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# A critical look at minority student preparation to counsel white clients

Natoya Hill Haskins
*College of William and Mary*, nhhaskins@wm.edu

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# A CRITICAL LOOK AT

# MINORITY STUDENT PREPARATION

# TO COUNSEL WHITE CLIENTS

A DISSERTATION

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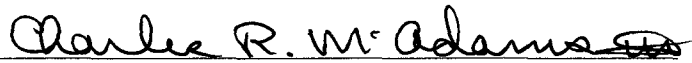Doctor of Philosophy

By

Natoya Hill Haskins

June 2011

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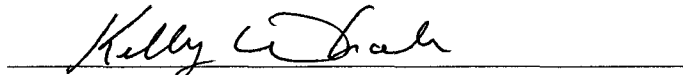
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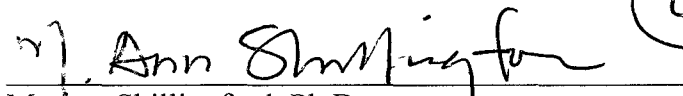
By

Natoya Hill Haskins

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Approved June 2011 by

Charles McAdams, Ed.D.
Co-Chairperson of Dissertation Committee

Kelly Whalon, Ph.D.
Co-Chairperson of Dissertation Committee

M. Ann Shillingford, Ph.D.

# A CRITICAL LOOK AT MINORITY STUDENT

# PREPARATION TO COUNSEL WHITE CLIENTS

## ABSTRACT

The purpose of this study was to explore how minority students are prepared to counsel White clients in two Predominantly White Institutions (PWIs). Engaging in a critical exploration of the experiences of minority students allowed the personal stories to create a consciousness which could lead to programmatic change. The paucity of research addressing the minority counselor/White client dyad lends viability to this study. This study used methods consistent with the critical research, including individual interviews and artifact collection. All data were analyzed through the lens of Critical Race Theory and Whiteness in an effort to conceptualize the role of race and racism on the minority student's preparation to counsel White clients. Data analysis revealed nine themes suggesting collectively that relevant curriculum focusing on the minority student/White client dyad is lacking, and that a colorblind curriculum is used to address cross-cultural interactions. Data also revealed that minority students in counseling experience microaggressions in the form of racial stereotyping, racism, and being silenced in their programs. Consequently, the students must often resort to conforming to White norms, altering how they communicate, and trying to be a model minority when working with White clients. To address these difficulties, the participating minority students and faculty members explained that minority students need to find counter spaces and programs need to increase cultural sensitivity of white faculty members. These themes

allowed for the emergence of an understanding of minority students preparation to

counsel White clients at two PWIs.

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Natoya Hill Haskins

DEPARTMENT OF COUNSELOR EDUCATION

THE COLLEGE OF WILLIAM AND MARY IN VIRGINIA

</div>

Dedication

This document is dedicated to my husband, Douglas Haskins, without his encouragement

this would not be possible. To my parents, Wilbert and Doretta Hill, who cultivated a

sense of pride and created within me a desire to help those who are oppressed.

To Ms. Eunice Wallace, my ninth grade school counselor, thank you for not letting me settle for mediocrity. You challenged me to take Honors and AP classes, even if I was the only African American in the classes. Your support helped to ease my fears that I was not good enough or that I could not compete with White students. To my cohort who helped me keep things in perspective and helped me understand that I was not alone in this process. To my friends who kept encouraging me, know your words did not fall on deaf ears.

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## Chapter One

## Introduction

In 1933 Carter G. Woodson stated that "it is an injustice to the [minority student] to mis-

educate him...and then blame him for making the mistakes which such guidance necessitates"

(p. 125). Since the turn of the century, minority students' education has been the subject of

concern and the source of much discontent throughout the country. Consequently, public and

private secondary schools have endeavored to close achievement gaps between White and

minority students, and institutions of higher education have made considerable efforts to recruit

and retain minority students (Negy, 1999). Furthermore, counselor education programs have

integrated multicultural curricula in an effort to effectively prepare all students to counsel diverse

clients (Arredondo, 1999; Ponterotto, 1998; Ridley, Espelage, & Rubinstein, 1997).

Following a presentation of the current approach to preparing students to become

culturally competent counselors, this chapter will examine the gaps in the literature that justify

the need for a critical investigation into minority students' experiences with regards to their

preparation to counsel White clients at Predominantly White Institutions (PWIs). Critical Race

Theory will then be explored as a compatible and effective lens to investigate, interpret, and give

voice to minority students' experiences in this regard (Delgado, 1995; Ladson-Billings & Tate,

1995).

The chapter will explore the assertion that counselor education programs have failed to

address the training needs of minority students in regards to preparing them to counsel White

clients. Specifically, it will provide support for the call by scholars in the field of counselor

education over the last 30 years to consider the needs of minority students in higher education as unique. The author will present the statistical changes in minority populations in higher education and, more specifically, in Schools of Education. Next, the author will examine the differential experiences of minority students at (PWIs) and the impact of the intersectionality of race, gender, and class, on minority students' experiences. Finally, research regarding multicultural training in counselor education programs will be explored.

## Historical Call

The increasing attention given to issues of counselor training in professional literature over the last twenty years (Smith et al, 2008; Priester, Jones, Jackson-Bailey, Jana-Masri, Jordan, & Metz, 2008) has focused primarily on the training criteria and needs to prepare White, middle-class students to work with racial and ethnic minority clients (Bernard & Goodyear, 2008). Conversely, a scarcity of information is available addressing the training needs of minority counseling trainees (McNeil et al., 1995) to counsel White clients. In addition, with the overarching use of Eurocentric perspective in theory, research, and practice (Sue & Sue, 2003; Pedersen, 2002), counselor education programs need to make additional efforts to prepare minority students to counsel White clients. Furthermore, with predominantly White institutions desire to recruit and retain minority students (Ponterotto, 1998), institutions need to make considerable efforts to effectively meet the needs of minority students.

Minority students are often deemed more culturally savvy and consistently self report higher multicultural competence in their counseling interactions with diverse clients (Constantine, 2001; Holcomb-McCoy, & Myers, 1999; Negy, 1999); it is assumed that they:

- clearly understand their cultural background,

- are adequately prepared to counsel White clients,

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- can determine how cultural dynamics between themselves and the client might play out in treatment, and

- can transition this self reported knowledge to practical skills to work with clients that are different than themselves

Researchers, however, suggest that this assumption is in error, and that as a result of the error, scholars over the last thirty years have erroneously assumed that minority students do not need cultural training (Negy, 1999; Pope-Davis et al., 1997). Questions about the preparation of minority counseling trainees go as far back as the early 1970s, when scholars began to ask the question: To whom is the minority counselor being prepared to counsel? (Franklin, 1971; Bell, 1971)

Over the next twenty years, additional scholars addressed this question in counselor education literature. Specifically, Pope-Davis, Breaux, and Liu (1997) explained that the multicultural counseling training and research in regards to minority students seems to resemble "America's habit of viewing diverse racial, ethnic, and other minority groups as invisible" (p.239). Negy (1999) expounded on this notion by specifically highlighting that multicultural literature often assumes that a culturally diverse counseling dyad is defined as a White counselor and a client who is ethnic or racially diverse. On the basis of this definition, the preparation of minority students to counsel White clients would seem to be omitted from emphasis in counselor education.

**Counselor Education Research**

With increases in both the diversity in society and in the college classroom, counseling programs have attempted to address the needs of diverse clients. Over the last 20 years, scholars have consistently published articles on multicultural training and supervision. In a recent content

meta-analysis of multiculturalism, diversity, and social advocacy research, Smith, Ng, Brinson, and Mityagin (2008) provided a systematic review of the articles concerned with issues of multiculturalism, diversity, and social advocacy found in *Counselor Education & Supervision* (CES) over a 17 –year period from 1989-2005. In that analysis, they: (a) analyzed the demographic data, (b) determined the type of articles (research vs. theory) represented, (c) identified editors and their editorial terms, (d) identified primary individual contributors and their related institutional affiliations, (e) assessed the breadth and scope of the data regarding the key topic areas covered, and (f) summarized qualitative and quantitative research and participant demographics regarding multiculturalism, social advocacy, and issues of diversity represented in CES. Articles were identified by reviewing the table of contents in each issue for articles related to multiculturalism, diversity, and social advocacy. Additionally, the researchers examined the abstract to ascertain the content of each article.

Results indicated that 78 articles were published in CES between 1989 and 2005 in the area of multiculturalism (40 articles), diversity (30 articles), and social advocacy (eight articles). There were 34 research articles; of those, 25 were quantitative in nature, eight were qualitative in nature, and one was mixed design. Eight articles were culture specific, where the authors specified cultural groups. The population most often discussed was Caucasian students. Additionally, 21 articles were diversity-specific, in which the studies addressed specific diversity related topics. Of those 21 articles, three articles addressed racial attitudes and identity, and one article addressed privilege and oppression. The authors concluded that greater research in terms of cross cultural training should also be placed on trainees and practicing counselors and their training/work environment. Furthermore, they surmised that greater representation of diverse student populations is called for, and that population samples need to include higher numbers of

minority (i.e., non-Caucasian) groups. While this study shed light on the need to include more minority students in future research and the need of researchers to explore the experiences of minority trainees, very little information was provided in terms of the quality of articles included in the study, thus weakening the findings. Furthermore, a discussion on the relevance of the findings to counselor education and supervision was not included, and because this research was limited to CES articles, the findings cannot be generalized to other counseling journals. To fully understand the representation of minority students in the literature, a larger scale investigation of multiculturalism, social advocacy, and diversity in the broader field of counseling is needed.

## Minority Students in Higher Education

With minority enrollment increasing dramatically over the last 30 years, it becomes imperative that counselor education programs attend to the calls of scholars in the field. Counselor education programs should address the needs of minority counseling students by affording them the same opportunities for learning as their White counterparts. Since the 1970s, enrollments of African American, Asian American, Latino American, as well as Minority Immigrant students at (PWIs) has significantly increased. Much of the change in the racial/ethnic distribution of students from 1976 to 2008 can be attributed to rising numbers of individuals in these racial/ethnic groups nationally.

During that time period, the percentage of Hispanic students rose from three percent to 12 percent; the percentage of Asian/Pacific Islander students rose from two percent to seven percent; and the percentage of Black students rose from nine percent to 14 percent. Nonresident aliens for whom race/ethnicity is not reported made up three percent of the total enrollment in 2008 (National Center for Education Statistics, 2009). In the 2007-2008 school year, the racial cohorts of Master's of Education Graduates racial cohorts numbered as follows: White 134,870,

Black 18,001, Asian 12,028, Hispanic 4,553, and Alaska/ Native/American Indian 1,209

(National Center for Education Statistics, 2009).

### Minority Students' Differential Experiences at PWIs

With more minority students enrolling in graduate programs over the last 30 years,

several scholars have documented the differential experiences and outcomes for students of color

in multicultural education interventions (Jones, 1999; Nettles, 1990; Patterson-Stewart, Ritchie,

& Sanders, 1997; Presley, 1996; Sailes, 1993; Solorzano, Ceja, & Yosso, 2000; Tatum, 1997;

Feagin & Sikes, 1995; Taylor & Anthony, 2001). Students of color educated in PWIs have

experienced an accumulation of racial microaggressions (e.g., stereotyping, victimization and

invisibility in the curriculum) that negatively affected their learning experiences.

Although the counseling profession has made efforts to address the multicultural

competencies of all students, minorities at PWIs have consistently struggled with emotional,

academic, and personal/social issues while in attendance (Ancis, Sedlacek, & Mohr, 2000;

Negga, Applewhite, & Livingston, 2007). Various scholars have explored these struggles of

minority students. One such study by Ancis, Sedlacek, and Mohr (2000) examined the students'

perceptions of campus cultural climate. In their survey of 578 Minority and White

undergraduates, they noted that minority students at PWIs experienced feelings of social

isolation, alienation, and marginalization, as well as feeling invisible or ignored by the majority

culture. They also reported receiving discriminatory treatment by faculty members.

Negga, Applewhite, and Livingston (2007) further explored the psychological issues that

minority students experience. Three hundred and forty four students (including African

American and White students) were surveyed using the Student Stress Survey (SSS) and the

Rosenburg Self-Esteem Scale. The study's sample included African American students from

both PWIs and Historically Black Colleges and Universities (HBCUs). Results indicated that students attending PWIs self-reported higher levels of stress; furthermore, African American students attending PWIs had significantly higher levels of stress than their White peers. The results also specified that African American students attending PWIs may need additional educational interventions that address issues related to racial discrimination, isolation and coping strategies.

These studies highlight the significant racial and ethnic group differences that exist in student experiences on predominantly White campuses and the need of institutions to provide additional supports. However, several limitations of these studies should be considered. The actual experiences of the participating students were not observed; they were only reported by the students themselves. Second, the studies were conducted on one university campus and the results may not generalize to demographically different campuses. In addition, gender differences may also influence results. For example, women of color who experience both racism and sexism often report exposure to multiple forms of oppression that differ from those experienced by their male peers (Comas-Diaz& Greene, 1994). Future investigations may need to explore this relationship.

### Intersectionality

Feelings of isolation, withdrawal, cultural alienation, and powerlessness due to cultural or ethnic differences are intensified if the minority student is also a woman (DeFreece, 1987; Gloria & Pope-Davis, 1997). Scholars define this interaction of oppressive identities (ie women, ethnic minorities) as intersectionality. The specific concept of intersectionality is attributed to critical race theorists who; rejecting the notions of race, gender, ethnicity, class, and so forth as separate and essentialist categories; developed the term "intersectionality" to describe the

interconnections and interdependence of race with other categories (Crenshaw et al., 1995). Race can serve as a channel and barrier in educating students of color. Consequently, intersectionality recognizes relational constructs of social inequality, takes into account the multiple and interconnecting impacts of policies and practices on students of color, and acknowledges the historically situated and always emergent nature of power structures (Hankivsky & Christoffersen, 2008).

Minow (1997) defines intersectionality as "the way in which any particular individual stands at the crossroads of multiple groups" (p. 38). Research indicates that intersectionality plays a significant role in minority students' interactions with White clients and others (Collins, 2000). Intersectionality involves "structural arrangements" in society that result in different systems of privilege and advantage (Anderson & Collins, 2007), and that race, class, and gender, affect the experiences of all groups including those on the top and bottom of the social hierarchy (Anderson & Collins, 2007).

The theoretical foundation for intersectionality grew from research on the production and reproduction of inequalities, dominance, and oppression (Collins, 2000). The evolution of intersectionality as a theoretical framework and theory has been traced to Black feminism that drew on the limitations of accumulated disadvantage models (Mullings, 1997; Nakano Glenn, 1999). Accumulated disadvantage models propose that there is an accrual of difficulties based on an individual's minority statuses. For example, the Black woman is doubly disadvantaged compared to the Black man, due to the two oppressive identities she possesses, being a woman and being an African American. The intersectionality framework emphasizes the interplay of multiple systems of oppression (i.e., race, class, gender, sexuality, ethnicity, nation and age) (Townsend, 2008). For example, the impact of both racism and sexism adds a unique perspective

for African American women, which helps to shape their identity, worldview, and ultimately their behavior (Stewart & McDermott, 2004). Intersectionality first and foremost reveals the reality of minorities' lives. The lives of students of color reveal that there is no single identity category that satisfactorily describes how they respond to their social environment or how they are responded to by others (Shields, 2008).

Intersectional theorists base the concept of intersectionality on two assumptions and five central tenets (Landry, 2006). The first assumption is called "simultaneity" which holds that race, class, and gender, are intertwined and cannot be separated. The second assumption holds that an interactive relationship exists between race, class, and gender. As a result, race, class, and gender collectively are "more than the sum of their parts" (Landry, 2006). Together, these categories summarize the historical and continuous impact of political, privilege, social inequality and stigma facing minority women. The interaction of these categories influences minority women's interactions with all clients and, more importantly, with White clients (Fong & Lease, 1997; Collins, 2000).

There are five guiding tenets of intersectionality. First and fundamentally, it is assumed that the notion that race, gender, class, and sexuality are socially defined categories whose meanings are historically dependent (Zinn & Dill, 1996). Second, it is assumed that intersectionality produces a unique set of experiences that involve more than the sum of their parts and reflect the multiplicative nature of intersecting oppressions (Collins, 2000). Third, multiple identities create both oppression and opportunity (Zinn & Dill, 1996). Consequently, those who benefit from nonmarginalized statuses such as "Whiteness", maleness, heterosexuality, or upper-class status do not only unwittingly oppress those who do not possess those identities, but also enjoy direct social and material benefits (Collins, 2000). Fourth, it is

assumed that since hierarchies of power are intersecting, it is likely that a person will be concurrently benefited by particular identities and disadvantaged by others. For example, a gay Black man may experience privilege for his maleness but be marginalized for his race and sexuality. Finally, it is assumed that these hierarchies intersect at all levels of life, in societal structure, educational institutions, and social interaction (Zinn & Dill, 1996).

The power differentials that are in place as a result of a combination of multiple oppressive identities have yet to be explored or addressed in the training of minority students to counsel clients (Fong & Lease, 1997). Consequently, it becomes crucial that scholars and counselor educators begin to explore the impact of these power differentials within counseling sessions of minority trainees and White clients. (Brown & Landrum-Brown. 1995).

## Study's Framework

This research study was developed within a critical race theoretical framework. By engaging in a critical analysis of counselor education programs' training of minority students, the researcher was attempting to understand how counselor education programs train minority students to work with White clients and how a concealed or "hidden curriculum" in counselor education programs may inform minority students training through the lens of the construct of "Whiteness" (Ladson-Billings, 1999). Because the justification of the study is based on the Critical Race Theory (CRT) and is explained using the construct of Whiteness, all subsequent methods and strategies also adhere to Critical Race Theory and Whiteness tenets and assumptions.

## Purpose of the Study

The purpose of this study was to explore minority students counseling preparation in regards to counseling White clients and to examine the role their counselor education program

contributed to their level of preparedness. While there are laws and ethical guidelines stating that counseling students generally must have appropriate cultural training to work with diverse clients or clients that are different than themselves, there is little mention in the literature regarding a need for minority students to be prepared to counsel White majority clients. Previous studies have provided information on minority students' overall training experiences in regards to multicultural education in areas of social work and psychology as well as their preparedness to work with minority clients (Coleman, 2006; Constantine, 2001; Davis & Gelsomino, 1994; Pope-Davis, Reynolds, Dings, & Neilson, 1995).

The exploration of minority counselor education students' preparation to counsel White clients may provide insight regarding the nature and scope of that preparation and their current level of readiness. This information may assist counselor education programs in revising their multicultural curricula to ensure that they are adequately preparing both majority and minority students for multicultural clinical practice.

## Research Questions

The following research questions are intended to provide an initial, overarching introduction of the phenomenon under investigation. They are as follows:

1. How have Counselor Education programs prepared minority students to work with White clients?

2. What challenges have minority students experienced in working with White clients?

3. How can Counselor Education programs better prepare minority students to counsel White clients?

## Methodology and Sampling Procedures

This qualitative study involved interviews with a select group of minority students and faculty members from CACREP programs. Purposive sampling was used in the study. Purposive sampling is defined by Gall, Gall, and Borg (2007) as the process of selecting cases that are likely to be "information-rich" about a specific topic under study.

