulnerability and humility of the students. Moreover, participants stressed that they hoped that students would integrate demonstrations without imitating behaviors. Consistent with the overarching metaphor of a theatrical performance, Bubba described modeling in the context of acting for his students:

I will do this when I teach the pre-practicum skills class and I will demonstrate this...and what I demonstrate at times is that when we are counseling there's part of me, or when I'm counseling I should say, there's part of me that's a ham actor. I will pause, you know pregnant pause...I'll hold my breath...I'll put my finger against my nose...I'll emphasize a certain word, or I'll repeat a certain word...like an actor might. And then I say, this is not acting, this is me doing the best I can to try to make a point. To use an exaggeration if you will to make a point or show that I understand. And it's genuine and it flows for me in a genuine way, although I do call it acting—it's not acting.

Bubba's considerations underscore the paradoxical nature of presence viewed in light of copy and original. Presence as modeling involves genuineness yet opens up a space for students to take up the skills in their own unique manner.

Appropriation. Although participants could not speak on behalf of their students' experiences, the process of learning was considered from the perspective of the CIT. Students were observed to have integrated skills with their own way of being as counselors. Alyosha discussed the manner in which students learn to draw upon their own presence as they grow and develop in the practicum course:

not so much my presence or my way of being but that hopefully through the interaction um their way of being has been illumined and there's encouragement to bring that more into their practice with people and their life... I don't need a bunch of little Alyosha's walking around there.

Learning presence thus seems to correspond to the process of emerging as a self as students gain confidence to show up more in the practicum course and the counseling

process. In order to appropriate practicum instruction and become more present, participants emphasized that students need to purge distractions and fears.

Catharsis: Purging Barriers

Descriptions of teaching presence unanimously included a discussion of efforts to manage CIT anxiety, which represents, according to Katya, the “antithesis of presence.” In addition, participants addressed strategies to support CITs in decreasing anxiety, engaging in the process of learning, and using grounding exercises to return to the current moment. The catharsis theme thus includes the subthemes of removing distractions, trusting the process, and centeredness.

Removing Distractions. Participants observed the manner in which anxiety and worry thoughts prompt CITs to become entangled in agendas, future events, or concerns regarding performance. To reduce these distractions, Zosima described his strategy for helping students to be less anxious and more present:

So um, you know and actually when people, when supervisees aren't being present, one of the first things that I'll ask them to look at is are they breathing in those moments where they've gotten preoccupied with their own agendas or fearful or worried in session and it gets in the way of them being present...if you slow down and sort of really begin to develop tools to pay attention to the contents of your mind you know, most of it is, are things that really are not helping us be present with our patients.

According to Zosima, awareness and mindfulness skills reduce anxiety and allow a person to be more grounded in the current moment. These skills help the CIT to slow down and quiet the worries that preclude full presence.

Trusting the Process. Learning presence, according to the participants, requires a gesture of letting go of predictable outcomes. Some participants proposed that CITs tightly cling to tangible skills or an agenda for the session. Indeed, Katya reported that

she endeavors to assist the students with “really letting go of attachment to any particular outcome and trusting the process.” Likewise, Dmitri recounted a story in which a student described his experience as “jumping off a cliff.” Thus, presence involves tolerance for ambiguity and the ability to release control of the session.

Centeredness. Several participants advocated for meditation and mindfulness practices to purge barriers to presence. Describing his photo of an artifact, Ivan reflected on the story of the Buddha to support his perspective of learning presence:

He puts his hand on the ground to the Earth to witness his commitment and it's a grounding kinda experience and I guess the metaphor is that you know, you don't call on knowledge and wisdom and things like that. You call upon you're personal sense of presence and you know, your groundedness and everything. Not a clever response or, you know it's a...I don't know that's what comes to mind as I think about it. I think I could tune into that place inside of me, you know that calm, that inner peace and when I can do that—I'm not touching the ground, I'm communicating that non-anxious presence to my student. If I'm anxious, upset, concerned, worried, whatever, they pick up on that and that's not that helpful.