Interviews with students and faculty were conducted in order to gather information about minority students' preparation to counsel White clients. Interviews were comprised of open ended questions developed by the researcher and reviewed for content appropriateness with the study's intended audience. The questions were also reviewed by scholars in the field of counselor education for accuracy and content validity. A proposal for the study was submitted to the Internal Review Committee at The College of William and Mary and the study was initiated only after receiving Internal Review Board authorization. Copies of the interview questions are presented as Appendix F and Appendix G.

Interviews were conducted with minority students and faculty members in CACREP accredited counseling programs at two Predominantly White Institutions, one small (approximately 5,000 students) and one larger (approximately 20,000 students) located in the southeastern United States. The participants were identified and contacted through referrals from school counseling program coordinators. Interviews were scheduled with three student participants at each school and two faculty members at each school. Minority students and White counselor education faculty members from eastern institutions served as the participants for the interviews in the study. In-depth interviewing is recommended when the research interests are reasonably distinct and clear, when the people or settings are readily available or reachable, and/or the researcher is interested in understanding a wider array of people or settings (Taylor & Bogdan, 1998). Artifacts, in the form of course syllabi, were also collected from the students and

faculty members participating in the study; these served to further provide rich information as well as triangulate the data (Rossman & Rallis, 2001).

## Significance of the Study

Turner (2002) postulated that by 2015, 80% of the potential 2.6 million college students will be African American, Hispanic, Asian/Pacific Islander, or American Indian. It is estimated that an increase of nearly 11% will occur among undergraduate minority students pursuing graduate degrees, rising from nearly 29% to 40%. As these numbers reflect a positive trend for minority students in higher education, progress towards training minority students to counsel White clients is lacking. Minority counselor education students continue to be viewed as being culturally savvy and more culturally competent then their White peers. However, research indicates that minority students' cultural competence is related to working with other minority clients. Furthermore, current research is limited in exploration of minority students' counseling competence with White clients, as well as how counselor education programs address minority students' counseling interactions and preparedness with White clients.

Consequently, this study has the potential to make significant contributions to the multicultural curriculum by addressing the training needs of minority students in regards to counseling White clients. This study brought to light irrelevant curriculum and highlight relevant curriculum, and provided a starting point for the enhancement of minority students' training. Finally, this study also provided a way to understand the role of race in the development and implementation of such curriculum.

## Delimitations

This study was delimited by its participants. The students who participated in the interviews were selected based on their enrollment in a CACREP school counseling Master's

program and their agreement and commitment to two telephone interviews. Due to time constraints and limitations in availability to travel, most interviews took place by telephone. Consequently, the researcher was unable to ascertain nonverbal responses. The interview participants included a small sample size which allowed for richness of data and thick descriptions of the construct within the experiences of these individuals (Glesne, 2006). While qualitative research is unable to provide statistically generalizable findings, the findings provided the data to substantiate a ground theory about the phenomena regarding minority students' preparation to counsel White clients.

## Definition of Terms

*Council for Accreditation of Counseling and Related Educational Programs (CACREP).* An

independent organization that accredits degree programs that prepare individuals to enter the

counseling profession.

*Diversity.* Differences among groups of people and individuals based on ethnicity, race,

socioeconomic status, gender, exceptionalities, language, religion, sexual orientation, and

geographic region in which they live (National Council for Accreditation of Teacher Education,

2005).

*Historically Black Colleges and Universities (HBCUs).* Colleges or universities whose historical

mission was to teach African Americans and whose enrollment consists of a majority of African

American students (Blackwell, 1989)

*White/Majority Culture.* The culture including persons having origins in any of the original

people of Europe, the Middle East, or North Africa (U. S. Census Bureau, 2000).

*Minority.* Persons included in one of the groups identified as African Americans, Asian

Americans, Hispanic Americans, Biracial and Native Americans (U. S. Census Bureau, 2000).

*Predominantly White Institutions (PWIs).* Colleges or universities that have historically served

more Whites than African Americans and whose enrollment consists of a majority of White

(non-Hispanic) students (Lee, 1999)

*Racism.* A belief that race is the primary determinant of human traits and capacities, and that

racial difference produces an inherent superiority of a particular race; racial prejudice or

discrimination (Merriam-Webster Online Dictionary, 1933).

## Summary

Limited research in terms of multicultural counseling training exists, despite multiculturalism being a prevalent theme in CACREP's standards (Holcomb-McCoy, 1999). Furthermore, research in terms of minority students counseling white clients is scant in current multicultural literature.  The study described in this paper examined minority students' preparation and preparedness to counsel White clients.  Moreover, using Critical Race Theory as a lens to explore this otherwise hidden phenomena, the study shed light on the minority students' experience in regards to their perceptions of preparation to work with White clients and the role that race plays in this preparation.

# Chapter Two

## A Selected Review of the Literature

The intentions of *Brown vs. the Board of Education* in 1954, the *Civil Rights Act* in 1964 and the *Higher Education Act* in 1975 were to create equity in education for all students; however, research indicates that minority counseling students' experiences in multicultural training in counselor education programs fail to address these students' academic needs with regard to preparing them to counsel White clients. Over the last twenty years, there has been an increase in multicultural training, particularly to meet the needs of the growing population of minorities in the United States (Cannon, 2009; Sue & Sue, 2003). While these changes in counselor preparation have helped to increase counseling students' sensitivity and cultural competence with regard to minority clients (Holcomb-McCoy & Myers 1999), counselor education research indicates that counseling programs have fallen short in addressing minority student preparation and competence to work with White clients (Negy, 1999; Seward, 2009; McNeill, Hom, & Perez, 1995).

Chapter Two will justify Critical Race Theory and Whiteness as the research lens through which to explore the minority student's preparation to counsel White clients. It will then explore the beginnings of multiculturalism and its application to counselor education in relation to students counseling clients who are different than themselves. Four aspects of training of minority students will be explored as they relate to preparing minority students to counsel White clients. They include supervision, classroom instruction, practical experiences, and academic advising. Each of these aspects will be examined through a review of current literature with

consideration of current applications, strategies, and models in counselor education. The relevance of counselor education training will be examined as it relates to the minority student's preparation to counsel White clients. Subsequently, the clinical training needs of minority students will be explored as they relate to counselor education. Minority students' overall training efficacy as it relates to being competent to counsel White clients will also be explored. Finally, the minority (counselor) majority (client) dyad will be explored in terms of minority counselors' experiences with White clients.

Research findings presented throughout this chapter will support the contention that counselor education focuses primarily on the readiness of counselors to competently counsel the minority client, and fails to address the minority student's competence in counseling White clients. This contention is based on the notion of Whiteness within the institutional practices and curriculum. While scholars may assume that minority students' cultural counseling competence with minority clients extends to the White client, this assumption corresponds to America's tendency to view diverse racial, ethnic and other minority groups as invisible. Little attention is given to research indicating that racism and discrimination, gender and class impact the minority student's experience in counselor preparation programs and how these experiences may potentially impact their interactions with White clients (Collins, 1995).

**Embedded and Institutional Racism**

Institutional racism is a type of racial discrimination that is intertwined throughout power structures, social arrangements and practices, through which combined events produce the use of race as a way to decide who is rewarded (Darder, 1991). Institutional racism has been defined as privileged access to information resulting in loss of power and loss of voice within counselor education programs (Lee, 2007). Institutional racism serves to legitimize inequality through the

interactions of instructors and students in education (Nunez, 1999). Because racism is an

ingrained feature of our landscape, it looks ordinary and natural to persons in the majority and

majority cultures. The business as usual forms of racism that minorities confront daily account

for much misery, alienation and despair (Delgado, 1995). Racism is also defined as a system

that "embodies ignorance, exploitation, and power," which oppresses African-Americans,

Latinos, Asians, Pacific Americans, American Indians and other people on the basis of ethnicity,

culture, mannerisms, and color (Marable, 1992, p. 5).

Studies conducted at both the undergraduate and graduate levels reveal that minorities

continue to experience racism at predominantly White colleges and universities (D'Augelli &

Hershberger, 1993; Feagin & Sikes, 1995; Jones, 1999; Nettles, 1990; Patterson-Stewart,

Ritchie, & Sanders, 1997; Presley, 1996; Sailes, 1993; Solorzano, Ceja, & Yosso, 2000; Tatum,

1997; Taylor & Anthony, 2001). Over the last fifteen years, scholars have used critical theories

and specifically Critical Race Theory and Whiteness to explore racism, power, and

discriminatory practices within higher education (Ladson-Billings & Tate, 1995). They have

attempted to shed light on injustices, with the hope that educational leaders will make necessary

changes within educational institutions to guarantee equitable education for all (Ladson-Billings,

2000).

### Critical Race Theory (CRT)

CRT emerged as a race-based critique that grew out of the National Critical Legal Studies

Conferences that took place at Harvard University and University of California-Berkeley Law

Schools in the mid 1980s (Lawrence, 2002). This critique criticized the way in which the law

served to privilege successful White individuals in the United States while ignoring the needs

and rights of minorities and lower classes. A second wave of critique emerged from this

conference emphasizing that while classic forms of overtly violent racist behavior have subsided, everyday racism has arisen. This type of racism was described as routine practices and events that are integrated into the unconsciousness of society.

Critical Race Theory (CRT) justifies the exploration of minority students' experiences in regards to their preparation to counsel White clients, and it may challenge current practices related to multicultural counselor preparation, giving voice to the lived experiences of minority students in counselor education programs (Ladson-Billing & Tate, 1995; Jay, 2003). Critical Race Theory (CRT) focuses on informing society about how certain stories and assumptions serve to silence and distort certain groups of people, in this case minority students (Bell, 1980). Critical race theorists posit that the White majority will allow and support racial justice to the extent that such a position will benefit that majority culture. Critical Race Theory rests upon a number of insights:

As such racism is normal, not aberrant, in American society. Because racism is an ingrained feature of our landscape, it looks ordinary and natural to persons in the culture. Formal equal opportunity rules and laws that insist on treating Blacks and Whites alike, can thus remedy only the more extreme and shocking sorts of injustice, the ones that do not stand out. Formal equality can do little about the business-as-usual forms of racism that people of color confront every day and that account for much misery, alienation, and despair." (Delgado, 1995, p. xiv)

Additionally, racism is characterized as institutional policies and practices that are fair in form but have a disproportionately negative impact on racial minority groups (Lawrence, 1987). CRT is used to expose how social, political and legal practices not only inform how institutions are governed but also negatively impact racially oppressed groups (Lynn & Parker, 2006). In the

1990s, CRT in education began to develop as a critical lens to explain the inequalities in education (Ladson-Billings & Tate, 1995).

Several key scholars published texts and articles (Ladson-Billings, 1999; Parker, Deyhle & Villenas, 1999; Sleeter & Delgado, 2002) that explored how CRT could be used to examine and critique curriculum, instruction, assessment, and school funding in education. These scholars have framed CRT as relevant to the field of education and have helped to identify CRT's role as scholarship for people of color (Lynn & Parker, 2006). Critical race studies in education focus on the lives of marginalized students, and give voice to students who would otherwise remain nameless and voiceless (Ladson-Billings & Tate, 1995). CRT in education is based on the following tenets (Ladson-Billings & Tate, 1995):

1. a view of racism as endemic in American life, deeply ingrained legally, culturally and psychologically;

2. a call for a reinterpretation of civil-rights law;

3. a challenge to the traditional claims of neutrality, objectivity, color-blindness, and meritocracy as camouflages for the self-interest of dominant groups in American society;

4. an insistence on subjectivity and reformation of doctrine to reflect the perspectives of those who have experienced and been victimized by racism; and

5. an emphasis on the use of stories or first-person accounts to describe victimized groups' experiences.

### Critical Race Theory and Multicultural Education

The multicultural paradigm currently popular in the United States functions in a manner similar to civil rights law, in that it is regularly subverted to benefit Whites. The current multicultural paradigm is "mired in liberal ideologies that offer no radical change in the current

order" (Ladson-Billings & Tate, 1995, p. 62). Multicultural education, which seeks to alleviate racial injustice for people of color, likewise ends up subverted to benefit Whites; however, this is clearly not the intent of multicultural educators. According to prominent multiculturalists (Banks, 2001, 2002; Gay, 1994, 2000; Sleeter, 1996, 2003), the ultimate goal of multicultural education and training is to move the profession towards the creation of concepts, paradigms, themes, and explanations that challenge mainstream knowledge, not to help keep it in place (Jay, 2003).

Connecting Critical Race Theory to multicultural training encourages the counseling profession to conceptualize race within the field of multicultural training and to explore the role multicultural education plays in maintaining the power structures operating in American schools (Jay, 2003). The Critical Race Theory perspective requires that counselor education programs not only identify and analyze those aspects of education that maintain a marginal position for students of color, but that they also act to change them (Jay, 2003). Moreover, Critical Race Theory provides counselor educators and researchers with a lens through which to analyze the educational experiences of Minority counseling students, with the intent to give voice to the unique experiences and needs of those students (Ladson-Billings & Tate, 1995).

Recently, scholars in the area of mental health such as McDowell (2004) and Daniel (2007) have begun to use Critical Race Theory (CRT) as a framework to critique graduate programs in counseling psychology and social work. McDowell (2004) and Daniel (2007) explored the racial experiences of minority trainees by using a qualitative method, with Critical Race Theory as a lens. Through eight interviews with minority females enrolled in a counseling psychology program, McDowell found the following themes: awareness, racism, strength and resistance, and kinship. Awareness was expressed by all minority students involved in the study.

They reported that they were challenged to gain awareness through course readings, class discussion, and supervision. Resistance was based on the minority trainees' explanation of how they resisted racism by withdrawing (i.e., not disclosing personal information, not engaging in discussions or avoiding contact), yielding (i.e., trying to prove oneself), challenging (i.e., advocating for oneself, speaking one's perspective or educating others), and meaning making (i.e., trying to understand were others are coming from or overlooking mistakes). The theme kinship was revealed by all eight participants. They noted that kinship was developed based on their program's support for diversity, the program's emphasis on making space for race to be talked about in classes and supervision, and providing a collaborative environment for students to learn from one another.

In a study by Daniel (2007), qualitative interviews were conducted with 15 African American and Latino students enrolled in a social work graduate program. All students revealed that their experiences were often characterized by marginalization and conflict. Specifically, the interviews revealed eight themes relating to cultural and racial isolation, curriculum relevance to minority issues, visibility to program staff, interaction with faculty, interaction with peers, mentoring and support, race and supervision, and curricula and university-wide changes.

With reference to isolation, students noted that one of the most difficult aspects of their graduate education process was the cultural and racial isolation they experienced. The isolation the minority students experienced was reinforced by the absence of minority perspective or experience in the curriculum. In student narratives about their graduate experience, they provided events, situations and interactions with others that made them feel invisible and distant from program faculty. Regarding interactions with faculty, students reported that they had difficulty forming relationships with White faculty that White faculty had low expectations

regarding their academic performance, and that minority students had difficulty receiving

feedback that did not take into account their cultural perspective.

The mentoring and support theme was expressed by the respondents' overwhelming

desire for mentoring relationships with minority faculty. Interaction with peers was also a key

theme. The participants identified the importance of having minority peers available in their

respective programs. With regards to the race and supervision theme, the students indicated that

field instructors were generally reluctant to raise cross-cultural issues in supervision. Participants

indicated that curricula and university wide changes are essential to creating an inclusive

environment.

McDowell's and Daniel's qualitative studies argued that current curriculums based on the

multicultural paradigm and multiculturalism are often drawn back into the White democracy of

America and offer no radical change. While this research affirmed the need to address racial

equity and include multiple perspectives throughout multicultural curriculums, neither

McDowell (2004) nor Daniel (2007) addressed race in the context of therapy or the phenomenon

of minority students' preparation to work with White clients. In addition, interviews were the

only data source included in the studies. Integrating additional data sources could add to the

credibility of the findings. Furthermore, these studies explored minority students' overall

experiences in their respective programs and did not specifically explore minority students'

preparation to counsel White clients.

### Whiteness

According to CRT, the construction of Whiteness is closely connected to a system of

privilege designed to ensure the racial subordination of people of color in the United States

(Ladson-Billings & Tate, 1995). Whiteness constitutes "institutional discourses and exclusionary

practices seeking social, cultural, economic and psychic advantage for those bodies racially marked as White" (McDonald, 2009; p. 9). Whiteness is an organizing principle that keeps in place the power or access to power and privilege of White people, but is not necessarily deliberate or the result of the conscious actions of individual White people (Blair, 2008). Whiteness is seen as the invisible norm against which society is measured, by which it is structured and through which it exercises power by dominating and oppressing other races both individually as well as institutionally. Whiteness may be understood as "an amalgamation of qualities including the cultures, histories, experiences, discourses and privileges shared by Whites" (Marx, 2006; p.6)

Among critical race critiques there are six common elements that inform the conceptualization of Whiteness (hooks,1997; Ladson-Billings & Tate, 1995; Morrison, 1992):

1.  It is a social construction embedded in historical and lingering notions of White supremacy;

2.  it is materially and emotionally dependent on others;

3.  it is interdependently constructed with class, gender, and sexuality;

4.  it is embedded and normalized as common sense and, thus, is invisible even as it is evoked in daily interactions and articulated through social institutions (the legal system);

5.  it results in unearned privileges for White ethnic groups; and finally;

6.  it is both stable and constantly regenerating, and renewing itself through dominant ideologies and discourses

Whiteness is privileged by institutions, and provides material and psychological entitlements to White people (Brodkin, 1999; McIntosh, 1990). Harris (1993; 1995) asserts that Whiteness continues to be a "valued social identity" (p. 1758), in that, to be White in the United States is to be guaranteed "relative privilege...in comparison to people of color" (p. 1758). Whiteness continues to grant Whites, working and upper-class alike, unearned educational, social, economic, and psychological benefits ranging from institutional privileges ranging from the guarantee of higher wages to unregulated access to predominantly White institutions (Roediger, 1999).

Whiteness specifically functions to provide White individuals with: (a) *rights of disposition*, (b) *rights to use and enjoyment*, (c) *reputation and status property*, and (d) *the absolute right to exclude* (Ladson-Billings & Tate, 1995). The *rights of disposition* refer to how Whiteness functions to reward students for conforming to perceived White norms in society or sanctioned for cultural practices (e.g., dress, speech patterns, language, and knowledge).The *rights to use and enjoyment* refer to how legally, Whites can use and enjoy the privileges of Whiteness. Consequently, Whiteness allows for "specific educational, social, cultural, and economic privilege" (Ladson-Billings & Tate, 1995, p.59). In educational settings, Whiteness allows for extensive privilege to Whites. The curriculum at White schools emphasizes ideas and thoughts that serve to primarily enhance White students' success (Kozol, 2005).