Ivan emphasized the manner in which presence entails a “tuning in” to inner resources.

Moreover, Ivan models this centeredness for his students with the hope that they will also practice grounding practices.

Melos: Melody

Given participants' descriptions of presence as an experience of tuning in to another person, the Melos theme corresponds to accounts of presence interpreted as music. Presence was considered in the context of focusing, engaging, and adjusting one's concentration to center on the other person. The Melos theme included the subthemes of Attuning, Harmonizing, and Embodiment.

Attuning. The attuning subtheme includes descriptions of presence as concentration and empathic understanding. Participants discussed presence as directing

attention on the feelings and experiences of the other or focusing on inner sensations and intuitions. Ivan contrasted attunement with bare awareness. He articulated, “When you’re totally absorbed in what you’re doing then everything else fades into the background. That state of intense focus is closer to what the counselor needs to do, than just being aware of everything.” Participants stressed that one may tune in to the client or tune in to inner feelings depending on the context.

Harmonizing. Participants also considered presence in light of the dynamic, interpersonal process between counselor and client. When fully absorbed in the relationship, counselors may experience a resonance with the client and feel drawn in to a structure that transcends the intentions of each person. Katya proposed presence as an energetic resonance between counselor and client:

the energetic piece of it, you know this is sort of like an experience of some of the subtle energies that we all have within us and that a lot of times when I’m really fully presence with someone I really do feel and energetic resonance that’s happening not just metaphorically, but actually on a real, measurable, physical, energetic level. It’s a really cool thing....that’s trying to explain Beethoven’s Ninth, right? (laughs) You know how you do that it’s because the experience of it itself is so much richer and so much more complex than the verbal description.

Consistent with the theme of Melos, Katya compared the experience of engagement to a symphonic piece. Presence appears to draw one in to the interpersonal movement between counselor and client.

Embodiment. A counselor or client may also use the body to communicate focus or as a source of useful information concerning the counseling work. For example, some participants mentioned that “leaning in” communicates engagement with a client. Zosima addressed the way that his body offers affective clues regarding the client’s experience:

And one of the things I've found in my years of personal practice is that with each year it feels like—my sense is that my body resonates with my patient's bodies. So that I'm often feeling in my body the sensations that they're experiencing. So I may feel a tightness around my heart or something in my intestines and I can now trust that enough to realize that most likely that's something about the patient. And either or if not exact experience, which is often the case it's something about our relationship. And I can use that experience to have more presence actually.

Hence, presence may be viewed as attunement in which the body becomes absorbed in the interaction with another person. A counselor may focus on internal somatic and affective reactions to facilitate the work with the client.

Phanerosis: Shining

Although Aristotle originally used the term *Opsis* to describe the spectacle of the theatre, the term *Phanerosis* offered a richer term to structure the findings. Participants used terms such as “beaming” and “lighting up” to articulate the illuminative aspects of presence. *Phanerosis* includes the subthemes of self-awareness, witnessing, and transparency.

Self-awareness. Evoking the image of shining a light within, several participants advocated for self-awareness in increasing presence. Grushenka contended, “I would say that what I've learned so far, which is to promote self-awareness as a foundation, self-reflection, reflexivity, self-awareness during the process of knowledge acquisition becoming a counselor.” Additionally, some participants recommended personal counseling for CITs to increase awareness. Experiential activities, watching tapes, and Interpersonal Process Recall (Kagan, 1980) was also used to foster greater self-awareness.

Witnessing. Presence was also described in the context of a steadfast observation of the other person. Participants described a process of noticing the client's story without

looking away. Similar to a source of light, presence shined on the hidden and dark places of the client's background. Bubba addressed presence in terms of uncovering hidden gems:

Now, you talk about another example or metaphor and another one occurs to me kind of like a mineshaft. You know how you have to descend into a mine and then go down to find those precious things because they're down there and you have to retrieve them—they're not on the surface. So, if you're demonstrating presence you've got to really go deeper you know.