*The rights to reputation and status property* refer to the notion that to identify a school or program as non-White in any way is to diminish its reputation or status. The *absolute right to exclude* is seen in how Whiteness is constructed in this society as demonstrated initially by denying blacks access to schooling altogether. Later, it is demonstrated by the creation and maintenance of separate schools. More recently it has been demonstrated by curriculums and

schools that inadvertently and unintentionally focus on the success of White students (Ladson-Billings & Tate, 1995). In educational institutions, from kindergartens to doctoral programs, Whiteness is pervasive and constitutive. The typical curriculum is tied up in the production, valuation, and distribution of structural or scientific knowledge in ways that privilege Whiteness. Over the last ten years several scholars have used CRT and Whiteness as a lens to explore minority experiences.

In one such study, Diangelo (2006) described the production of Whiteness in a college classroom by observing a three-hour graduate-level course in interpretive research methods at a large research university. The course was interdisciplinary and attracted students primarily from education, social work, women's studies, and nursing. Over half of those enrolled were students of color, and the majority of those were Asian international students. The goal of the study was to explore how Whiteness functioned and how privilege was produced and maintained in a common context: a White institution with White faculty and a mixture of White and non-White students (Diangelo, 2006).

The results indicated that control in the classroom is more than just a matter of who speaks and how often; those who speak have the power to direct the course of the discussion. The White students essentially controlled the class and tailored the learning that took place. This learning met the needs of the White students as they directed the material to their own research questions and interests. Furthermore, White students were affirmed as learners on multiple levels; their participation style was affirmed, their research interests were affirmed, their questions and comments were affirmed, and ultimately, their lack of any attempt to include the perspectives of the international students of color was affirmed.

In addition the researcher found that White students were the focus in the class under observation, in that they led the discussions, and the content seemed related to their life experiences, while the Asian students were not included in the discussions and were often quiet during class time (Lee, 1996; Liu, 2001). The White students and faculty saw the minority students as spokespersons of their representative cultures; outside of this acknowledgement the minority students were ignored and rendered invisible in this particular class (Diangelo, 2006). The researchers also found that Asian international students in the class provided a necessary backdrop that reinforced the White privilege and entitlement of the White students in the classroom. That is, observing the Asian students allowed the researcher to see how their needs were minimize and white students' needs were highlighted. Whiteness manifested in this class as a dynamic relationship between the White students and students of color, a relationship supported by institutional, cultural, structural, and social processes and practices. The White students were thereby invested in this relationship, because it both produced and legitimized their privilege.

While, this study provides a glimpse into how Whiteness functions in a predominantly White classroom, this study is limited in that it only used observations. Including other data sources would aid in accurately identifying the functions of Whiteness. In addition, it was unclear what role the language barrier of the international students played in their classroom interactions. Diangelo only observed the second-to-last class in a semester course; consequently, additional observations throughout the semester i.e. at the beginning, middle, and end of semester, may have revealed additional information regarding Whiteness.

**Multiculturalism**

Currently, the training of students with regard to addressing cross cultural counseling is based on the concept of multiculturalism. In the twenty-first century, our society incorporates various cultures and is influenced by the behavior patterns, arts, values, beliefs, institutions, and other products of work and thought characteristics that are then passed on to other generations (Woodward, 1998). Multiculturalism focuses on issues of culture, ethnicity, and identity (Mills, 2007). Essential to multiculturalism is the notion that each group and individual keeps customs and traditions, and that these customs and traditions are validated by society at large (Cyrus, 1993; Fordham, 1996; Nieto, 2000).

The historical roots of multiculturalism lie in the civil rights movements of various historically oppressed groups. Many trace the history of multiculturalism back to the social action of African Americans and other people of color who challenged discriminatory practices in public institutions during the civil rights struggles of the 1960s (Banks, 1989; Davidman & Davidman, 1997). Among those institutions specifically targeted were educational institutions that were among the most oppressive and hostile to the ideals of racial equality (Davidman & Davidman, 1997). Multiculturalism is a persistent force in society that acknowledges that culture is complex (Pedersen, 1991). Over the last 20 years, multiculturalism has become recognized as a way to not only understand persons of color, but also to understand each individual regardless of race (Pedersen, 1991; Arredondo, 1999).

Critical race theorists contend that multiculturalism serves to primarily benefit Whites (Ladson-Billings & Tate, 1995); however, in counselor education it does, to some extent, provide a conceptual framework that identifies the intricate diversity of our society and highlights shared areas of concern for people of color. The ultimate outcome of studies of multiculturalism could potentially be a multicultural theory of multicultural counseling (Segall, Dasan, Berry, &

Poortinga, 1990). However, multiculturalism in counselor education is still viewed as a method or model more than a theory; it is not designed to replace or displace traditional counseling theories, but rather it is designed to complement them (Pedersen, 1991).

In the nineteen seventies, the mental health profession began to take notice of the issue of race and the need to address diversity and difference and the effectiveness of clinical services provided by dominant culture on diverse clients. Korman (1973) was one of the first to note that mental health providers who are not culturally competent to provide services to culturally diverse clients should be considered unethical. A decade later this assertion was specifically applied to the counseling profession when Sue et al. (1982) identified three multicultural competencies that should serve as the foundation for multicultural counseling competency models for practicing counselors.

## Toward a Multicultural Counseling Theory (MCT)

In 1991, multiculturalism was introduced as the fourth force in counselor education, and multiculturalists in the field set out to hone a multicultural theory (Pedersen, 1991). In 1992, Sue, Arredondo, and McDavis provided greater specificity to what was termed "multicultural competency" (p. 477) by defining 31 multicultural counseling competencies. Specifically, these competencies were developed within the context of four major minority ethnic groups: African Americans, Asian American, Native Americans, and Hispanic Americans. The multicultural competencies focused solely on helping students learn how to counsel minority clients. The competencies included three distinct characteristics and three dimensions. Becoming a culturally competent counselor required active involvement in the process of developing the following characteristics:

  1. examining one's own cultural biases and assumptions;

2. developing knowledge of the client's worldview; and

3. learning culturally appropriate intervention.

Each characteristic had three dimensions: (a) beliefs and attitudes, (b) knowledge, and (c) skills.

By combining the three characteristics with each of the three dimensions, nine areas of

competence were created. Arredondo (1996) explained how all counselors in training should

operationalize multicultural competence in counselor development as a culturally competent

counselor. In an attempt to broaden cross cultural counseling, Arredondo (1999) expressed that

all counseling is cross cultural, and asserted that all counselors, regardless of race, need to be

aware of their own cultural values and biases, have an awareness of the client's worldview, and

be able to implement culturally appropriate intervention strategies and techniques. These

competencies were subsequently adopted by the Association of Multicultural Counseling and

Development (AMCD). While the competencies did begin to help White counselors address their

incompetence in counseling diverse clients, multicultural competence began to be synonymous

with majority helping minority. It inadvertently overlooked the needs of minority students in

learning to work with majority clients, thus creating an inequitable educational curriculum

(Ladson-Billings & Tate, 1995).

In the year 2000, the American Counseling Association (ACA, 2000) responded to the

need for cultural competence by incorporating cultural and diversity standards into its Code of

Ethics. Currently, multicultural standards have been incorporated into the eight sections of the

Code of Ethics which specifically focus on being respectful of diversity within the counseling

profession. The Council for Accreditation of Counseling & Related Educational Programs

(CACREP) has included multicultural standards into the training standards for doctoral and

master's level counseling programs (CACREP, 2001, 2009). These standards are to be incorporated into the Social and Cultural Diversity core curriculum through careful attention to:

1. multicultural and pluralistic trends, including characteristics and concerns between and within diverse groups nationally and internationally;

2. attitudes, beliefs, understandings, and acculturative experiences, including specific experiential learning activities;

3. individual, couple, family, group, and community strategies for working with diverse populations and ethnic groups;

4. counselors' roles in social justice, advocacy and conflict resolution, cultural self-awareness, the nature of biases, prejudices, processes of intentional and unintentional oppression and discrimination, and other culturally supported behaviors that are detrimental to the growth of the human spirit, mind, or body;

5. theories of multicultural counseling, theories of identity development, and multicultural competencies; and

6. ethical and legal considerations

Multicultural competence has been infused into the credentialing bodies as well. The National Board of Certified Counselors (NBCC) incorporates Social and Cultural Diversity into the National Counseling Exam; consequently all examinees must be knowledgeable with regard to working with diverse clients according to the Multicultural Competencies (Sue, Arredondo, & McDavis, 1992). Over the last fifteen years these competencies have remained seemingly unaltered, and although it appears that they have been incorporated as the standard for

counseling practice, very little evidence supports their use and relevance with regard to helping

minority students develop competence with White clients.

Over the last twenty years Counselor Education literature has specified several aspects of

counselor education programs that have the potential to play a role in minority students' cultural

competence in counseling White clients. These aspects include classroom instruction and

curriculum, supervision, experiential and practical experiences, and faculty advising.

**Classroom Instruction and Curriculum**

Over the last twenty-five years counselor education programs have specifically attempted

to incorporate education about diversity through various means. Specifically, multicultural

learning has been structured and incorporated into programs through four pedagogical strategies:

(a) separate courses, (b) area of concentration models, (c) interdisciplinary approaches, and (d)

integration models (Copeland, 1982). In order for counselors to become culturally competent and

put knowledge into practice, a combination of the above strategies is necessary (Coleman, 1982;

Ridley, Mendoza, & Kanitz, 1994).

Ridley, Mendoza, and Kanitz (1994) developed a Multicultural Program Development

Pyramid presented as a five-tiered framework that outlined stages of multicultural counseling

training program development. This framework was intended to serve as a guide to help

academic program developers formulate their own unique multicultural counseling training

programs. The stages outlined by Ridley et al. specify a path to program development, beginning

with the generation of an explicit philosophy of training and proceeding through the stages of

identifying training objectives, selecting instructional strategies, choosing from among several

proposed program designs, and evaluating the program. In addition, they delineated the primary

teaching strategies needed to develop multicultural competence including didactic methods,

experiential exercises, supervised practical/internships, reading assignments, writing assignments, participatory learning, modeling/observational learning, technology-assisted learning, introspection, and research.

Ridley, Espelage and Rubinstein (1997) described specific multicultural topics that should be addressed in counselor education programs. The eight topics they extracted from the multicultural literature were as follows: "racism, power, and prejudice; psychological assessment and diagnosis; therapy process variables and outcome goals; intervention strategies; multicultural counseling research; racial identity development; ethical issues in multicultural counseling; and normative group information" (p. 137). Whereas these researchers note that counseling curriculum should include the above-mentioned topics, there is scant information on how programs address these as they relate to minority counselors and their work with White clients. Consequently, Ridley, Espelage, and Rubinstein seem to reinforce the aforementioned notion that multicultural education is used almost primarily to benefit White students (Jay, 2005).

This notion is further reinforced in a recent analysis of content and instructional strategies in multicultural counseling courses. Priester et al. (2008) reviewed 64 syllabi for introductory multicultural counseling courses taught in early 2000. They explored the emphasis placed on the three components of multicultural competence: (a) awareness, knowledge, and skill development, (b) the extent to which cultural groups beyond the traditional four racial groups are included as explicit domains of study, and (c) the use of various teaching techniques. According to their findings, the majority of courses focused on the self-awareness and knowledge of other groups, while emphasizing very little in the areas of skill development.

Although eighty-four percent of the courses examined indicated a high level of emphasis of knowledge of the groups discussed, White clients were absent from the list of cultural groups

studied. This finding further endorsed the notion that the current incorporation of multicultural curriculum and content has focused primarily on preparing counseling students to work with minority clients who have been impacted by oppression and racism as well as groups that have not traditionally utilized counseling services. It also indicated that White majority clients are not incorporated into multicultural courses as a client group that students need to understand in terms of cultural competence.

Although this study highlights the content and topics covered in multicultural classes there are several limitations to this study. The first is that it relies on the assumption that a course syllabus accurately reflects what occurs in the classroom. Additional practices and content may be presented in the classes that are not reflected in the syllabus. Furthermore, there may be the possibility that multicultural counseling training (MCT) is occurring outside the context of a single-course format. Consequently, these findings may not accurately reflect the entirety of the MCT process in counseling programs.

**Experiential and Practical Experiences**

Practicum and internship are additional methods through which students may receive MCT. Practicum is the first opportunity to assess the student's ability to apply with clients the knowledge and skills they have obtained from course work (Bradley & Fiorini, 1999). CACREP standards require that students enroll in practical experiences which include practicum and internship (CACREP, 2009). Practical experiences in counselor education programs are designed to allow students to put theory and content into practice, and should be focused on competence of all students to counsel clients who are ethnically and culturally different (Razack, 2001). A supervised practicum experience totals a minimum of 100 clock hours over a minimum 10-week academic term (CACREP, 2009) and includes:

1. at least 40 clock hours of direct service with actual clients that contributes to the development of counseling skills;

2. weekly interaction that averages one hour per week of individual and/or triadic supervision throughout the practicum by a program faculty member, a student supervisor, or a site supervisor who is working in biweekly consultation with a program faculty member in accordance with the supervision contract;

3. an average of one and one-half hours per week of group supervision that is provided on a regular schedule throughout the practicum by a program faculty member or a student supervisor;

4. the development of program-appropriate audio/video recordings for use in supervision or live supervision of the student's interactions with clients; and

5. evaluation of the student's counseling performance throughout the practicum, including documentation of a formal evaluation after the student completes the practicum.

All CACREP programs not only require practicum; they also require completion of a supervised internship in the student's designated program area of 600 clock hours, begun after successful completion of the practicum. The internship is intended to reflect the comprehensive work experience of a professional counselor appropriate to the designated program area. Each student's internship includes all of the following (CACREP, 2009):

1. at least 240 clock hours of direct service, including experience leading groups;

2. weekly interaction that averages one hour per week of individual and/or triadic supervision throughout the internship, usually performed by the onsite supervisor;

3. an average of one and a half hours per week of group supervision provided on a regular schedule throughout the internship and performed by a program faculty member;

4. the opportunity for the student to become familiar with a variety of professional activities and resources in addition to direct service (e.g., record keeping, assessment instruments, supervision, information and referral, in-service and staff meetings);

5. the opportunity for the student to develop program-appropriate audio/video recordings for use in supervision or to receive live supervision of his or her interactions with clients; and

6. evaluation of the student's counseling performance throughout the internship, including documentation of a formal evaluation after the student completes the internship by a program faculty member in consultation with the site supervisor.

Recent literature and research related to the actual experience at internship and practicum sites is sparse; however, several studies have explored the practicum experiences of students at CACREP institutions. In a study by Bradley and Fiorini (1999), the nature of practicum training in counselor education programs accredited by CACREP was explored. One hundred CACREP programs participated in the survey study. The authors gathered descriptive information about course content and competencies required of students enrolled in master's level practicum courses. The research questions that guided the inquiry included: (a) what is the prerequisite training for enrollment into counseling practicum? (b) how do instructors evaluate student performance in practicum? and (c) what counseling competencies should be acquired by students to successfully complete practicum?

The results indicated that counseling theory and practice, professional orientation, group work, and human growth and development training was required before practicum in more than 50% of the programs. The least common training courses required as prerequisites were appraisal (43%), career and lifestyle development (42%), multicultural counseling (33%), and research and program evaluation (25%). While only 33% of programs required students to take multicultural counseling course prior to practicum 88% of programs noted that students needed to have some level of competence in terms of working with clients from diverse cultures. Concerning preparation of students to work with clients different than themselves, the results presented a favorable picture of the infusion of multicultural information into practicum curricula. However, it was noted that multicultural counseling training was not required before practicum in 77% of the programs. In addition, only 18% of programs participating in this study required students to counsel clients who were culturally different than themselves. These findings suggest that students in these programs are receiving limited counseling instruction in regards to cross cultural counseling.

This study provided a starting point for understanding the status of practicum training in CACREP-accredited programs. The results provide some indication of the levels of infusion and importance placed upon multicultural training for practicum students enrolled in counseling programs in the last 10 to 15 years. However, this study may not provide reliable data in terms of the current state of practicum and internship due to the age of the research. Over the last 15 years CACREP standards have been revised twice, once in 2001 and again in 2009. As a result, the findings may not be an accurate reflection of current practicum practices and experiences.

In a more recent study by Vereen, Hill, and McNeal (2008) a national survey of counselor trainees was conducted to investigate variables that influence the development of

perceived multicultural competencies in practical experiences. One-hundred and ninety eight

trainees participated in the survey. The student sample consisted of 160 White, 13 African

American, eight Hispanic, five Biracial/Multiracial, four Asian, two Native American, and four

trainees listed as other. The instrumentation for this study included a demographic questionnaire

and one survey, the Multicultural Awareness-Knowledge-Skills Survey (MAKSS; D'Andrea,

Daniels, & Heck, 1991).

The demographic questionnaire revealed that most of the respondents received

supervision related to multicultural issues (83%). It also showed that the majority of sample

participants had completed one multicultural course (57.9%). In addition, it revealed that

whereas about 40% of the participants had worked with five or less non-White clients, only

about 13% had worked with a larger number of minority clients (n=20). Results indicated that

students who counseled more minority clients had significantly higher multicultural competence

scores than students who counseled less non-White clients during their practicum or internship

experiences. In addition, students who had received clinical supervision related to multicultural

issues also had significantly higher multicultural competence scores.

The results of this study suggest that supervision and counseling interactions within

practicum and internship have the most significant impact on students' ability to counsel clients

different then themselves, as they allow students to put theory into action. However, these results

should be interpreted with caution, as the authors reported that the low sample size of minority

participants (n = 28) did not allow the researchers to determine if race of the trainee was a factor.

Furthermore, this study's assumption that cross cultural counseling competence only involved

the majority counseling the minority reinforces the notion that minority students' needs are being

overlooked or marginalized (Ladson-Billings, 2005).

**Supervision**

In counselor education programs supervision is also used to train and cultivate cross-cultural counseling competence of minority students (Bernard & Goodyear, 2009), supervision has the potential to foster multicultural competence and translate a counselor's theoretical knowledge into actual practice (Martinex & Holloway, 1997). According to Bernard and Goodyear (2009), multicultural counseling requires special attention in supervision, because it is a process that must be explored and experienced both didactically and clinically. In supervision it is up to the supervisor to create a climate of honesty and trust. In so doing, supervisees have the opportunity to strengthen their counseling skills and address the personal and contextual issues that arise as a result of their work with ethnically and culturally diverse and White clients (Estrada, Frame, & Williams, 2004). Research suggests that discussions of cultural variables in the supervisory relationship serve to enhance the supervisory relationship, strengthen the supervisory working alliance, foster a better learning environment in cross-cultural supervisory dyads, and improve minority students' ability to counsel White clients (Leach & Carlton, 1997; Ridley, Espelage, & Rubinstein, 1997).

Recently a number of scholars have explored the supervisory relationship in regards to addressing racial issues and attending to cultural differences (Ancis & Ladany, 2001; Ancis & Marshall, 2010; Estrada, 2005; Inman, 2006 & Toporek, Ortega-Villalobos, & Pope-Davis, 2004). In one such study, Estrada explored the impact of supervisors' racial and ethnic origins on the exploration of multicultural competencies in clinical supervision. Data were collected from 102 practicum and internship students in four counselor education programs. The Supervision Sensitivity Survey (SSS), a 50-item, 5-point Likert scale questionnaire, was used to assess how cultural competency guidelines were supported in clinical supervision. The instrument measured

the frequency of three subscales: (a) awareness (referring to supervisors' exploration of counselors' awareness of assumptions), values, biases and stereotypes; (b) knowledge (referring to supervisors' exploration of counselors' understanding of the worldview of culturally diverse clients); and (c) skills (referring to supervisors' explorations of counselors' development of appropriate intervention strategies and techniques).