Bubba's descriptions highlight the illuminative features of presence that enlighten different features of the client's experience.

Transparency. Participants also noted that presence entails vulnerability, authenticity, and self-disclosure. Transparency may also be perceived as shining a light from the inside out in order to illuminate inner experiences for the sake of the student or the client. Furthermore, participants considered the similarities and differences between transparency and self-disclosure. Grushenka discussed the different dimensions of self-disclosure in both practicum and counseling settings:

So I think that it's important to take those kinds of risks and to talk about them and put them out there---self disclosure, which is another element of it and I do this when I teach is that if I'm reflecting—if you believe that the self disclosure will be helpful to the relationship then if it's not—there are certain things that I would disclose with them. I believe in terms of depth and presence and teaching that that is important for the counselors to model that and talk about the taboo subjects and that when it comes to self-disclosure that it can enhance the relationship.

For Grushenka, self-disclosure might foster the counselor and client relationship. Other participants discussed transparency as being genuine with students. Indeed, transparency requires that the instructor or CIT shine on his or her own experiences yet avoid focusing exclusively on the self.

Peripeteia: The Turning Point

The Peripeteia theme was employed to depict presence as a responsiveness, openness, and flexibility to the ambiguous and unexpected turning points in the counseling process. Peripeteia encompasses the subthemes of responsiveness and transcendence. The transcendence subtheme refers to descriptions of presence in the context of spirituality.

Responsiveness. Similar to the thereness subtheme, responsiveness was discussed in light of a collaborative journey between counselor and client. Participants also addressed the sense of wonder and curiosity that corresponds to the uniqueness of the other person and of the situation. Dmitri reflected on the manner in which one of his students demonstrated presence in a unique way:

And she is with those clients. She is doing way better counseling than I'd ever be able to do...you know if I was their counselor. I'm supposed to be the one that has all of the experience and everything, but she was able to get to a place where she could take a little bit of what I was saying—even though it didn't come natural to her and marry that with her own life experiences and her natural way of being and sort of adapt herself into a more present version of herself, but then still use enough of herself to be incredibly effective and just really, really powerful with those clients. And working with her—though at times it's been challenging—it's certainly opened my eyes to the fact that there are a lot of ways to do what it is that we do effectively and that I need to be mindful and careful not to be too prescribed to my own definition of presence, if that makes sense.

As he observed the student, Dmitri assumed an open and flexible stance to accommodate for the individuality of the supervisee. Hence, responsiveness involves releasing expectations and embracing ambiguity.

Transcendence. Descriptions of presence also included the spiritual experiences. Some participants struggled to use words to describe presence. Grushenka recounted her

photo of an artifact and discussed the relationship between presence, transcendence, and love:

The only thing that from my perspective is—you may see the transcendence or God or however you would call him or her to be external, but I see that as internal to us as well. So something that all of us have within ourselves...and some of us see that there is a connection beyond us, but we all have something within ourselves...and I know there are different traditions and I respect the different traditions in looking at that, but I think it still goes back to the fact that all of us humans have within us something beyond—well I don't know—I'm running out of words...okay something, deep and meaningful and transcendent.

Grushenka expanded beyond the practicum context and addressed the elusive and spiritual aspects of presence that touch the lives of individuals in various settings.

Presence thus seems connected to unexpected events and moments of shining in which new aspects of self and other are illuminated.

Discussion

The themes of the current study provide different perspectives of the complex, multi-faceted experience of teaching presence. Several aspects of the findings deserve consideration. For CIT students in practicum settings, anxiety poses a formidable threat that might preclude presence. Modeling strategies and experiential learning appear to represent effective approaches to foster student presence but direct explicit instruction seems less likely to increase CIT presence. Moreover, presence resembles counselor common factors including genuineness, empathy, acceptance, and authenticity, but appears to signify an umbrella construct that provides a foundation for these other factors. Finally, presence seems to parallel a welcoming gesture in which the counselor or CIT maintains a curious, open, and responsive stance to the uniqueness of the other.