Results indicated that there was a significant difference in the supervisors' exploration of counselors' understanding of clients' worldviews. The assessed differences indicated that African American supervisors explored worldview more often than their Euro-American and Hispanic counterparts. Furthermore, African American supervisors were reported to explore counselors' skill development more frequently than their White counterparts. The Euro-American supervisors seemed to take on a color blind perspective, whereby they addressed all students in a similar way and did not broach cross cultural counseling (Jay, 2005; Ladson-Billings, 2005).

In a more recent study, Ancis and Marshall (2010) investigated how multicultural competencies are demonstrated in supervision. A qualitative methodology was used to examine the perspectives of trainees regarding their supervisors' multicultural competence in supervision. The study focused on the counselor trainees' descriptions of their supervision experiences. The researchers were interested in capturing the process, climate, and activities of supervision that, from the trainee's perspective, attended competently to multicultural issues. Participants included four graduate students from two doctoral programs in counseling psychology and clinical psychology. Participants included a White heterosexual man, an Asian American heterosexual woman, a White American lesbian, and a White American heterosexual man. Each

of the participants had a minimum of two supervised clinical experiences with at least one being cross-cultural.

The results of the study produced a classification scheme of two to four themes that was based on a five-domain framework for describing multicultural supervision competencies developed by Ancis and Ladany (2001). Domain A1, Supervisor-Focused Personal Development, is concerned with the process of self-exploration regarding one's own values, biases, and personal limitations. In this domain, the researchers found that supervisors demonstrated strengths and limitations of multicultural knowledge, and that they were proactive in introducing multicultural issues in supervision. Domain A2, Supervisee-Focused Personal Development, refers to fostering the self-exploration, awareness, and knowledge of trainees. For this domain the researchers found that the supervisors facilitated discussions of the impact of supervisees' cultural background on clients, and supervisors encouraged increased multicultural awareness via discussions and activities.

Domain B, Conceptualization, is concerned with understanding the impact of individual and contextual factors on clients' lives, understanding the impact of stereotyping and oppression on clients' presenting concerns, and encouraging alternative explanations for events as they occur in a cultural context. In Domain B the researchers found that supervisors encouraged consideration cultural assumptions, and counselor stereotyping and supervisors actively engaged supervisees in an exploration of the client's perspective.

Domain C, Interventions, deals with supervisors encouraging flexibility regarding the use of relevant and sensitive interventions with diverse clients. The researchers found that supervisors encourage the use of interventions where clients can collaborate with the trainee in terms of goal setting and using interventions that helped the client become more aware of social

issues related to the client's current context. Domain D, Process, refers to the supervisory relationship characterized by respect and open communication. The researchers found that supervisors conveyed an acceptance of cultural differences in supervisory relationships that supervisors facilitated a safe and open supervisory climate in which the supervisees could be vulnerable and take risks, and that supervisors initiated and engaged in discussions about power dynamics. Domain E, Evaluation concerns the supervisor's ethnical responsibility to recommend remediation to trainees who may have personal or professional counseling limitations. In this domain researchers found that supervisors identified the supervisees' multicultural strengths and weaknesses, and that supervisors' multicultural discussions positively affected client outcomes.

The above study helps to shed light on the areas that have been documented as being important to supervisory relationships and that promote students' counseling competence with clients that are different from themselves. However, the participants included in the samples are not representative of minority students. In the Ancis and Marshall study only an Asian American student was included, the remaining participating students were White. Estrada's (2005) study also has merits as it gives a wide view of cross cultural supervision experiences with White and Black students. Yet the number of Black students and supervisors in the study was small (n=8).

**Faculty Advising**

The 2009 standards of CACREP require that "students have an assigned faculty adviser at all times during enrollment in the program" (CACREP, 2009, p. 5). The duties of the adviser are identified as working with students to "develop a planned program of study within the first 12 months of graduate study" (CACREP, 2009, p. 5). Faculty advisors serve an important role as part of a CACREP master's level program's efforts to promote student development in the field of counseling. Throughout their counseling program students are exposed to various faculty or

adjunct faculty members for numerous courses, but course instructors may not know students enough or see them often to address their specific needs (Choate & Granello, 2006). Across disciplines the research and literature highlight the significance of effective faculty advising at the master's level to a student's retention, academic and professional success, and satisfaction (Schlosser, Knox, Moskovitz, & Hill, 2003; Tenenbaum, Crosby, & Gliner, 2001). Faculty advisors have the potential to address minority students' needs in an individualized way and to provide those students with the necessary support and encouragement to address the impact of intersectionality.

A diminutive amount of research exists with regard to faculty advisors' relationships with their advisees in counselor education programs. However, one group of scholars has explored this relationship and its role in students' progression throughout their program. Schlosser, Knox, Moskovitz, and Hill (2003) interviewed 16 third-year counseling psychology doctoral students about their relationships with their faculty advisors. Participants included 14 women, two men, 12 White, and two biracial advisees from nine universities. Advisees had been with their current advisor from five to 36 months. Thirteen advisees indicated that their advisors had not changed since the beginning of their program. Ten advisees identified their current advisors as female, and six as male. Advisees reported that their advisors were African American (3), Asian American (1), White (10), and multiracial (2).

Results indicated that of the student participants, 10 were satisfied and six were unsatisfied with their advising relationship. Satisfied students noted they were able to choose their advisor as opposed to being assigned an advisor. Satisfied students also indicated having individual meetings with their advisors and reported discussing research, program requirements and career guidance with their advisors. In addition, satisfied students indicated that their

advisors encouraged them to participate in professional conferences and/or introduced them to important people. They also reported feeling very comfortable disclosing aspects of their professional lives to their advisors and wanting even more guidance from their advisors. Satisfied students typically reported that conflict was dealt with openly, and that working through any conflict strengthened the advising relationship. Students who were satisfied with their advising relationships generally reported that their advising relationships became more positive over time.

Conversely, unsatisfied students reported that they generally had infrequent individual meetings with their advisors, and that they did not have discussions related to career guidance and research. Unsatisfied students indicated that their expectations of their advisors were unmet or lowered over time. Furthermore, unsatisfied students typically reported that they avoided conflict in their advising relationship, and they became more distant from their advisors overtime. Both satisfied and unsatisfied students indicated they used caution about sharing personal information with their advisors. In addition, both satisfied and unsatisfied students reported that they went to other sources if their advisor was not meeting some of their needs.

The findings of this study are to be viewed with caution in that they do not provide specific information about the lived experiences of the student participants. Furthermore, the sample of participants includes only two minority students, of which no specific information was provided in terms of the minority experience with faculty advisors. In addition, the role of diversity is not addressed in terms of faculty addressing cultural differences with advisees. Despite these limitations, the study does provide a clear view of many aspects that exists within the advising relationship and sheds light on the potential impact that a faculty advisor could have on the students' academic success.

## Gaps in the Current Literature

Currently, the following aspects of multicultural education do very little to challenge the status quo as it relates to preparing minority students: classroom instruction, practical experiences, supervision, and faculty advising. Research and practice in counselor education fail to allow the voices of minority students to be heard (McDowell, 2004). In addition, the research reinforces the notion of "Whiteness" and institutional racism, as minority students are seemingly forgotten and viewed as not needing specific preparation in regards to counseling White clients. Critical race theorists would posit that this lack of attention in the literature further marginalizes minority students and perpetuates Whiteness by focusing on cross-cultural preparation only as it benefits Whites (Jay, 2005). The oversights and gaps found in the literature that perpetuate this notion are:

1. a lack of research regarding training efficacy of minority students and White clients, limited research, and attention to the minority counselor and majority client dyad;

2. lack of relevant multicultural curriculum in reference to training minority students; and

3. lack of attention to the unique clinical training needs of minority students throughout counselor education programs

### Training Efficacy

There is little empirical evidence to show that the training being provided in counselor education programs is successful in producing culturally competent counselors (Cancio, Corbett, Stanton, & Soucar, 1995; D'Andrea, Ponterotto, 1997; Ponterotto & Casas, 1987; Pope-Davis, Reynolds, Dings, & Ottavi, 1994). Furthermore, a paucity of research exists with regards to

minority student training efficacy in reference to counseling White clients (Seward, 2009). Published studies involving minority counseling trainees and minority counselors focus primarily on the counselors' or trainees' work with ethnic or culturally diverse clients or use self reported multicultural competency, as opposed to observable skills or students' lived experiences. In one such study, Pope-Davis, Reynolds, Dings, and Neilson (1995) examined the multicultural counseling competencies of graduate students in counseling and clinical psychology programs. A national sample of 344 students completed the Multicultural Counseling Inventory. Participants were drawn from different racial groups: White (264), African American (34), Asian American (18), Hispanic (18), American Indian (4), and other (6). Results indicated that race or ethnicity was significantly predictive of counselors' self reported abilities to work with culturally diverse clients. Accordingly, students of color in both counseling and clinical psychology programs reported a higher level of self perceived multicultural competence then their White counterparts. For counseling students, increased contact with racially ethnically diverse clients was most influential in increasing multicultural Knowledge and Awareness competencies. In addition, students that took fewer multicultural courses and spent fewer hours of supervision discussing multicultural issues had lower multicultural competence.

Constantine (2001) attempted to understand the counseling competence of practicing counselors, and found results similar to Pope-Davis et al (1995). Using transcribed intake sessions of 52 counselor - client dyads, the researcher compared the counselors' and clients' race or ethnicity with the counselor's self reported multicultural counseling competence and observer ratings of trainees' multicultural counseling competence. Results revealed that Black American and Latino American counselor trainees had higher levels of multicultural counseling

competence than White American trainees in observer ratings as well as in self report data when working with clients of color.

The research of scholars' such as Pope-Davis, et al. (1995) and Constantine (2001) supports the contention that minority students are more culturally savvy than their White peers. However, the findings were based on small samples, and consequently, the results may not be representative of the broad scope of ethnic experiences of minority students in counselor education. In addition, these studies quite possibly oversimplify the notion of cross cultural counseling and Multicultural Counseling Competence (MCC) as they rely solely on instruments that are based on self reports.

The notion that minority students have higher MCC seems to relieve counselor education programs from developing curricula that address the oppressive emotional and societal issues that continue to impact minority students' interactions with dominant culture clients. Consequently, this perpetuates the marginalization of minority students needs, as their needs and reality fail to coincide with the norms and values of dominate culture (Jay, 2005; McIntosh, 1988).

**The Minority-Majority Dyad**

While literature regarding the preparation of racial or ethnic minority counselors for work with White clients is rare (Speight, Meyers, Cox, & Highlen, 1991), and, thus, little is known about the minority students' competence with White clients, one set of scholars has specifically discussed this relationship. Davis and Gelsomino (1994) sought to determine the differences in the cross-racial practice experiences of minority and White social services practitioners. In this study, both White and minority counselors self reported that they work equally well with White

clients. However, minority counselors reported more incidents of racism, and White clients reported that the minority counselors had an insufficient understanding of their racial group.

This study indicated that minority counselors experience more incidents of racism; however, no information was provided with regard to the impact of that experience on their effectiveness. Rather, that issue would seem to have been more or less ignored, and remains an issue that needs to be addressed in a formal manner. In addition, this study included "counselors" without specific master's degree level counseling training. Only thirteen percent of counselors were trained in either counseling or psychology, and almost 50 percent of the counselors who participated in the study had received educational training consisting of only a bachelor's degree or less. As a result, these results cannot be usefully generalized to minority students enrolled in CACREP accredited counselor education programs, and further research is needed with a more generalizable sample.

**Curriculum Relevance**

A suspected lack of curriculum relevance may be perpetuating the visibility of Whiteness and inequity in counselor education programs. Several studies have shown that minorities view multicultural education as being irrelevant to their experience and lacking in useful (Grogan, 1999; Bowie, 2003; Seward, 2009). Literature indicates that irrelevant curricula can discourage graduate students of color and send a covert message that curriculum which is relevant to their experiences is not valued or respected (Grogan, 1999; Ladson-Billings & Tate, 1995).

In one study, Bowie (2003) explored African American students' experiences concerning the integration of multicultural curriculum throughout their courses. Using a purposive sample of African American Master's of Social Work (MSW) students, Bowie examined the extent to which African American MSW graduates from PWIs perceived diversity and multicultural

curriculum to be integrated into their courses when they attended graduate school. The study also examined the relationship between perceived relevance of the curriculum to minority populations and perceived administration and faculty sensitivity to minority student issues and concerns.

Results indicated that graduates felt that diversity and multicultural curriculum was not substantially integrated into their courses when they attended graduate school. A substantial proportion of the sample was not satisfied with the level of curricular integration. They reported that the course curriculum was disconnected from day-to-day social work reality. Additionally, they reported that faculty and administration were not sensitive to the needs and concerns of minority students, and that there was a lack of curricular relevance to the experiences of minority populations and minority students. Critical race theorists would surmise that an absence of curriculum further marginalizes oppressed groups and perpetuates the perspective that all students, regardless of race, should be educated based on dominate culture norms, thus taking a colorblind stance (Tate, 2005).

This study shed light on the lack of relevance of multicultural curriculum and supports the contention that multicultural education does not meet the needs of minority students. Yet the study had several limitations that must be noted. The sample was taken mainly from a professional conference for African American social workers; consequently, the results cannot be generalized to the larger body of African Americans at PWIs not enrolled in social work. A much larger sample randomly selected from different colleges would yield more data and insight in multicultural curriculum at PWIs.

More recently Seward (2009) found that counselor education coursework does not address the needs of minority students. In the researcher's unpublished dissertation, the experiences of minority students in multicultural courses were explored. Using a grounded

theory approach, Seward explored the perspectives of students of color in beginning level multicultural counselor training courses at different counselor education programs in the northeastern United States. This study explored minority students' perceptions of important aspects of their training in multicultural training courses and the extent to which students perceived their multicultural training courses to be addressing their educational needs. Results of this study indicated that most minority students did not find their multicultural training courses beneficial to their learning. Findings also pointed to complex tensions students of color had experienced when deciding whether or not to share in class discussions. Another theme that emerged was one that illuminated minority students' desires to understand the varying aspects of White culture.

The preceding studies indicate that counselor education curriculum lacks relevance for minority students in preparing them to become culturally competent. They further support the contention that minority students' needs continue to be marginalized (Ladson-Billings & Tate, 1995). Seward's study also suggests that counselor education training omits the incorporation of White cultural information. While Seward exposed counselor educations programs multicultural education as irrelevant for minority students and suggested that programs take a closer look at preparation of minority students, several limitations are apparent. This study represents the perspectives of a small group of students of color. Due to the small sample size, generalizability to all students of color is limited. In addition, the researcher did a mixture of face to face and telephone interviews. This inconsistent method of data collection may have impacted the credibility of the study.

**Training Needs of Minority Students**

As mentioned in Chapter One, minority students' educational experiences are often mediated by experiences of racism, discrimination, and intersectionality. Further, CACREP standards that emphasize the preparation of students to work with clients regardless of race or ethnicity (CACREP, 2009), do not incorporate the unique experiences of minority students. As a result, minority students may be experiencing inequitable educational experiences (Ladson-Billings & Tate, 1995). Scholars indicate that appropriately addressing the needs of minority students would serve to enhance their ability to counsel White clients effectively (Hunt, 1987; Margolis & Romero, 1998; Freeman, 1998; Young & Brooks, 2008), and that relevant curriculum could begin to move programs toward a more equitable education for minority students (Seward, 2009; Bowie, 2003; Grogan, 1999).

In a study by Margolis and Romero (1998), the training of minority students was explored by examining the effects of the current curriculum of graduate students and the needs of minority students. The authors interviewed twenty-six women of color enrolled in a sociology doctorate program in an effort to determine how graduate school curriculum perpetuates gender, race, class, and other forms of social inequality. The participants explained that that they experienced stigmatization, stereotyping, silencing, exclusion, and tracking. As a result of these experiences the participants explained that minority students have unique concerns that graduate programs need to address. The students indicated that programs need to review their curriculums to identify areas which marginalize minority students. Additionally, the interviewees explained that increasing minority faculty would provide minority students with support and make sure that minority perspectives are included.

This study further reinforced the notion that minority students have different experiences than their white counterparts. In addition, it elaborated on how programs can begin to address the

unique experiences of minority students. However, this study has several limitations. First the researchers conducted the interview eight years before published which could be a concern as some data such as impressions may be lost. In addition, follow-up with the interviewees at such a late date may skew the accuracy of data as most of the participants are no longer students..

Young and Brooks (2008) further explored minority students' training needs by examining faculty perspectives on how faculty and institutions meet the academic and training needs of minority students in educational administration preparation programs. Data were collected through several focus group sessions as well as through individual interviews over a three year period. Young and Brooks found that effective support for graduate students of color includes work in four areas: (a) recognizing and engaging issues of race in educational administration preparation programs, (b) effective and race sensitive mentorship, (c) creation and sustenance of multi-tiered and multi-purpose support networks, and (d) establishment of formal and informal support structures. Results indicated that in order to effectively address the unique training needs of graduate students of color, faculty and institutions need to be judicious in recognizing and engaging issues of race in academic programs. In addition, Young and Brooks suggested that minority students would benefit from mentorship opportunities with minority faculty, minority professionals, or other role models who have navigated through similar experiences and with whom they might feel comfortable broaching topics of race..

Findings from this study are consistent with previous research at other postsecondary settings that suggest programs send students' messages that their perspectives are not valued or that they are not welcome in institutions of higher education. However, the study failed to indicate what the faculty members experience was with minority students. In addition, the sample methodology was based on volunteers as such individuals who agreed to participate may

have had a strong interest in the topic; consequently, the findings are not generalizable to all administration or education graduate programs.

## Summary

This chapter presented Critical Race Theory and Whiteness as the justification and research lens through which to explore the minority student's preparation to counsel White clients. The chapter also explored how multiculturalism came about and its application to counselor education in relation to students counseling clients who are different than themselves. Four aspects of training of minority students' counseling preparation were explored and presented as they relate to preparing minority students to counsel White clients. They included supervision, classroom instruction, practical experiences, and faculty advising. Each aspect was examined through a review of current literature of current applications, strategies, and models in counselor education. The relevance of counselor education training was examined as it related to the minority students' preparation to counsel White clients. Subsequently, the clinical training needs of minority students were explored as they relate to counselor education. Minority students' overall training efficacy as it relates to being competent to counsel White clients was explored. Finally, the minority counselor/majority client dyad was explored.

Research findings presented throughout this chapter support the contention that counselor education focuses primarily on the readiness of counselors to competently counsel the minority client, and that it fails to address the minority student's competence in counseling White clients. Consequently, this review of literature serves to substantiate the need to explore minority students' experiences in predominately White institutions in terms of their preparation to counsel White clients. Using the lens of CRT and Whiteness, a qualitative investigation of minority students' preparation to counsel White clients will be described in the next chapter.