Several authors discussed the impact of anxiety in counselor education contexts (Bernard & Goodyear, 2009; Daniels & Larson, 2001; Hale & Stoltenberg, 1988;

Rønnestad & Skovholt, 2013). Notably, Stoltenberg (2005) contended that novice CITs focus on their own performance and remain concerned with being evaluated. According to Theriault, Gazzola, and Richardson (2009), explored the manner in which feelings of incompetence (FOI) increase student anxiety and prompt disengagement. The authors examined students' coping strategies and found that CITs managed FOI by engaging in self-care, changing expectations, and trusting the process. These findings parallel participants' descriptions in the current study. Students might indeed find that purging fears and worries prompt increased presence. Counselor educators and supervisors should be ever mindful of the role of anxiety in practicum training.

Participants advocated for modeling strategies to demonstrate ways of being present for clients. Indeed, presence seems to be *caught* as opposed to taught (Burbules, 2008). The findings parallel Burbules' model of tacit teaching insofar as the instruction of presence entails indirect and implicit methods. Burbules proposed that tacit teaching represents a process of orienting a learner to a complex web of significance. Furthermore, the author compared tacit teaching to a process of offering signposts to navigate one of many possible routes through a city. Instructors likely provide subtle hints and clues when instructing and modeling presence.

The findings were also consistent with theoretical accounts of empathy (Clark, 2010). Clark offered a model of empathy viewed from three different ways of knowing. Engaging in subjective empathy, the counselor focuses on inner feelings, thoughts, sensations, or intuitions. A counselor engages in interpersonal empathy when attuned to the client's experience and the therapeutic relationship. Moreover, objective empathy refers to theoretical, referential, or empirical information that would enhance the

counseling work. Participants in the current study described presence as a process of shifting focus towards the client and then towards inner experiences, which is consistent with Clark's theory. Likewise, the findings support presence as a common factor (Tannen & Daniels, 2010). Conversely, presence, according to participants, appears to be foundational to other counseling common factors or represent a synthesizing construct.

Presence appears to correspond to a gesture of releasing in which a person is open to the possibilities of each moment. Schmid (2002) articulated presence as responsiveness to the moment of *kairos* or the instant that holds infinite possibilities. Whereas *chronos* signifies predictable clock time, *kairos* is related to the ambiguity and unpredictability of working with clients. In the gestalt literature, Jacobs (2009) also recommended for a responsive stance in which the counselor adjusts his or her presence for the unique client. Participants in the current study advocated for a stance of wonder and openness for the surprises in each situation as opposed to a stance in which one clings to an agenda.

Limitations

One limitation of the current study is that the semi-structured interview questions did not focus on an event associated with the teaching of presence. As such, the questions entailed a broad perspective on various practicum-related experiences. The resultant data included discussions of genuineness, empathy, meditation, and awareness. The broad focus of the interview questions might have contributed to an inadequate emphasis on the specific experience of instructing presence.

Another limitation of the study concerns the lack of data regarding negative or inappropriate demonstrations of presence. The interview questions assumed that presence was necessarily facilitative in counseling contexts. Quite possibly, participants might

have described examples when a student's presence prompts the client to appear uncomfortable. The current study could have examined instances when presence was perceived as problematic.

Although participants described moments when they provided difficult feedback for CITs, the study did not adequately consider gatekeeping concerns in light of teaching presence. Practicum instructors and supervisors are required to offer ongoing feedback and evaluation for CITs and to recommend remediation when appropriate (American Counseling Association, 2014, F.6.a, F.6.b). However, evaluation and gatekeeping concerns were not explored. Counselor educators and supervisors might tacitly evaluate presence in the context of practicum performance evaluation.

Implications

The findings of the study suggest key implications for practicum instruction, the profession of counselor education, and for the clients that receive services. Presence appears to correspond with other common factors and facilitative conditions, but likely operates as a foundational factor that supports other counseling conditions. Moreover, presence seems to be related to practical wisdom insofar as the present counselor skillfully responds to the unique situation. Presence also appears to embody paradoxes and ambiguities in counselor training.

Practicum instructors should introduce presence at the outset of the semester as a foundational concept. In addition, the instructor and students might discuss barriers to presence and strategies to enhance presence. Before each class period, the students could check-in regarding their level of presence. Instructors should also encourage students to consider the paradoxes associated with presence and this would include presence as both

a way of being and a way of doing. Tables and chairs might be manipulated to increase student vulnerability and could reduce barriers to presence. Finally, instructors might intentionally model thereness and availability for students.

In the profession of counselor education, the concept of presence offers a unifying professional identity concerning what it means to become a counselor. Counselor educators and supervisors lack a unified vision of counselor instruction as some prefer core skills training and others may focus on relational abilities. Presence offers a foundational construct that synthesizes various aspects of counselor development. Moreover, the instruction of presence provides an opportunity for counselors to integrate skills in light of their own unique way of being.

Given the interrelationship between presence and other common factors, clients are likely to feel understood and respected when working with present counselors. Indeed, present counselors may be perceived as genuine and congruent, which parallels research that demonstrates that genuineness fosters the relationship and promotes change (Gelso, 2011; Rogers, 1957). Counselor educators and supervisors should be vigilant concerning the ethical guidelines of protecting client welfare (ACA, 2014, A.4.b, A.6.b, F.1.a).

Areas for Future Study

In light of the limitations and implications, several areas for future study are warranted. First of all, the findings suggested a process of progressing through the various aspects of presence. Participants suggested that the practicum environment provides the basis for fostering presence. Subsequently, anxieties and fears need to be purged as the students progress in the course. At advanced stages, students may be able to

focus on clients, increase self-awareness, illuminate aspects of the client's experience, and maintain a responsive stance. A grounded theory study may examine the process of learning presence in the practicum context.

The current study examined the experiences of counselor educators and supervisors, yet the experiences of CITs were not considered. The findings presented participants' hypotheses regarding student experiences of learning presence. However, future research may examine the experiences of students learning presence in practicum settings.

A final area for future research would be to use an instrument to measure the instruction of presence in a quantitative design. For example, future research might employ the 24-item Therapeutic Presence Inventory (TPI-T, Geller, Greenberg, & Watson, 2010) to examine if counselor educator's assessment of presence predicted for student scores on the TPI-T. A new instrument could be developed for instructors to measure the assessment of student presence.

Conclusion

Producing a rich description of teaching presence, this phenomenological study represents the first attempt to explore this experience. The findings support six interrelated perspectives of presence that illustrate different aspects of teaching and supervising presence in practicum contexts. Presence appears to be a foundational, complex, individualized, and even paradoxical construct that emulates the ambiguous and uncertain features of counselor training. Perhaps counselor educators and supervisors will formulate innovative approaches to instruct presence yet, at the same time, maintaining "openness to the mystery" (Heidegger, 1966, p. 55).

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APPENDIX B
EMAIL INVITATION

Project Title: Counselor Educator Experiences of Teaching Counselor Presence: A
Phenomenological Exploration

Hello Dr.

My name is Joel Givens and I am conducting a study on experiences of instructing and supervising counselors-in-training to be present in both site and field-based practicum contexts. For this research, I am interested in participants who have supervised the counseling practicum course a minimum of two (2) times.