## Chapter Three: Methodology

### Introduction

The purpose of this study was to investigate minority student's preparation at CACREP accredited Master's programs to counsel white clients. All students enrolled in CACREP accredited counseling programs are expected to gain specified competencies, including the competency to counsel all clients regardless of race or ethnicity; however, the literature has suggested that programs may not be meeting the preparatory needs of minority counseling students. The available research focuses primarily on preparing white counselors to work with clients from minority cultures or minority racial groups, and no research exists that reflects how programs prepare minority students to work with white clients or if minority students are adequately prepared to work with white clients as a result of their counseling training. This examination of minority student and faculty perceptions of their counseling program's method

and effectiveness at preparing minorities to work with white clients was intended to provide insight into this issue.

The following research questions guided the study:

1. How have Counselor Education programs prepared minority students to work with white clients?

2. What challenges have minority students experienced when working with white clients?

3. How can Counselor Education programs better prepare minority students to counsel white clients?

This chapter will describe the qualitative methodology that was used to address the research questions. The chapter will begin with an overview of qualitative research and then examine the critical paradigm that was used by the researcher. The data were analyzed by using the lens of CRT with an emphasis on Whiteness. Following the discussion of the paradigm and perspective, a description of the research strategy, case study, and methods of conducting the study are presented. Subsequently, a description of the participants and data collection process is discussed, followed by an in-depth explanation of the data analysis process.

## Qualitative Research

A qualitative design was the most appropriate methodology for this study for several reasons. First, CRT race theorists subscribe to qualitative research as the best way to reveal the voices of marginalized groups, as qualitative research allows the authentic voices of the participants to be heard. Second, there is a lack of research regarding the phenomena in question; in cases when scant research is available qualitative inquiry is an effective methodology for exploring an unexplored phenomenon. The data collected from this study will aid in the development of a grounded theory and a research foundation for future research in the area of

minority counselor preparation to counsel white clients. Third, the qualitative researcher holds the ontological view that reality is constructed by the individuals involved. Qualitative research allows the researcher to learn the unique realities of participants. In this study, the perceptions of minority students' regarding their preparation to counsel White clients were sought and varied based on their unique or individual experiences. Forth, the qualitative researcher believes that multiple realities exist for individuals who are in similar situations. However, through qualitative analysis in this study commonalties and themes emerged to help gain a better understanding of the minority student experience in counselor preparation programs. Looking at multiple realities allows researchers to explore various perspectives and specifically perspectives that have yet to be explored. As is the case in this study minority students realities in counseling program may differ from others in academic programs.

Epistemologically, qualitative research is collaborative between the researcher and individuals being studied. In this study, collaboration was important as it allowed the researcher to become immersed fully in the data and interact with the participants in a personal manner. Finally, qualitative research uses the authentic language of the participants in an attempt to capture the voices of the participants (Lincoln & Guba, 1985). This is important as it allows the realities of the students to come into full view. Other types of research often serve to silence the minority perspective, which is often visible by the lack of racial minority participants in scholarly research. Nevertheless, findings from such studies are reported as if they are representative of every racial and cultural group. The lack of the minority perspective and minority participants keeps the minority voice from being heard and the minority perspectives from being published. Using qualitative research helps to fight against the silencing of minorities

that has taken place in educational institutions and in society at large by letting the minority

voices speak for themselves.

## The Critical Research Paradigm

The paradigm that a researcher uses upholds assumptions about the nature of society

(Rossman & Rallis, 2003). Using a critical paradigm in this study allowed the researcher to

reveal the lived experiences of the participants and empowers persons at the individual level

(Rossman & Rallis, 2003). Research generated from this paradigm produces information and

provides insight that upsets the balance of institutions (Kincheloe & McLaren, 2000).

The critical paradigm is considered to be best suited to study minority students'

preparation to counsel white clients, because it serves to shed light on oppressive curriculums

and teaching strategies that exclude minority perspectives and, consequently, marginalize

students of color. The critical researcher assumes that "oppression and domination characterize

the setting and seeks to uncover how patterns of action perpetuate the status quo" (Rossman &

Rallis, 2003, p. 106). In addition, the critical paradigm was developed based on the critical

theory framework. Critical theory involves revealing the nature of power relations in a culture

and seeks freeing individuals from the oppression that exists.

Critical research allowed the researcher in this study to explore the social construction of

experiences, explain the oppressive discourses and power relations that exist, and highlight those

oppressive structures within CACREP counselor education programs that continue to keep

minorities marginalized. Using the critical paradigm helped the researcher generate knowledge

and shape values, and consequently, make sense of the world of domination and oppression in an

attempt to bring about a more just, democratic, and egalitarian education of these minority

students (Kincheloe & McLaren, 2000).

As discussed in Chapter Two, the researcher applying Critical Race Theory postulates based on aspects of CRT (Ladson-Billings-Tate, 1995) that white students in counselor education programs are privileged over minority students in regards to their preparation to counsel clients. The research suggests that minority students are marginalized (Ladson-Billings-Tate, 1995), and based on this literature, the researcher assumes that counselor education programs like other programs build their programs based on the needs of the majority population or white counselors. In addition, oppression is considered institutionalized in the CRT literature (Ladson-Billings, 1995). As such, the researcher assumes that institutional oppression has many faces within counselor education programs, with one face existing in the form of not preparing minority students to effectively work with white clients. In addition, she assumes that the relationship between white clients and minority students is effected by predetermined status and reputation based on race within society. The literature also suggests that multicultural coursework and curriculum is often based on the needs of the minority population and neglects the needs of minority students (McDowell, 2004; Seward, 2009). Consequently, the researcher sought to find out to what extent minority students are taught to effective counsel white clients.

Research in CRT suggests that individual experiences are often influenced by inadequate educational experiences (Ladson-Billings & Tate, 1995). In this study, the beliefs and activities of the students and the counselor educators involved in educating minority students and degree to which their experiences with power and dominance, both within and outside the educational system impact their preparation will be explored. Moreover, CRT suggests that all facts about human nature and behavior are socially constructed, and that those constructed facts usually reinforce the power of dominant groups in counselor education curriculum (Ladson-Billings & Tate, 1995). As such the researcher assumed that counselor education program may perpetuate

norms that focus on the success of white students. Finally, critical race theorists purport that

mainstream research practices reproduce the systems of class, race, and gender oppression in

society and education (Ladson-Billings & Tate, 1995). Consequently, this study endeavored to

reveal how counselor education programs keep minority students from receiving appropriate and

effective training, particularly with regard to their training to work with white clients.

## The Perspective of Whiteness

The use of Whiteness as the lens for examining minority students' preparation at

predominantly white CACREP accredited counseling programs had multiple intentions.  First, it

allowed the researcher to develop a narrative of race and racism. By uncovering and bringing to

light the existence of inequity in the preparation of the minority students in this study, counselor

education programs would then have an opportunity (and an obligation) to address them. Second,

it was hoped that exploring Whiteness in educational institutions would allow White educators to

identify how they have inadvertently marginalized particular cultural groups and how these

practices may impede their ability to teach all their students equally (Banks, 1994; Powell,

1997). Additionally, investigating issues of race in counselor education programs using a lens of

Whiteness allowed  the researcher to analyze the possible meanings of this marginalization for

minority students as it is encountered in counselor education programs' values, practices, and

discourses.

Finally, using a CRT and Whiteness lens allowed the researcher to develop a discourse

with minority students and faculty members in a way that enabled them to critically scrutinize

their experiences in regards to the quality of preparation in their counseling program. The

researcher then attempted to use this discourse to identify the manifestations of inequity in the

student's experiences as a means to pinpoint the impact of oppressive dominant structures and philosophies.

## Case Study Research Method

A case study research method was used in this study. The case study is often used in qualitative research to investigate the particular issue, practice, or culture through descriptions of the phenomenon being studied. A qualitative case study is "an intensive, holistic description and analysis of a single instance, phenomenon, or social unit" (Merriam, 1988, p.21). Case studies have advantages over other research methods in that they answer "how and why questions" (Merriam, 1988; Yin, 1994), whereas other methods tend to answer questions that relate to cause effect. Case study knowledge is more concrete and contextual than other types of qualitative research strategies.

The case study was appropriate for this study as it allowed the researcher to examine the direct experiences of minority students in counselor education programs (Patton, 2002). In doing so, it aided the researcher in developing a better understanding of the impact of training on preparing them to counsel white clients. The case study research strategy led to new meanings about the relationship between minority students, CACREP preparation, and counseling services for white clients (Stake, 1994).

Using a case study strategy afforded the researcher an opportunity to develop a comprehensive understanding of minority students at two selected academic institutions, and enabled a dialogue to develop in regards to the theoretical framework of Whiteness. In addition, the case study method provided an avenue to intensely study the master narratives and counter narratives of minority student preparation to counsel white clients at two institutions. Master

narratives are those stories perpetuated by the dominant culture, while counter narratives are the lived experiences of those individuals that are often marginalized by dominant cultural norms and whose stories often go untold and unheard (Solorzano & Yosso, 2002). Collectively, these methods and constructs of CRT and Whiteness all served to shed light on an otherwise hidden phenomenon and provided an avenue to effect change (Ladson-Billings & Tate, 1995; Diangelo, 2006).

In summary, the aspects of the case study as a qualitative research design align well with the proposed study for several reasons. First, case study interviews allow researchers to explore the lived experiences of individuals and, consequently, to give voice to participants and allow them to make sense of their experiences (Creswell, 1998; Moustakas, 1994). Second, the case study process enabled the researcher to capture the broad range and complete essence of lived experiences. Understanding the essence and range of experiences of the minority students regarding their preparation to counsel white clients may only be possible through a qualitative approach (Patton, 2002).

## Site and Sample Selection

### Site

This study was conducted at two public universities in the southeast that are both predominately White institutions (PWI) and CACREP accredited. They are referred to hereafter as Douglas University and Alexander University. At Douglas University approximately 1,400 students are enrolled in graduate programs, and the racial demographics include: Black (7%), Asian (2%), Hispanic (2%), Native American (1%), White (73%). At Alexander University approximately 5,000 students are enrolled in graduate programs, with the following racial

demographics: Black (13%), Asian (5%), Hispanic (2%), Native American (1%), White (66%). Two sites were chosen to increase the potential for generalizing the results.

Qualitative research data has sometimes shown to lack differentiation if collected at similar academic institutions (Glesne, 2003). For this reason, multiple site data collection in qualitative research is often necessary and is comparable to performing replication in experimental research (Yin, 1994). In this study using two sites was intended to increase reliability, making the findings more applicable across a range of institutional contexts that have a similar population (Rossman & Rallis, 2003). The two sites were purposefully chosen based on the number of minority students. The researcher needed at least three minority students enrolled in practicum or internship; as such these institutions had at least three students who agreed to participate. These sites were also selected based on the researcher's ability to gain access to students and faculty members. Below Douglas University and Alexander University programs' demographics will be presented, as will information regarding each program's curriculum standards related to preparing their students to address culture and diversity in their students' future roles as counselors.

**Douglas University.** Douglas University is a predominantly White institution. The counseling program is CACREP accredited. The program offers several Master's Degrees in counseling, and a Doctoral Degree in Counselor Education. Student participants in this study were seeking a master's degree in the areas of Marriage & Family Counseling and Community Counseling. Students in the program are primarily fulltime, and can complete all coursework and internship experiences in two years. As such, all student participants from Douglas University were fulltime students, and at the completion of their programs, students will have the necessary coursework for certification and licensure in their specialty.

Douglas University's family counseling program is designed to prepare students to work primarily with families. Through practical experiences at a campus based counseling center, students gain experiences with economically and ethnically diverse clients (Allen, personal communication, October 19, 2010). As a CACREP accredited program, the family counseling program deals with students' cultural competence by addressing the following standards of knowledge and skill (CACREP, 2009):

Students will be able to:

1. understand how living in a multicultural society affects couples and families;

2. recognize societal trends and treatment issues related to working with multicultural and diverse family systems;

3. understand current literature that outlines theories, approaches, strategies, and techniques shown to be effective in working with diverse family systems;

4. understand the effects of racism, discrimination, sexism, power, privilege, and oppression on one's own life and that of families;

5. understand the effect of local, state, and national policies, programs, and services on diverse family systems;

6. demonstrate the ability to provide effective services to families in a multicultural society;

7. maintain information regarding community resources to make appropriate referrals;

8. advocate for policies, programs, and services that are equitable and responsive to the unique needs of couples and families; and

9. demonstrate the ability to modify counseling systems, theories, techniques, and interventions to make them culturally appropriate for diverse couples and families.

The community counseling track is designed to prepare students to practice as a counselor in community agency settings. Students' practical experiences take place at the campus based clinic and at a community agency setting (Jim-professor, personal communication, October 19, 2010). The community counseling track adheres to the following CACREP standards in regards to preparing students to be culturally competent:

Students will be able to:

1. understand how living in a multicultural society affects clients who are seeking clinical mental health counseling services;

2. understand the effects of racism, discrimination, sexism, power, privilege, and oppression on one's own life and career and those of the client;

3. understand current literature that outlines theories, approaches, strategies, and techniques shown to be effective when working with specific populations of clients with mental and emotional disorders;

4. understand effective strategies to support client advocacy and influence public policy and government relations on local, state, and national levels to enhance equity, increase funding, and promote programs that affect the practice of clinical mental health counseling. institutional racism, as well as the historical and current political climate regarding immigration, poverty, and welfare;

5. know public policies on the local, state, and national levels that affect the quality and accessibility of mental health services;

6. maintain information regarding community resources to make appropriate referrals;

7.  advocates for policies, programs, and services that are equitable and responsive to the unique needs of clients; and

8.  demonstrate the ability to modify counseling systems, theories, techniques, and interventions to make them culturally appropriate for diverse populations.

**Alexander University.** Alexander University is a predominantly White CACREP accredited institution. The program offers two counseling concentrations, school counseling and college student counseling. Student participants for this study were master's degree seeking students in the area of school counseling. The school counseling track is designed to prepare counselors for work in elementary, middle and high schools. The program is designed for both part-time and full-time enrollment, and a combination of part-time and full-time students enter and complete this program. In this study, the student participants were all full-time students.

The school counseling track is designed to prepare students to work primarily with kindergarten through 12th grade students. Through practical experiences at elementary and secondary schools in surrounding locales, students gain experiences with clients at varying developmental levels (Betty-professor, personal communication, September 23, 2010). As a CACREP accredited program the school counseling track addresses students' cultural competence by addressing the following knowledge and skill CACREP standards (CACREP, 2009):

Students will be able to:

1.  understand the cultural, ethical, economic, legal, and political issues surrounding diversity, equity, and excellence in terms of student learning;

2. identify community, environmental, and institutional opportunities that enhance—as well as barriers that impede—the academic, career, and personal/social development of students;

3. understand the ways in which educational policies, programs, and practices can be developed, adapted, and modified to be culturally congruent with the needs of students and their families;

4. understand multicultural counseling issues, as well as the impact of ability levels, stereotyping, family, socioeconomic status, gender, and sexual identity, and their effects on student achievement;

5. demonstrate multicultural competencies in relation to diversity, equity, and opportunity in student learning and development;

6. advocate for the learning and academic experiences necessary to promote the academic, career, and personal/social development of students;

7. advocate for school policies, programs, and services that enhance a positive school climate and are equitable and responsive to multicultural student populations, and;

8. engage parents, guardians, and families to promote the academic, career, and personal/social development of students;

## Participants

The researcher sent letters to over twenty counselor education programs inviting them to participate in the study (see Appendices A and B for Introductory Letters). Of the programs that responded, two programs met the necessary criteria for participation. The minority students were contacted at both schools based on information provided by the faculty or by the school.

Interested faculty and students then contacted by the researcher via email confirming their interest in participating in the study.

A criterion sampling method was used to select participants. The researcher selected participants based on a specific set of requirements (Gall, Gall, & Borg, 2008; Patton, 2002). The criteria for faculty participation included the following: (a) faculty member at a CACREP Predominantly White Institution, (b) being tenure track or fulltime clinical faculty, and (c) teaching minority counseling master's students. To participate, students must have met the following criteria: (a) identify as a racial minority counseling master's student (Black, Native American, Asian American, Latina/o, Biracial), (b) currently enrolled in Practicum or Internship at a CACREP accredited PWI, and (c) completed at least nine credit hours. This allowed the researcher to identify populations of minority students.

Each school had a total of four minority students eligible to participate in the study, of these minority students three students from each school consented by the date deadline provided by the researcher. Of the faculty members that responded and consented to being interviewed the researcher selected two participants from each school based on their availability to participate in interviews during the identified time frames throughout the semester. To acknowledge their consent to participate the faculty and student participants completed and submitted an informed consent form (see Appendix C) prior to the first interview.

## Researcher's Role

### Researcher as Instrument

In qualitative research, a Researcher as Instrument Statement is designed to explain the researcher's investment in the study. In this study, its purpose was to explore the researcher's experience with this topic as a student and as an educator. It also addressed childhood

experiences that have shaped her view of race and inequality as a minority, as well as how she came to understand racial injustice and Whiteness within education.

A segment of the Researcher as Instrument Statement is included here. For a full version of the statement see Appendix E.

> As a little black girl, some of the lessons I had to learn were that I needed to conform. It was basically a lesson that taught me not to challenge the status quo, and as a result, it was a lesson that kept me silent as I attended predominantly white schools. My father also educated me on the "whiteness" that he felt, as a black man, had kept him down. I can recall his ranting about "the man," and as a child I did not quite understand it, but even as a child I realized that something in society had to be wrong to cause my father to get angry and frustrated so often. In high school I came face to face with the value to Whiteness. I walked to the class with my hall pass in hand, and the white teacher looked up at me and stated "you must be in the wrong class, young lady where are you supposed to be. This is honors English?" I felt a sense of inferiority, something I had never experienced. I realized that she judged my ability based on the color of my skin. Every day from that point I felt the need to prove to the teacher and to myself that I did belong in the class and that I was smart enough.
>
> Upon starting a PhD program, I had several more experiences that made me realize how Whiteness was being perpetuated and impacting minority students' learning experiences. During my first year I served as a teaching assistant in the multicultural counseling class where I had several conversations with minority students about the relevance of the course to their learning experience. They wanted to know how this was preparing them to deal with white clients. They also felt the focus was on preparing white

students to work with minority clients, while the minority counselor-white client dynamic was all but being ignored. Whiteness and continued oppression was, indeed, still apart of society, the education institution, and counselor education (see Appendix D for Full Researcher as Instrument Statement).

In terms of the current study, these experiences gave credence to the researcher's decision to study the identified topic. In addition, the presentation of these experiences in the Researcher as Instrument Statement will help others reading this study to understand how the researcher came to understand Whiteness and the impact of Whiteness on educational experiences. In turn, it helps others to potentially understand how the researcher's personal experiences have colored how she sees cross cultural concerns in society and in counselor education programs.

**Reflexive Journal**

The reflexive aspect of the qualitative research study is a vital component to the data analysis. It consists of information regarding how the researcher made decisions about the methodology and data analysis as well as how the researcher selected particular themes from the literature to justify the study of minority students' preparation to counsel white clients. The researcher must be reflexive about her perspective, and, as such, must present a credible perspective expressing authenticity and trustworthiness (Patton, 2002). A reflexive journal ensures that it is not the researcher's perceptions that are reported in the results, but, rather, that it is the authentic voices of the participants that are heard. Consequently, it is the researcher's responsibility to strike a balance between "understanding and depicting the world authentically in all its complexity while being self-analytical, politically aware, and reflexive in consciousness" (Patton, 2002, p. 41). Using reflexive journaling was one way to make sure that the researcher achieved this balance. In addition, the journal provided a description how she

handled various issues or questions that arose during the study (see Appendix E for a Reflexive

Journal Example).

## Data Collection

To comprehensively explore the preparation experiences of minority students in regards

to counseling white clients, the information was drawn from several data sources: (a) one in-

depth interview with three students at each institution, (b) one in-depth interview with two

faculty members at each institution, (c) a follow-up interview with all participants, and (d) the

submission of one artifact in the form of a course syllabus by each participant. Using multiple

data sources allowed the researcher to successfully triangulate the data and ensure the credibility

of the findings.

### Interviews

The first and follow-up interviews were telephone interviews (one participant was

interviewed face to face). Interviews were constructed to elicit narratives and counter narratives

from participants (Patton, 2002). Counter narratives are stories about individuals and experiences

that have been overlooked and consequently untold and that serve as a tool to analyze the stories

of the dominant culture or those individuals in power (Solorzano & Yosso, 2002). According to

Love (2004), counter narrative serve primarily to expand the dialogue about the minority

experience. Soliciting counter narratives allowed the researcher to examine and analyze how

white norms and Eurocentric perspectives have impacted the cultural training of minority

students in counseling programs.

**Initial interviews.** Initial interviews lasted approximately 50-60 minutes. Interviewing

allowed the researcher to ascertain the lived experiences of the participants. The researcher used

open ended questions with the intention of critically examining minority students' preparation to counsel white clients.

The questions addressed in the interview were reviewed for content appropriateness by the researcher's dissertation committee members. The researcher designed the interview questions to ensure that the same basic lines of inquiry were pursued with each person interviewed (Patton, 2002). The questions were developed by exploring the literature with regard to counselor education programs, as well as drawing from the researcher's experiences. Specifically, the researcher used the CACREP standards to determine the core components of training students to become culturally competent. After reviewing the standards, the following components were cited as the primary aspects of training students to be culturally competent: course curriculum, practicum and internship experiences, supervision, and academic advising during the initial interview. Consequently, the core of the interview was centered on how the four components addressed minority students' preparation to counsel white clients. In addition, after reviewing CRT and Whiteness literature, it was found that minority students have substantially more challenges than their white counter-parts; consequently, questions regarding minority students' challenges where incorporated as they related to the training components. The researcher developed several introductory demographic questions to solidify the students' and faculty members' suitability for the study, as well as to begin the rapport building process and relax the student and the faculty members before delving into the main interview questions (see Appendices F and G for Interview Questions).

**Follow-up interviews.** The follow-up interviews were designed to glean additional information from the students and faculty members after the initial interview. The researcher revisited the questions posed in the initial interview to specifically determine if the student's had

new experiences regarding the phenomenon being studied or if the faculty member's approach had been altered in regards to training minority students with whom they teach as a result of their participation in the interview. In addition, the researcher asked follow-up questions based on the information provided by participants in the initial interview in order to confirm accuracy. Consequently, the follow-up interviews potentially provided more depth of understanding each participant's unique experience.

**Artifact Data**

Artifact data was used for the purpose of triangulation, which ensures credibility of findings. In this study, course syllabi were collected to obtain qualitative data that was unobtrusive. It was also used to triangulate the data from the interviews. The course syllabi revealed course content relevant to minority student preparation to counsel white clients. The syllabi collected in this study were of the students' own choosing, and they were analyzed using a content analysis approach. As such, the specific aspects of the syllabi (e.g., course objectives, CACREP standards, curriculum topics, course assignments, etc.) were coded as they pertained to the specific training of minority students in regards to counseling white clients.

**Verification of Trustworthiness**

In qualitative studies, validity and reliability are ascertained through what is termed trustworthiness (Glesne, 2006). Trustworthiness in qualitative research refers to a study being carried out in a competent and reasonable manner, where the resulting data and analysis distinctly represents the thoughts and opinions of the participants in the research project (Lincoln & Guba, 1985). Trustworthiness and credibility in qualitative studies also refers to the thoroughness of the research process and whether the results obtained can be accepted by the

participants involved in the research study. To increase trustworthiness and credibility in this study, the researcher used triangulation, a peer debriefer, and member checking methods.

**Triangulation.** The researcher compared interview and artifact data for the purpose of triangulating findings with regard to minority students' preparation to counsel white clients. Triangulation assumes that one method does not adequately allow the researcher to understand the phenomenon being studied. Consequently, using various methods allowed the researcher to "reveal different aspects" of the minority student's reality (Patton, 2002, p. 247). Specifically, "methods triangulation" and "triangulation of sources" were used (Patton, 2002, p. 556). Methods triangulation involved looking at the consistency of findings gathered from the interviews and artifacts, while triangulation of sources incorporated an examination of the consistency of faculty and student responses. Using methods and source triangulation, the researcher attempted to substantiate the data and gain a deeper and clearer understanding of the preparation of minority students at two predominantly white CACREP institutions to counsel white clients.

**Peer Defriefing.** Peer debriefing was used to enhance the accuracy of the study. This process involved having an expert in qualitative research who was familiar with the study review and ask questions about the findings, the coding process, and authenticity aspects of the study to ensure that the accounts of the participants resonated with people other than the researcher (Creswell, 2009). The peer debriefer in this study reviewed approximately 30 percent of the interviews. This strategy added credibility to the participants' accounts.

**Member Checking.** Member checking was also used to validate the data and for qualitative researchers it viewed as the most crucial technique to establish credibility of qualitative research (Lincoln & Guba, 1985). Member checking involves participants assessing

the interview content to ensure validity and accuracy (Lincoln & Guba). Member checking for this study took place on two levels. The first level occurred during the interviews, where the researcher asked participants to check for clarity in understanding. The researcher restated and summarized information shared by participants throughout the interview, thereby allowing the participants to correct any information that the researcher misunderstood or to add additional information for clarity. The second type of member checking occurred in the week following the initial and follow up interviews. The participants were presented with a written summary of the interviews and were asked to correct any information that was incorrect (See Appendix H for Member Checking Examples). If the participant indicated any information was incorrect, the summary was changed to reflect the correct content. A revised copy was then sent to the participant for a final review.

**Transferability.** Connected to the concept of trustworthiness are the following constructs: transferability, dependability, and confirmability. Transferability refers to the degree to which others can transfer qualitative findings to their own situations. In this study, the researcher attempted to make the results transferable by providing a thorough explanation of the research process. By doing so, it is hoped that others will be able to make an informed judgment about the transferability of the findings. Specifically, they will be able to reapply the methods described in the current study to determine if the results are similar. In the current study, the researcher included students and faculty members from two counselor education programs with similar demographics. As such programs with similar demographics may be able to transfer findings to their programs.

**Dependability.** Dependability is defined as a researcher's ability to show consistency throughout study and with previous research related to the topic (Rossman & Rallis, 2003).

Methods of attaining dependability include implementing data collection procedures such as interviews and artifact collection to create overlap and cross validate data (Lincoln & Guba, 1985). Consequently, interviews of minority students and faculty participants and course syllabi were used to establish the dependability of data. In addition, peer review or debriefing were used to provide an external check of the research process.

**Confirmability.** Confirmability refers to the data gathered not being influenced by the personal bias of the researcher (Siegle, 2009). Because qualitative research assumes that each researcher brings her own unique perspective to a study, confirmability refers to the degree to which results were confirmed or corroborated by others (Trochim & Donnelly, 2007). In the current study, the researcher's Research as Instrument Statement served as the first step to clarify research bias. Moreover, the reflexive journal allowed the researcher to reflect on her role and how she experienced the research process throughout the study. The researcher's conducting of a thorough review of the literature on the subject matter and consulting with a scholar in the field at critical junctures of the data collection and data analysis also sought to eliminate personal bias and ensure confirmability.

<div align="center">

**Data Analysis**

</div>

**Transcription**

The transcriptions of interviews are the primary way to create text from verbal interviews (Seidman, 1998). As such, the researcher recorded every interview and had each of the interviews transcribed into a text format. The transcriber was trained in transcription and signed a confidentially agreement regarding the content of the interviews (See Appendix I for Transcript Agreement). The researcher then read every transcript and wrote a summary, which was sent to

each participant in order for them to verify the accuracy of the information. This verification further ensured the study's trustworthiness.

### *A priori* Coding

A priori coding refers to the codes developed based on theoretical framework prior to coding the interviews (Weber, 1990). *A priori* codes were developed, based on CRT and Whiteness literature (See Appendix J for a list of the *a priori* codes). These codes were discussed and defined with the help of a peer reviewer to ascertain their accuracy. The researcher then selected participant statements that signified the identified *a prior* code. For example the researcher identified the following codes and participant statements based on CRT and Whiteness:

- Colorblindness- treatment that is the same across the board; expressed in rules that insist only on treatment that is the same across the board, can thus remedy only the most blatant forms of discrimination (Delgado, p. 6)

  Sample Quote "I use a global approach" Betty

- Silencing- Current modes of education serve to silence minority voices and needs unheard and consequently not addressed (Ladson-Billings & Tate, 1995)

  Sample Quote "I have to evaluate if it's going to be beneficial for everybody else to know, you know going through all these things in my mind, and so I'm just not going to say anything at all" Chris

- Irrelevant Educational Curriculum- Literature does not relate to their life experience or status as a minority. The lack of curriculum relevance within counseling programs also perpetuates the visibility of "Whiteness" (Grogan, 1999; Bowie, 2003; Seward, 2009).

Sample Quote "It could be more relevant to just simply counsel a White client because that's something I'm going to have to do in the future, I already know how uncomfortable it is to go to experience a different culture" Chris

The coding was then applied to the collected data by reading transcript data and comparing the text to the defined a priori codes.

**Constant Comparative Method**

The constant comparative method was also used by the researcher, whereby coded text was constantly compared to each new piece of data and to establish codes. An initial comparison allowed the researcher to identify distinct data that aligned with the *a priori* codes (Rossman & Rallis, 2003), and also helped the researcher to identify axial codes that were not identified prior to the coding process. The axial codes that emerged included: counter spaces, support, and broaching race which were coded using axial coding (see Appendix K for full description of Axial Codes). Axial coding is the process of relating codes to each other through inductive and deductive thinking in order to create categories of the data based on the data collected through the interviews and course syllabi (Strauss & Corbin, 1990). After axial codes were created, to develop a single storyline selective coding took place in which one category was selected to be the main category or theme, and axial codes as well as a priori codes are related to that category (Strauss & Corbin).

**Cross-case Analysis**

The last stage of developing themes occurred as themes were presented and tested for their confirmability through the cross-case analysis of coded and categorized data collected from the individual students and faculty members at the two participating institutions. Throughout this analysis, findings for individuals were individually categorized based on research questions and

categories (see Appendix L for an example of Individual Participant Analysis). Next, in an effort

to link the findings to current cultural discourse, the cross case findings were examined for

linkages to the professional literature related to the tenets of CRT and Whiteness.

## Ethical Considerations

To adhere to the American Counseling Association code of Ethics and Standards of

Practice (1997), the researcher obtained informed consent for the research. Each participant

signed an informed consent form prior to engaging in interviews. The informed consent

explained the specific purposes and procedures to be followed by the researcher. In addition, the

researcher explained the limits to confidentiality and informed participants of their right to

withdraw their consent and terminate their participation in the study at any time. Also included

in the consent form was an authorization for the researcher to publish the interview content and

for the participant to have access transcripts and the final research report as desired. To ensure

confidentiality, pseudonyms rather than names were used throughout the research process to

protect the anonymity of the participants (Glesne, 1993).

To ensure adherence to ethical considerations, this dissertation research was evaluated by

the School of Education Human Subjects Review Board. It is the responsibility of the Human

Subjects Review Board to ensure that a proposed study complies with state and federal

regulations that protect the rights of human subjects participating in the study. The researcher

submitted the informed consent form discussed previously, along with a description of the

purpose, process, duration, risks, and benefits of the proposed study. Approval of the study by

this board provided an added check for ethical soundness.

## Distribution of Results

Results of this study will be presented and shared with the participating institutions and the counseling profession in various ways. These ways will include, but are not limited to, the dissertation publication and professional presentations. Articles drawing from and extending this research will be submitted in manuscript form to professional publications. In addition, each faculty and student participant will receive a copy of the results via email at the completion of the dissertation process.

## Summary

This study was designed to elicit information in regards to minority students' experiences in relation to their preparation to counsel white clients. Through a critical case study approach, the researcher attempted to understand minority students' preparation and critically expose the perpetuation of Whiteness in two predominantly white CACREP accredited programs. These results will be discussed in the Chapter four. In the results section, the researcher will present a

brief description of the two participating institutions. The findings will then be presented through individual narratives. Subsequently, the researcher will provide a cross case exploration of the experiences of minority students' preparation to counsel white clients at the two institutions. In Chapter five the researcher will present findings as they relate to current literature. In addition, limitations and future research recommendations will be reviewed.

**Chapter Four: Results**

**Introduction**

The purpose of this study was to explore minority counseling students' preparation in regards to counseling White clients at two predominantly White counselor education programs.

The framework of this study was grounded in Critical Race Theory (CRT), and Whiteness served as a lens through which the researcher analyzed the data. CRT is race-based critique that serves to not only shed light on racism and oppression within educational institutions, but also serves to give voices to otherwise unheard discourse (Pillow, 2003). Furthermore, Whiteness arose as a means by which to identify ways in which the dominant society attempts to continue to perpetrate dominant culture values at the expense of addressing the needs of minorities.

The chapter begins with the researcher presenting an in-depth summary of each participant's responses to the interviews. The following section will include a cross-case analysis of the two institutions, whereby the nine emergent themes were explored as they related to each institution. The presentation of individual narratives allowed the researcher to share each participant's experiences in an in-depth manner, primarily using the participants' words. In qualitative research individual narratives focus on the study of each participant and involve gathering data through the interviews, artifact collection, and discussing the meaning of those experiences (Creswell, 2009).

## Individual Narratives

In the presentation of the findings of this study the participant names have been changed to try to ensure anonymity.

### Student Participant 1: Kate

Kate is an African American master's student at Douglas University in the family counseling program. She is currently interning at the University's counseling clinic, where she has a case load of about 10 to 12 families, ranging in age from the "youngest child of four to the parents in their late 30s early 40s." Kate explained that she felt compelled to share her story, because she did believe her counseling program prepared students to be competent to work with

clients of various cultural backgrounds. Furthermore, Kate stated that she chose to participate, because she felt that if more research regarding minority students and cultural concerns were done, more programs would "prepare future clinicians for working with those types of [cultural] issues." Overall, Kate felt her professors catered to the dominant culture students, at the expense of fully preparing minority students to work with white clients. Kate explained that she felt less credible when working with White clients, and as such programs need to be more diligent about broaching race.

**"Catered to the dominant culture."** Kate reported that her preparation was based on counseling techniques/strategies developed for White clients, and as a result, she felt that she developed counseling skills necessary for counseling White clients. Kate stated, "I knew I could do a door opener, and then reflect and respond and ask important questions and just show them that I'm actively listening, and also getting to practice those skills." It seemed that Kate perceived these counseling skills as foundational techniques she could use when working with White and minority clients.

Kate also shared that course assignments helped to prepare her to work with White clients. In one class, she interviewed a White man with substance abuse issues. She explained that this experience helped her to see that getting to know clients whether White or minority can help build or establish a fruitful relationship. She found that this man had dealt with ostracism at the hands of his family and society for his drug and alcohol use. Kate noted that the experience the interviewee relayed "resonated with discrimination and many of the different issues" that she found herself dealing with from the time she was a child. Consequently, it helped her to dispel some of her own stereotypes of White individuals as "not really having any problems, not really having to deal with struggles."

Kate viewed her internship as having the greatest impact on her preparation to counsel White clients. Throughout her internship Kate had opportunities to counsel White clients and receive feedback. However, Kate explained that the feedback provided when working with minority clients was consistent with the feedback she received working with White clients. Kate noted that the racial dynamic never came up; she stated, "it's general feedback," and that the minority counselor/White client dynamic was ignored. Kate reported that her preparation focused on dominant culture students; the techniques and theories discussed in courses and practiced with clients were developed by White theorists for White clients. Kate explained that this emphasis left her with the techniques necessary to counsel White clients, but with limited skills to address issues related to race if they should emerge during the counseling session.

**"Feeling less credible to them."** While Kate acknowledged that she developed the techniques and skills needed to work with White clients, she admitted that she struggled with feelings of inferiority when counseling White clients. She also explained feeling as if she had to put on a façade during these counseling sessions. Kate stated, "I'm trying to one be aware of how I talk [when talking to White clients],…not wanting to use slang but wanting to use academic words,… I feel like I have to prove something to them." When she started her internship, Kate had very little experience counseling White clients, and she was keenly aware of the racial difference that existed between herself and White clients. Kate noted that when counseling White clients, "I'm more aware that I'm black;" consequently, "I think I have a constant internal dialogue going on when I'm meeting with families, especially when it's me sitting across from a White family." Kate explained that she constantly is thinking about what she will say and how she will say it.

Not only did Kate have an awareness of the ethnic differences, which she admitted caused some disequilibrium for her, she also explained that the interactions with White clients caused her to feel inferior. She explained, "if I say something strange, they are going to think I don't know what I'm doing." Often she felt like she second guessed herself and stuttered "searching for the perfect way to put a sentence together to sound intelligent."

Kate explained when counseling minority clients she felt like she could "be herself," but with White clients she had to put on an "invisible coat of non-ethnicity" where she is "not black." She stated, "it's like putting on this façade" that she is not a "little black ghetto girl," but when at home or working with minority clients she can be who she is, and "speak the way [she] speaks and it does not matter." With White clients, however, Kate spoke as though she had "a degree and [she's] working on [her] second one."

In addition to the intrapersonal challenges, Kate also attempted to avoid situations where she would potentially experience discrimination or racism by White clients. In one instance, Kate asked the individual in charge of internship site placement not to send her to a particular site for fear of discrimination and racism. She stated, "I talked to the person that assigned the sites and said please don't assign me to those places, because, one I'm afraid to go there by myself in the evening…they aren't going to want me to help them anyway." Kate shared that if a White client refuses to work with a minority counselor, she would rather they have a counselor that is White "than fight and address the discrimination with a client."

**Please broach race.** Kate explained that content related to counselors working with clients different than themselves was inadequately broached in her program. Kate shared that she often looked to the professors to address the minority student's perspective, but they often ignored or only minimally addressed it. She explained,

I'm looking to the professor to bring it up, or if it is brought up, the professor brushes it

off. I don't know what they might be afraid of, but it's like they don't really address it.