I identified you as a potential candidate for participation in this research based on reviews of the literature, informal conversations with colleagues in counselor education and supervision, and discussions with the chair of my dissertation, Dr. Linda Black. If you would be willing participate in my dissertation research, please email me at: joelgivens@adams.edu and I will send you the study materials, which includes an IRB-approved consent form. Once the consent form is reviewed, signed, and returned, I will contact you to schedule the first interview. If you are not interested in participating in this research, please feel free to dispose of this email at your convenience. I would greatly appreciate any suggestions or recommendations for colleagues who you consider to be potential candidates for participation in this research project. Please feel free to forward this email to colleagues as you deem appropriate.

If you have any questions about this study, please feel free to contact me.

Sincerely,

Joel Givens

APPENDIX C

INFORMED CONSENT FOR PARTICIPATION IN RESEARCH



CONSENT FORM FOR HUMAN PARTICIPANTS IN RESEARCH
UNIVERSITY OF NORTHERN COLORADO

Project Title: Counselor Educator and Supervisors Experiences of Teaching
Counselor Presence: A Phenomenological Exploration
Researcher: Joel Givens, M.A., Doctoral Student, Counselor Education and
Supervision
Phone: 719-587-7551 E-mail: joelgivens@adams.edu
Research Advisor: Linda Black, Ed.D., Dean of Graduate School
Phone: 970-351-2831 E-mail: linda.black@unco.edu

Purpose and Description: I am researching the experiences of counselor educators and supervisors teaching counselors-in-training to be present with clients. If you consent to participate in this study, we will schedule two semi-structured interviews with approximately three to four weeks between each interview. The first interview will take approximately 60-90 minutes, and the second interview will likewise take approximately 60-90 minutes. The interview is semi-structured and may, therefore, include both questions that I developed prior to the interview and questions that emerge in the course of the interview. I may ask additional questions to seek better clarification, elaboration, and exploration of the phenomenon. In the interview, I intend to investigate your experiences instructing and supervising presence in live or field-based practicum contexts. I will also request that you engage in a writing project, a photo project on the practicum space, and artifact retrieval between the first and second interviews. The total time required for your participation in this research ranges between 5 hours to 6 hours total.

Potential risks in this project are minimal. As with any interview that focuses on teaching or supervision methods and personal experiences, risks include uncomfortable emotions, which may include anxiety or irritability. You will have the opportunity to pause our interview at any time. You will also have the opportunity to stop the interview and withdraw from this research at anytime. I will use audio/visual recording software to record these interviews. In addition, I will keep the contents of these recordings private and all recordings will be deleted after five years. Either I or a research assistant will transcribe the interviews in order to keep materials confidential throughout the research process. The research assistant will be informed of ethical guidelines on confidentiality. I will also keep computer and audio-visual files relating to our interaction in a password-protected computer. Although I will treat all communications with the upmost care, the confidentiality of information sent over email cannot be guaranteed. I will also replace your name with a pseudonym of your choice in order to maintain confidentiality. As I

will be sharing my research findings with my doctoral committee, one or more members of the committee might recognize your identity. If a committee member recognizes your identity, they will uphold all ethical tenets to keep your information private and maintain confidentiality. I will exclude your name from any professional report or publication of this research.

I encourage you to call me by phone if you have any questions or concerns about this research. I also recommend that you retain a copy of this letter for your records.

I appreciate your support of this research study.

Sincerely,

Joel Givens

Participation is voluntary. You may decide not to participate in this study and if you begin participation you may still decide to stop and withdraw at any time. Your decision will be respected and will not result in loss of benefits to which you are otherwise entitled. Having read the above and having had an opportunity to ask any questions, please sign below if you would like to participate in this research. A copy of this form will be given to you to retain for future reference. If you have any concerns about your selection or treatment as a research participant, please contact the Office of Sponsored Programs, Kepner Hall, University of Northern Colorado Greeley, CO 80639; 970-351-2161.

Participant's Signature

Date

Researcher's Signature

Date

APPENDIX D

INTERVIEW ONE SEMI-STRUCTURED QUESTIONS

Project Title: Counselor Educator and Supervisors Experiences of Teaching Counselor Presence: A Phenomenological Exploration

Interviewee Demographic Information:

Age:

Current Position:

Years teaching the practicum course?

Semi-structured interview questions:

1. What are your experiences teaching and supervising dispositions or ways of being in the practicum course?
2. Describe your instructional and supervisory approach to the practicum course.
3. Describe successes and challenges that you have experienced as a counselor educator and supervisor teaching the practicum course.
4. How would you describe the relational features of the counselor-client, supervisor-counselor interaction?
5. How do you assist students to develop a therapeutic relationship with their clients?
6. What aspects of counselor training are communicated to CITs through your own gestures, stylistic preferences, bodily movements, and ways of being?
7. What are your experiences of teaching and supervising counselors to be present with clients?
8. What teaching or supervising methods promote CIT presence with clients?
9. Describe barriers that prevent CIT presence with clients.
10. How would you differentiate presence from related constructs such as genuineness, empathy, and warmth?

APPENDIX E

INTERVIEW TWO SEMI-STRUCTURED QUESTIONS

**These questions were modified following data collection and formulation of initial manifestations from the first interview, Lived Experience Description (LED), photo collection, and artifact collection.

Project Title: Counselor Educator and Supervisors Experiences of Teaching Counselor Presence: A Phenomenological Exploration

Pretext: The second interview will be similar to the first interview, but will expand on themes discussed in the first interview, address the Lived Experience Descriptions, and consider the photos of the practicum sites and artifacts. You are free to halt the interview at any time to ask a question, request clarification, or provide more elaboration on a topic.

Semi-structured interview questions:

1. What thoughts, reflections, or experiences of teaching presence emerged in the time between the first interview and our current interview?
2. Tell me about the lived experience description. How does this experience influence your approach to teaching and supervising CITs?
3. Describe the photos of the practicum setting. How do you negotiate your gestures, bodily movements, and way of being in the world in this space? How have you experienced your students adjusting their gestures, bodily movements and ways of being in the world?
4. How might practicum spaces be designed to foster CIT presence?
5. Tell me about the photo(s) of your artifact. How does this artifact embody your experiences instructing and supervising CITs to be present with clients?
6. What additional metaphors or images would you use to describe teaching and supervising presence?
7. What are your recommendations for counselor educators and supervisors teaching CITs to be present with clients?
8. How might counselor education and supervision methods be adapted to increase CIT presence?
9. What are your thoughts concerning the overall underrepresentation of topics such as presence in the counselor education and supervision literature?

APPENDIX F

LIVED EXPERIENCE DESCRIPTION INSTRUCTIONS

Project Title: Counselor Educator and Supervisors Experiences of Teaching Counselor Presence: A Phenomenological Exploration

The intent of this procedure is for you to describe a specific event in which you experienced your own being in the room with a student in an instructional or supervisory context. Please reflect on a definite moment and write a description of your experience with the student as you lived through it. Below are several recommendations you may consider (adapted from Vagle, 2014; van Manen, 2011).

1. Describe what you saw in the event, what you and the student said to each other, how the student's words sounded, what you noticed in your body, what you felt, what you thought
2. Describe the moment as you experienced it over the course of time. Consider the unfolding or emergence of your being in the room. Think about a part of the experience when you did not sense your own being.
3. Try to avoid causal explanations (I experienced my in the room because...), generalizations (I am usually...), or abstract explanations (I wonder if I am ...)
4. Write in a clear and unambiguous manner. Avoid attempting to embellish your account with poetic phrases or flowery language.
5. Please mask any names through the use of pseudonyms
6. Read the example for guidance.

Please use these guidelines as you write a description to the following prompt:

Write a description of a moment that you noticed your own being when working with a counselor-in-training in an instructional or supervisory context.