They kind of brush it off and quickly move on to the next topic instead of just letting it be

talked about at least.

In reflecting on her class experiences she noted that, "in class with certain professors it's like

they are afraid to address the multicultural issue, they're afraid to bring it up?."

Kate explained that in order to feel as prepared and comfortable to counsel White clients

as she does minority clients, it would be helpful if faculty broached race and addressed some of

the challenges that minority students experience when working with White clients. Kate

indicated that it would be helpful for faculty members to address the feelings of discomfort,

anxiety, and inferiority that she experiences. Kate thought that one way to address these feelings

would be to broach multicultural issues throughout the curriculum, and that failure to do so is an

"undercut of discrimination." She felt that not addressing the minority perspective is in a way

discriminating against the minority student, because professors make a concerted effort to

address issues that seemly benefit the White student while ignoring the needs of minorities.

Kate did not want to be the one to bring up issues related to minority students, and

recognized it is the faculty's responsibility to address these issues. She shared,

As a student I don't want to be the black girl that always brings up culture and difference,

and sometimes I do because I feel like it needs to be said. But, often times I want to talk

about it, but I'm looking to the professor to bring it up.

Kate noted that race should be broached in all courses, and should include discussions that

impact minority as well as White counselors.

Overall, Kate acknowledged that the techniques and theories she learned in her program focused on the White perspective, which has prepared her with the techniques and counseling skills necessary for counseling White clients; however, Kate's feelings of inadequacy, inferiority, and discomfort as well as experiences with racism caused her to feel less credible when working with White clients. Furthermore, the lack of attention in her program to the minority student perspective makes it difficult for her to discuss concerns related to counseling White clients. Consequently, Kate feels that to adequately address minority concerns, faculty need to broach race and become more intentional in incorporating content that addresses the minority student and even the minority counselor perspective.

**Student Participant 2: Tammie**

Tammie is an African American master's student at Douglas University in the community counseling program. She is currently enrolled in internship, where she has a case load of about 10 to 12 clients, ranging in age from 12 to the 30s and 40s. Currently, she is interning at a community agency. Tammie was excited to share her story, as she thinks "it's important for people to understand what it's like for minorities to be in predominantly White campuses and programs." She also explained that there is often a "different dynamic" for minorities in interactions with White clients, and noted that it is important for faculty in PWIs to understand these interactions.

**Discomfort is the norm.** Tammie admits that when working with White clients she experiences some discomfort and this lack of comfort causes "a lot of anxiety." Because Tammie is constantly thinking about how the White client feels about having a black counselor, she stated "I almost feel like I'm a little bit thrown off with some of my techniques, and it's harder for me

to do reflections that are good, or ask open questions and then stay focused on my theory or whatever I'm doing."

Some of this discomfort is related to negative experiences Tammie had while counseling White clients. She shared that in her practicum, one of the clients assumed that she was a member (rather than leader) of the counseling group and had "substance abuse issues." This client's body language seemed to convey that she was "confused" and "uncomfortable" when Tammie proceeded to facilitate the group. In addition to dealing with discriminatory treatment, Tammie also struggled with feeling like she needed to "prove" herself or "prove that she is just as good a counselor as the [White] counselors." Tammie acknowledged that these experiences have left her feeling frustrated and anxious when working with white clients. While she has experienced anxiety, discrimination, and frustration in her work with White clients, Tammie expressed that she often has to act like it is not an issue because the topic is never broached by others. She stated: "I didn't know if that was something I could just bring up or do I just kind of ignore it and pretend like it's not an issue."

**"They focus on White counselors."** Tammie expressed that she feels her counseling program has done little to prepare her to deal with the challenge of counseling White clients. In her experience, cross cultural preparation means preparing White students to counsel non-White clients while ignoring teaching minority populations how to work with White clients. She explained that:

> I think that when we do talk about diversity and multicultural issues; there is a focus on helping the White counselors learn how to deal with people who are different than they are. But when it comes to the minority counselors, it's not really talked about at all. It's almost as if we should just be used to it.

Tammie stated that during her internship, feedback related to working with White clients "has not been discussed," and the focus seemed to be about "teaching White students how to deal with minority clients." When she receives feedback the content of that feedback is no different than when she is "counseling any other types of clients."

Although not addressed in the curriculum, Tammie was able to "teach herself" how to connect with White clients. She also tried to deal with the anxiety and discomfort by telling herself to "relax and calm down…focus on the client's needs." In internship, Tammie worked with more White clients; this further helped with her anxiety and comfort level when counseling White clients, but she still feels unprepared to deal with the discrimination and some of the discomfort she faces when working with White clients. Tammie explained, "I think only one of my clients hasn't been White, so I've gotten used to it, but in the back of my head I'm still not sure if my clients are. So I still don't feel that prepared for a White client."

In almost all of her interactions during her program with faculty, the minority counselor/White client dyad was not approached. She explained, "it's not directed at teaching minorities how to work with White clients, but it's more of a general situation about teaching all the counselors how to work with people that are different than they are." Nevertheless, when cultural concerns are discussed it is in regard to the "minority client." Consequently, Tammie noted that multicultural training emphasized "how White students feel when dealing with minority clients..it's…almost like [minority students are] a little forgotten in the program or [their] issues are kind of forgotten."

Although Tammie felt her program lacked adequate preparation, hearing from minority supervisors during her practicum was helpful. She explained, "in practicum, it was mainly the Doc(toral) TAs teaching it, and because they're a diverse cohort I think they shared a lot of

experiences related to counseling White clients, so that was really helpful." Tammie's practicum supervisor was an African American doctoral student. She stated that this was very beneficial because she was able to talk about the racial dynamic involved when counseling White clients. She discussed further:

> She was able to share stories about similar feelings that she had. And so it kind of helped normalize it for me. Because I wasn't sure if everyone felt anxious or if other people had situations where they were a little uncomfortable or it might have seemed like their client was uncomfortable.

This revealed that the only experience Tammie had discussing the difficulties she experienced counseling White clients was when she was supervised by a supervisor who was also a minority and shared similar experiences.

**"Seeing examples would help."** Tammie requested more intentionality in the counseling curriculum addressing the challenges that minority students experience when working with White clients. Tammie explained that there are "difficulties or worries that minority students have when working with White clients," and opportunities to discuss examples of minorities counseling White clients and dealing with the associated challenges minorities might face would "help with the anxiety." One specific example Tammie noted would be "having someone come in and see or show a tape of a situation where they did discuss the racial differences with one of their White clients."

In addition, Tammie expressed that making sure every supervisor feels comfortable and competent enough to address cultural dynamics with minority supervisees is an important aspect that needs to be addressed. She shared that asking questions such as "How comfortable are you with working with White clients?; do you have any issues that came up with this client?; what

your client said seemed inappropriate and how are you dealing with that particular issue?" would be helpful for minority students to feel understood and supported in their work with White clients.

Overall, Tammie shared that her program has not specifically addressed how a minority counselor deals with the unique challenges and concerns of working with White clients nor consistently provided feedback in terms of her interactions with White clients. However, her program focused on adequately preparing White counselors to counsel minority clients. As a result, Tammie's anxiety, discomfort, and discrimination experienced in her interactions with a White client were never discussed in her program. She expressed that her counselor education program can help address some of these challenges by intentionally incorporating examples or case studies of minority counselors working with White clients. Tammie thought that when presenting these examples, faculty should facilitate discussions that include strategies to effectively deal with some of the challenges Tammie experienced.

**Student Participant 3: Chris**

Chris is an African American master's student at Douglas University in the family counseling program. She is currently enrolled in internship, where she has a caseload of about 10 to 12 families, ranging in age from two to 50 years old. She desired to share her story because she felt it "was important to get all sides of the experience and not just what we learn in multicultural classes." She also noted that it was "difficult to speak up in the multicultural class" because she was one of handful of African American students in that class. Chris has experienced a number of challenges working with White clients, and because her program has neglected to address the minority counselor/white client dynamic, Chris has felt unprepared to counsel White clients.

**"It hasn't been directly addressed."**   Chris shared that in her counseling program, "It [the minority counselor/white client dyad] hasn't been directly addressed. It's always how are you going to counsel people of color, but never what it would be like for a person of color to counsel a White client." She explained, "The things I have learned in class helped, but it still doesn't help with my comfort level of walking into a room and there being five Caucasian people." The faculty did not address "race" in terms of her work with White clients, and missed opportunities to address the minority counselor/White client dynamic in case studies and role plays.

Although Chris believed her experiences during internship and practicum gave her the opportunity to work with White clients and navigate that dynamic, these experiences did not "technically" prepare her to counsel White clients. She explained that in supervision, White students had opportunities to discuss their reactions to counseling minority clients, but when Chris counseled White clients, her peers and professor did not address it. Chris explained, "Nobody [faculty] ever asked what it was like for me to counsel a White family or anything like that. It just doesn't come up. It's just looked at as just another family." Furthermore, Chris received "just general feedback" when counseling White clients. The feedback was similar when working with any family and focused on techniques and counseling skills such as, "you could have reflected feeling right there." Consequently, when faced with challenges related to counseling a White client, Chris is unsure how to respond. For example,

> During my practicum experience there was a (Caucasian) family--it was an adolescent
> boy, and he automatically assumed that I liked rap music. And he had said a line to a
> song, and I made no reactions to it or anything, and he said you know what song I'm

talking about you listen to that music. And, I kind of looked like I didn't know what to

say, this is all kind of new for me, and so... what am I suppose say to this.

In this instance Chris felt paralyzed, and did not want to reinforce the client's notion of a

"stereotypical black person."

Situations such as this make Chris feel that she has to "work a little bit harder with

[White clients] to join with them" and illuminate stereotypes.  She acknowledged,

> When I'm trying to join with White families I have to show more of my personality, and
>
> show them that I am down to earth. I can be funny with you guys, I can use humor, I can
>
> be creative and fun, and play with the kids. I have to show that I have all these sides, so
>
> that it makes them feel comfortable.

Furthermore, when Chris experienced a visibly unproductive power dynamic with one of her

White families, it went unaddressed during supervision. She shared that one of her clients often

takes over the counseling sessions, "I put a lot of time and effort into structuring the session, and

no matter what I go in with [the client] suggests that I do something else...[she] kind of tries to

tell me how to counsel and what I need to be doing for them." Chris pondered, "if I wasn't black,

maybe she would treat me differently." During these counseling sessions Chris often felt

"frustrated." To date Chris has not broached these issues with the White client for fear that the

client will view her as unprofessional, which could "reflect badly not only on [her] but also on

[her] race." Because of these experiences, she now tries to be informative, professional and

"work[s] harder" to show White clients that she was competent as a counselor and does not fit

into a negative minority "stereotype."  Furthermore, this issue went unnoticed by the supervisor

and as Chris did not feel comfortable broaching it in supervision, it was not addressed in

supervision.

**"Perfect opportunities."**   Chris contended that there are multiple opportunities for faculty to discuss the minority counselor/White client dynamic in counseling programs, but that faculty members did not take advantage of these teachable moments. Chris expressed that she felt "thrown into" working with White clients without a lot of guidance during these counseling sessions. She expressed that there were several perfect opportunities to broach the minority counselor/white client dyad. For instance, during one of her family counseling classes, Chris had the opportunity to role-play a family member in an assumed White family receiving counseling as well as role play the role of the minority counselor. During these interactions, she felt her professor could have addressed the dynamic. She discussed how she was required to roleplay being a member of a family in a counseling session and how no one in the family mentioned that she was the only Black member of the family.

Chris shared, "for it to not even come up in class or in supervision, it's just kind of like we're being thrown out there to kind of figure it out and deal with it on our own." This is very "discouraging" to Chris, because it made her feel that broaching these types of discussions in supervision or in classes was inappropriate. Consequently, she felt that her perspective as a minority was not valued or even considered.

Chris shared that it is imperative that faculty members take advantage of opportunities to broach issues that can emerge when minority students counsel White clients. Chris noted that questions such as, "how are you going to feel when you start counseling families in the summer that are Caucasian?", "what is it going to be like for you?", and "how are you going to handle it?" would facilitate the conversation.

Chris stated that including assignments in the multicultural class that provide opportunities for her to counsel or interact with White clients would be a perfect opportunity for

faculty members to broach the dynamic within the course curriculum. Chris explained that discussing the minority counselor/white client "could be eye opening for everyone and not just for me and the other black students in class."

In conclusion, Chris noted: "my race is always going to be an issue no matter how much I want to help some people. It's always going to be an issue when I counsel people that don't look like me." Because of faculty members neglect in discussing racial dynamics Chris has made little progress in learning how to deal with the racial dynamics that so readily make her uncomfortable. As a result, it becomes important for faculty to stop "ignoring or avoiding discussions." Faculty need to take advantage of opportunities to address the minority/majority dynamic. Chris perceived that these discussions would help minority students such feel more comfortable and less anxious when counseling White clients, and would also assist the White counseling students by increasing their ability to have discussions about race.

**Student Participant 4: Angela**

Angela is an African American master's student at Alexander University in the school counseling program. She is currently enrolled in internship at a local secondary school, where she facilitates individual, group, and classroom guidance with students. Angela chose to participate in the study, because she was interested in the questions regarding minority students' preparation to counsel White clients, and wanted to be able to contribute to research related to cultural issues. Angela felt that her program did not specifically prepare her to work with White clients. Her feelings of being comfortable with White clients came from pervious experiences with White clients.

**"Did not necessarily [specify] assignment."** Angela explained that program's assignments did not prepare her to work with White clients, and that the instructors "did not

necessarily [specify] assignments" that would prepare her to work with White clients. Furthermore, Angela explained that the program did not address issues such as racism and discrimination which were "in the back of [her] mind" when working with White clients.

Angela experienced a challenging situation involving a White client during her internship which her internship supervisors never addressed. She explained that in her current placement, she was assigned a White student who was a member of a racist organization. In her interactions with this student, Angela felt she had to "expose him to someone who does not meet his stereotype that he had for black people." She explained that her supervisor knew she was counseling a student who was a member of a racist organization, but she never initiated a discussion about the challenges she may experience working with this student, or techniques or strategies on how to broach the topic of race.

During her current internship experience Angela's supervisors have primarily provided her with support in working with minority students. She explained, in her internship site the supervisors focus on ethnically diverse clients and exclude conversations about "White clients." When Angela received feedback on her work with White clients her instructors and supervisors refer only to her counseling skills and techniques.

While she felt that the course assignments and supervision experiences did not specifically address her to work with White clients, she did note that the "the theories and techniques we learn about in the courses are designed by White people for White people." As a result, Angela felt familiar with and comfortable with using these counseling skills and techniques with White clients.

**Interpersonal dynamics can be an issue.** Angela explained that some minority students "may not have a lot of experience with White people in general"; as a result these students may

not know "feel comfortable" working with White clients. In addition, Angela expressed some anxiety regarding working with a White client, noting: "I may be in a situation where I'm nervous about working with a White client because of how I think this White client may perceive me or may not respect me because of my skin color."

In contrast to minority students, Angela felt that White students were more sufficiently prepared to work with minority clients. She noted, the opposite happens for White students. Faculty seem to prepare White students to work with clients of color. So addressing the minority counselor/ White client dyad only seems fair.

**Finding support is helpful.** Currently Angela finds support and discusses issues of racism and discrimination with "other African Americans in the program." She explained that these discussions help her process her experiences and vent frustrations. In addition, Angela stated that she has had to encourage herself to deal with the emotions or thoughts about what the client thinks about her when working with White clients. She reflected: "you have to challenge yourself and get those thoughts out of your head," relating to discrimination and racism so that you are able to effectively work with White clients.

Angela explained that her program did not specifically address the minority student/White client dyad. Alexander did not intentionally assign coursework that helped her effectively work with the unique challenges that a minority student would experience when counseling White clients. As a result, Angela was forced to seek out support from minority peers instead of from her program whose curriculum should address the minority counselor/white client dynamic to support minority students.

**Student Participant 5: Emma**

Emma is an African American practicum student at Alexander University in the school counseling program. She has a desire to work with middle school students at the completion of her program, and as a practicum student, Emma has worked with a small number of White middle school students. She agreed to participate in the study because she wanted to discuss how her program prepares her to counsel White clients. Emma revealed that her program has not specifically prepared her to work with White clients, and much of the multicultural discussions involve counselors' interactions with minority clients.

**They really don't touch on race.** Emma explained that the assignments did not touch on race at it related to the minority counselor counseling a White client. Hence, she explained that the assignments have not helped her to counsel White students; she stated "no I can't remember anything being given to me as far as an assignment that would help me" work with White clients.

Emma explained that "the only class that you get to [talk about cultural] difference...is the one multicultural class, and that's it;" however, the course does not address the minority counselor/white client dynamic. Emma explained that "we learn about all the different cultures, but there was no piece on White culture in the textbook at all." Furthermore, Emma had minimal opportunities to counsel White clients as the "majority" of her clients have been "black." As a result, she explained that, "I am more prepared to work with the black students [clients] than with any other minority or any other culture." In her work with the few White clients Emma noted that her site supervisor did not specifically address the cultural dynamics of that relationship. Emma stated "I haven't really gotten any feedback on counseling White students; right now. I'm doing individual counseling with one White student, but I haven't been able to get feedback." Her interactions with her on-site supervisor focused on making sure that she completed the requirements for the practicum. Emma stated,

I get a list of teachers that need classroom guidance…we don't really go over culture, she

doesn't really talk to me about that…the only thing that we've gone over is

demographics, but we haven't gone over preparing me to work with the White clients.

Emma's African American group supervisor on campus has addressed working with various

cultures and has encouraged Emma to be prepared to work with students that have different

backgrounds.  Her supervisor uses personal stories to convey the importance of addressing

culture and being able to work with clients from various backgrounds, which Emma described as

"helpful", however Emma noted that she has not specifically addressed the minority student/

White client dynamic.

**"Not understanding where the client is coming from."**  Emma noted that she is often

challenged when working with White clients, and at times does "not understand where the client

is coming from." She expressed that sometimes a client may be talking about "something

completely different than what I know or have knowledge about and I can't relate to." Emma

wants to really be able to help students work through their issues; however, when she is

struggling to relate to them or understand them culturally, it becomes a challenge for her.  In

example she stated, "If I'm working with a white client whose culture is completely unknown to

me because I don't celebrate it or I've just never heard of it, that would be a challenge for me. Or

if culturally I can't relate…that would be a huge challenge for me."

Emma stated that being one of only a few minorities has also impacted her ability to

counsel White or minority clients. She explained,

"It's even harder when you want to actually get out there and you want to counsel, but at

the program level you're still struggling as far as feeling included.  Sometimes I feel

secluded. So that's why I kind of stress that the program should emphasize…working with White students."

These feelings often present themselves in the classroom as Emma is often the only minority in her classes and "sometimes there's not really a sense of belonging."

**White culture needs to be discussed.** Emma believed that it is important for programs to address minority students working with White clients by including course content that addresses White culture. Furthermore, she reported that it would be helpful if, at the beginning of the program, faculty members said "throughout this program I want you to have a diverse experience, so when you choose a mentee try to pick an area where you can work with someone who is different from you." In addition, she explained that the program should encourage the students to "work outside of their comfort zones."