APPENDIX G

PHOTOGRAPHS OF PRACTICUM SITE(S)
AND ARTIFACT(S) INSTRUCTIONS

Project Title: Counselor Educator and Supervisors Experiences of Teaching Counselor Presence: A Phenomenological Exploration

Photographs of Practicum Site(s) Instructions:

Please take multiple photographs of the practicum site(s) in which you instructed and/or supervised counselors-in-training. Consider the being of the students and think about gestures, bodily movements, and postures within the practicum space. Take photos that correspond with the process of teaching presence and send me the photos through E-mail. Please send me the photos between the first and second interviews.

Photographs of Artifact(s) Instructions:

Please locate at least one object that represents the teaching and supervising of presence. Take a photo of your artifact and send the image back to me as an attachment through E-mail between the first and second interviews.

I am available by E-mail or phone for any additional clarification or questions that you require. In the second interview, we will discuss your photos of practicum site(s) and artifact(s) in the context of teaching and supervising presence.

Respectfully,

Joel Givens

*Although E-mail correspondences are generally secure, it is possible that a breach of confidentiality may occur in E-mail communication. I will treat all E-mail correspondences with the upmost caution in order to maintain confidentiality.

APPENDIX H
IRB APPROVAL

UNIVERSITY of
NORTHERN COLORADO



Institutional Review Board

DATE: November 24, 2014

TO: Joel Givens, MA
FROM: University of Northern Colorado (UNCO) IRB

PROJECT TITLE: [676926-2] Counselor Educator and Supervisor Experiences of Teaching
Counselor Presence: A Phenomenological Exploration

SUBMISSION TYPE: Amendment/Modification

ACTION: APPROVED

APPROVAL DATE: November 24, 2014

EXPIRATION DATE: November 24, 2015

REVIEW TYPE: Expedited Review

Thank you for your submission of Amendment/Modification materials for this project. The University of Northern Colorado (UNCO) IRB has APPROVED your submission. All research must be conducted in accordance with this approved submission.

This submission has received Expedited Review based on applicable federal regulations.

Please remember that informed consent is a process beginning with a description of the project and insurance of participant understanding. Informed consent must continue throughout the project via a dialogue between the researcher and research participant. Federal regulations require that each participant receives a copy of the consent document.

Please note that any revision to previously approved materials must be approved by this committee prior to initiation. Please use the appropriate revision forms for this procedure.

All UNANTICIPATED PROBLEMS involving risks to subjects or others and SERIOUS and UNEXPECTED adverse events must be reported promptly to this office.

All NON-COMPLIANCE issues or COMPLAINTS regarding this project must be reported promptly to this office.

Based on the risks, this project requires continuing review by this committee on an annual basis. Please use the appropriate forms for this procedure. Your documentation for continuing review must be received with sufficient time for review and continued approval before the expiration date of November 24, 2015.

Please note that all research records must be retained for a minimum of three years after the completion of the project.

If you have any questions, please contact Sherry May at 970-351-1910 or Sherry.May@unco.edu. Please include your project title and reference number in all correspondence with this committee.

Mr. Givens -

Thank you for your patience with the UNC IRB process. Based on the revisions and additional materials provided, Dr. Mark Montemayor, IRB Member, has approved your application. Following his approval, I reviewed both your original and modified application materials. I have no further requests for modifications, revisions or additions to your materials that need to be submitted for subsequent review.

Please note, and change accordingly in your consent form before use in data collection, that all identifiable data (e.g., audio/video interview files, signed consent forms, etc.) must be destroyed three years (not five as noted in your materials) following the end of data collection. Also, clear note of where data will be stored should be included as well. Federal guidelines require data to be stored in a secure location, preferably on the UNC campus.

Best wishes with your interesting research and please don't hesitate to contact me with any IRB-related questions or concerns.

Sincerely,

Dr. Megan Stellino, UNC IRB Co-Chair

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within University of Northern Colorado (UNCO) IRB's records.