> They should have encouraged us to like look at the school demographics, don't just chose a school with all black students if you're black, and don't chose a school with all White students if you're White. Try to go out and pick a school system, like even for practicum when you write down where you want to do your practicum, I think it should be encouraged that you pick somewhere out of your comfort zone.

In addition to receiving support from faculty members and in internships where they can experience counseling with clients that are culturally and racially different from themselves, Emma explained that minority students can also find support from other African American students. Emma stated in her interactions with other minority students:

> We talk about not only counseling White students but (also about) being black in the program and how that affects us and having to get out there and counsel different

cultures. Understanding [White clients] is our main goal and being from different cultures

I would say that it's kind of hard to do that if you're not fully prepared.

Discussing White culture with peers and faculty can provide minority students with the support

needed to feel confident and fully prepared to counsel White clients.

Overall, Emma explained that her counseling preparation did not specifically address the

minority counselor/white client dyad, and that race was only addressed in her multicultural

counseling class as it applied to working with minority clients. This partnered with the personal

challenges that she experienced makes it imperative to Emma that programs address the minority

majority dyad. Without including this crucial course content has contributed to Emma's

frustration and discomfort when counseling White clients. Currently, Emma receives support

from other African American students in her program to address concerns related to working

with White clients and dealing with other issues related to her minority status. However, this

type of support is not enough to help Emma effectively work with White clients.

**Student Participant 6: Marie**

Marie is a Hispanic counseling student enrolled at Alexander University in their school

counseling track. This track will prepare her to work with students in kindergarten through

twelfth grade. Marie takes classes such as techniques in counseling, multicultural counseling,

and group counseling which serve to prepare her to work in a school environment. Her program

prepares her to work with children who may experience "developmental issues, social problems,

and behavioral concerns." Currently she is enrolled in practicum at a middle school and has yet

to work with any White clients in individual or group counseling.

**Culture as "a side note."** Marie feels like she "[does not] know a lot of the things about

White culture." However, the theories and techniques that were addressed in the classes were

based on "western educators and philosophies," so she felt that she has a good idea of what types of counseling skills would be effective to use with White clients.

Marie explained that the only time that White clients were specifically discussed in her program was minimally in the multicultural class. She noted:

> We do talk about the White identity model. The class makes you a little bit more aware of where [White] people could stand [in terms of their cultural identity]. And so then, knowing that, you can actually put the person within their context and what they are experiencing at that time [based on their cultural identity].

But the multicultural class does not address the culture piece or the minority counselor/white client dyad.

Marie was not able to specifically speak to how her practical experiences have prepared her to counsel White clients, since during the time of the interview she had yet to counsel White clients. She stated, "I haven't really worked with a lot of White kids, or clients," and then admitted later "I haven't worked with any White clients yet." Marie has spent the majority of her practicum "basically working with minority groups and minority clients that come from mainly a lower social economic class." She specifically described the issues that she is exposed to by her clients:

> A lot of them are clients where their families are either not together and they're living with their grandparents, and so a lot of them don't have their mom or dad around. Some of them, their parents are in jail or in another country....it's just really confusing for them and it's very emotional, and they don't really know how to deal with those emotions, and they don't even understand sometimes what it is that they're feeling.

Because Marie has yet to counsel White clients, issues that may arise in a minority counselor/white client relationship "have not really come up." The feedback Maria received was based on counseling students from minority cultures. She noted: "All of our discussions were based mainly on the kids that I worked with but they were not White necessarily. So to be honest we didn't really discuss any of that."

Overall Marie feels that her program does not specifically address working with various cultures or ethnicities. She noted: "What we're taught in the program is to be able to work with anybody, not just a group of people, but with anybody that we're going to be confronted with." Marie explained that her program is not geared toward specific groups, and does not specify information in regards to the minority counselor working with the White client but, instead, focuses all students regardless of race, "working with everybody." She seemed to believe that this colorblind approach was inadequate in terms of addressing the cultural differences between client and counselor.

**"Closed minded."** Marie explained that there can be conflict when counseling White clients. Marie suggested that dealing with a White client who displayed racist or discriminatory attitudes would be difficult. She noted that if a client was "closed minded" and not open to people that are different than them, it would be difficult for her to counsel them. Marie felt that: "If White students (clients) are negative about anybody because of their religion or their sexual orientation, or anything to do with how different they are," that would be a challenge. Marie acknowledged that when faced with these issues she would have difficulty listening and remaining neutral.

**"Going to have to be ready."** As a result of the potential difficulties that Marie expressed, Marie explained that the program needs to make sure that all students are prepared to

counsel White clients. She explained, "Because we live in this country, which is predominantly White… we're going to have to be ready, and we're going to have to be able to work with White clients." Consequently, coursework needs to be relevant. Currently Marie feels that a lot of the course content is "pointless and what [she does] in class has nothing to do with what [she is] going to be doing in the field," and they did little to prepare her to work "White clients…or any other clients for that matter."

While Marie indicated that it is important for counselor education programs to address culture and race, she noted that students also have a responsibility. Marie stated, "you just have to do the best that you can and keep learning and challenging yourself "because you have to ready to counsel White clients." Marie also explained that it may be a little easier to work with White students who come to the counseling office because they don't seem to have that many issues. She commented, "either the White kids don't feel like they want to come see a counselor, or they don't have any problems, or just everything's okay." She stated further: "It seems like [white clients] don't really come to see counselors. It seems like the White population in my school is pretty okay," and they do not have issues that would bring them to counseling.

Overall Marie has had minimal interactions with White clients. Moreover, her course assignments and courses did not specifically address the minority counselor/white client dyad. While she has had no counseling interactions with White clients, Marie definitively expressed that she felt prepared to counsel White clients due to her understanding of techniques and theories and the assumption that White clients do not have that severity of issues as minority clients. She expressed that maybe more training would help her to see that this is not the case, but currently she still holds these beliefs.

**Faculty Participant 1: Allen**

Allen is a White faculty member at Douglas University. He has been a faculty member at Douglas University for six years, and has taught several courses in the master's program and doctoral program including internship in family counseling, internship in school counseling, group counseling, practicum, supervision, doctoral internship in supervision, and counseling techniques. In the past, Allen taught the multicultural counseling course, and understands the importance of teaching students how to become culturally competent counselors. He explained: "My hope is that all courses have some component related to diversity." In his internship course, Allen encourages students to "broach cultural differences with clients" while building a rapport with clients, by suggesting that students should learn about clients values, family traditions, and beliefs. Allen also noted that when he teaches *Techniques in Counseling*, the students are required to read a chapter on diversity. The dialogue involves exploring client non-verbals from various cultures and races and how these can be misinterpreted by dominant culture counselors. However, during the interview, Allen realized that when he addressed culture in his courses, he emphasized minority culture and ignored the challenges that minority students potentially experience when working with White clients.

**"More emphasis on minority [clients]."** Allen explained that when addressing the specific dynamic between the minority counselor and the White client "it is probably more implicit than explicit." That is, he does not specifically address the minority counselor/White dyad but believes that when he talks about cross cultural counseling and counseling people that are different, it is implied that minority students should be prepared to counsel White clients. He acknowledged that one of the reasons he does not specifically address the minority counselor/white client dyad is because he assumed that "minority students have grown up in a minority culture world and know a lot about the majority culture." As a result, he stated: "I will

put much more emphasis on minority cultures than I do on the majority culture." As such, the multicultural materials that he selected for the courses tended to focus on how counselors can work with ethnically diverse clients. Furthermore, Allen explained that most of the multicultural content he uses is based on the groups of people that are considered the minorities. He noted: "The textbooks include chapters on Native Americans, Asian American, African Americans and other minority groups."

Allen conceded that he is challenged as a faculty member in terms of including content that specifically addresses the minority student/white client dyad. He shared that the number of students of color compared to White students is very small, and so it is hard for him to address the minority counselor/white client dynamic. He expressed that he is cognizant of cultural issues but that "sometimes it gets lost in other things." He explained that there is so much material to cover in each course, that it can "become difficult to address the cultural piece, and it becomes like an add on." With all of the program standards, objectives, and presenting problems that require attention, he concluded that cultural issues often get less attention than is often necessary, and faculty members often "miss opportunities" to address these dynamics.

Furthermore, during the planning and development of courses and course syllabi, Allen often finds himself having to make some hard choices such as deciding "where are we going to put our emphasis?" He explained that the demographics of his classes determine which content areas are going to have "the greatest potential of changing people and exposing them to new material." Because his classes are comprised of primarily White students, more of the cross cultural emphasis is placed on white counselors working with minority clients and little or no time is spent specifically discussing how to counsel White clients.

**Racial dynamics can be a challenge.** Not only did Allen feel challenged in terms of not having enough resources such as time, he also seemed to come to the realization that racial dynamics can be a challenge for minority counselors and could potentially hinder their ability to counsel White clients. Specifically, he explained that: "Many White people have distrust for minorities, and they might not be willing to admit it… I think often times minority counselors are going to have a hard time of gaining the trust of White clients." Allen acknowledged that as a White person who has access to other members of "the [White] club," he is aware "that bias, and bigotry and prejudice are still alive and well in many pockets in the population. And so, those same (White) people are often times the people that end up in counseling, and they're bound to bring those values and beliefs into the counseling process."

**"We need to see minorities through a cultural lens."** Due to the challenges that minority students could potentially experience with White clients, faculty members "need to see minorities through a cultural lens;" that is, through a lens that takes into consideration the students cultural and racial identity and cultural experiences as they relate to their work with clients. Allen elaborated, "the [faculty members'] cultural lens needs to be reflective of race, and it needs to be reflective of SES and sexual orientation and family configuration and educational background." Furthermore, Allen noted that to support minority students in terms of training them to counsel White clients, programs need to "increase minority faculty member representation." Increasing the number of faculty in counseling programs will allow minority students to connect with individuals that look like them and have shared experiences, thus providing them opportunities for "mentorship and role modeling." He also expressed that it would allow students of color to feel "safe" in broaching issues related to counseling White clients.

According to Allen, providing greater training can help faculty understand that "students are different" as well as challenge their assumptions "that just because it's a White world, people know about Whiteness." Allen also expressed that faculty members need to give their courses a second view to see if they are as "well-rounded as they think they are and if they are really addressing the developmental needs of all the students versus just by going by their usual paradigm."

Additionally, incorporating opportunities for faculty members to team teach could address minority students' preparation to counsel White clients and help expand the cultural lens of all faculty members involved. In Allen's experience he found that team teaching with a ethnic minority faculty member has many advantages for all students, including minority students. Allen commented that team teaching with "underrepresented faculty members" would "[make] sure that diverse perspectives are taught and modeled for students."

Furthermore, Allen explained that universities should recruit more minority students "so that they are not the exception but they are an integral part of the community and their differences are not as pronounced." Allen also stated that encouraging all students to "broach differences" is important in helping them understand that broaching difference is a part of being a competent counselor. Allen believed that expanding the cultural lens of students and encouraging faculty to see their students through a cultural lens is the way to address the needs of minority students when counseling White clients.

After participating in the interview Allen acknowledged that the counseling program at Douglas University needs to be more intentional in making sure that the minority counselor/White client dynamic is addressed. He stated: "I can't say with 100% certainty… that its being done… and that's troubling to me." This realization seemed to make Allen aware that

faculty members need to be cognizant of the challenges and needs of minority students counseling White clients. Furthermore, Allen expressed that the interview had brought cultural differences to the forefront of his mind, saying: "I am seeing again through new eyes" and "I have a heightened awareness of the importance of the cultural context."

**Faculty Participant 2: Jim**

Jim is a "White European American Midwestern" faculty member at Douglas University, where he has been a counselor educator for seventeen years. Over the course of those years he has taught classes ranging from ethics and assessment to advanced counseling concepts. He admitted that his background has influenced his view of the world and his identity; however, over the years his perspective has broadened beyond that of growing up in a predominantly White community and attending predominantly White schools. Jim agreed to participate in the study because he felt that multicultural issues continually need to be explored, and that it is important to " take a look at the issues related to the privileged majority" because they impact minorities on many levels. Through this interview Jim came to the realization that his courses emphasized minority culture and ignored the challenges that minority students potentially experience when working with White clients.

**"It's looking more at the majority counselors."** Very soon after the interview began, Jim conceded that he was not sure how much his classes were oriented toward addressing minority counselors counseling White clients, and that "most of the courses do the reverse; they're looking more at the majority counselors' issues in dealing with minority clients." Sadly, he expressed: "I'm not sure that that's addressed very well in our counselor education program."

Jim expressed that his lack of awareness of minority counselor/White client concerns, "lack of discussion of the topic" in the circles that he has been a part of, and "lack of

presentations at professional meetings" have hindered his "awareness and sensitivity to the topic." Consequently, this has impacted his ability to address the possible issues minority students may have with their White clients in supervision, advising, and in courses.

Jim explained that in one of his courses "we talk much more about ethics that are a reflection of the majority point of view," and that in another course he addresses respect for different cultures and different religions, yet he is not sure if he "addresses the minority counselor/white client dynamic very well." Jim explained that he feels as if the content in his courses is more about "the majority counselor dealing with the minority client."

Jim noted that the CACREP standards even emphasize "the White counselor counseling minority clients." In national meetings with other counselor educators about curriculum and standards, "issues related to counseling... someone different than you were certainly infused... but the minority counselor and the White client was never brought up." None of the counselor educators in those meetings ever broached the topic as a necessary area to address in counseling programs. Jim explained that with about 95 percent of the clients that minority students counsel being White, it becomes important that they receive support and feedback in regards to the cultural and interpersonal dynamics with White clients. However, in his experience, when cross cultural discussions and cross cultural feedback is given, it is geared more at the majority counselor's concerns.

**Minority students could experience discrimination.** Jim explained that programs need to rethink how they address cross cultural discussion, given that minority students may encounter several challenges when working with White clients that need to be addressed. Jim noted that because minority students live in a society where issues of discrimination, privilege, power, and control abound, a "minority student's position of influence as a counselor may be mediated" by

the color of his or her skin. In other words, the minority counselor's influence is "tempered or lessened" by the fact that he or she is counseling a White client. Jim admitted that the predominantly White conservative community where Douglas University is located may "make it difficult for a lot of White clients to embrace the role of the minority counselor." The minority student may also "feel restricted or intimidated by some of those cultural dynamics" in which the White client does not respect the counselor's "position of influence."

As a result of cultural dynamics, minority students may face resistance and need to learn how to deal with issues related to discrimination. They may have difficulty in determining "how to respond to some of the issues of the client sabotaging the counseling relationship." In addition, the minority student may need help and support to process feelings of "frustration and anger" as a result of such experiences. During this interview, Jim came to the conclusion that minority students could be experiencing a "subtle form of discrimination" if counselor educators, like himself, "are not sensitive to the minority students needs," and as a result, minority students may feel that they have no place to sort out these experiences.

**Cultural sensitivity is needed.** Because of the potential difficulties that minority students may face in their work with White clients, Jim expressed that, "faculty [members] need to be sensitive" to the issues that minority students may experience in working with white clients. He explained further that it is imperative that faculty members broach issues related to discrimination as "the minority student may not feel comfortable bringing this matter up as a topic that they may feel that only applies to them ... it's this sort of passive pressure not to bring that topic up." Consequently, faculty members need to become competent in broaching racial concerns.

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In addition, Jim felt that a lot more could be done in practicum and internship, and that the best conversations can occur when a "minority student is counseling White client." However, he expressed doubt "that there is much explaining in those courses or planning in that experience to really address that issue when the issue does come up"; consequently, faculty members need to be trained and "prepared to deal with that issue" when it arises.

Jim also reported that providing practical strategies would aid in preparing minority students to counsel White clients. He stated: "The strategies that would be the most helpful would be case study, role playing, triads, fishbowl situations and group discussions. Following those role plays the students can discuss reactions of role players." He explained that addressing real life situations and experiences that occur in internship and practicum would be helpful in creating an atmosphere where minority students feel comfortable to discuss cross cultural difficulties.

To help faculty learn how to broach the minority counselor/White client dyad, Jim suggested the use of "brown bag" sessions. He stated that "brown bags" could increase faculty cultural sensitivity around the subject matter. He explained "I think increasing the sensitivity of faculty and a greater emphasis on broaching that topic in both didactic and clinical classes" could increase "faculty awareness, sensitivity and education." By increasing faculty cultural sensitivity, the faculty members will then be able to "provide students with opportunities" to dialogue about the topics and help faculty members to broach "potential issues as opposed to missing them."

Jim also suggested "the best way to make sure that [culture] is addressed across counselor education programs" is to provide comments and suggestions at feedback sessions for the next standards revision for CACREP. Providing feedback could ensure that content related to minority counselors needs is "included in the next revision of the CACREP standards." Under

revised standards, counselor educators can begin consistently addressing this component of multiculturalism and intentionally addressing the needs of all students.

Jim concluded by saying "I don't recall in 25 years of being a counselor educator the topic coming up." At the end of the interview, Jim stated he will "rethink how [he] address[es] cultural issues" and how minority students may be challenged in their counseling interactions with White clients. Jim also explained that he is going to be more sensitive to the issue and stated: "I'm going to bring that up, particularly if I see that dynamic playing out."

**Faculty Participant 3: Betty**

Betty is a White faculty member at Alexander University. She has been teaching at Alexander for five years. In her courses Betty explained that she "touches on issues related to multicultural counseling in general." Betty admitted that while the content is not necessarily specific to minority students and White clients, she feels that the types of information she touches on "have the same type of implications for African American students counseling White [clients]" as they do for White students counseling minority clients.

**I don't make it a "racial issue."** Cross cultural counseling is "kind of" incorporated throughout the curriculum, and Betty feels like she keeps it "very broad," and tries not to make it "a racial issue." She noted that she "talk[s] a lot about the fact that you need to be prepared to work with a diverse clientele." Consequently, she feels as if her approach adequately addresses all types of cross cultural interactions.

Betty could not specify assignments that specifically addressed the minority student counseling the White client; however, she did share that reflection journals could help minority students to "explore the stereotypes they hold, look at what experiences they bring in terms of cross cultural relationships with family and friends, and broaden their experience or perspective."

She explained, "they can identify the things that would be most difficult in terms of cross-cultural counseling, and then they kind of come up with a plan …that's the general take that I see most of the time."

The "program requires that the students work in diverse settings," and as a result, Betty expressed that a large portion of the minority students' clinical experiences should be cross cultural in nature, this should help to prepare them to work with White clients. Since students do not express that they are having difficulty with White clients, she assumes that it is not "a huge struggle." Consequently, Betty does not specifically address the minority counselor/White client dynamic in supervision. When giving feedback to minority students, Betty focuses on skill acquisition and does not focus on racial concerns, she explained further,

It would be more focused on--are they able to build rapport, and certainly…are you listening, are you reflecting, are you doing some confrontation… most of the feedback will be just basic skills facilitating communication and the basic counseling skills.

Betty primarily addresses the skills that she believes to be universal across cultures and not unique to particular cultures or races.

**"I'm not going to assume there is a difference."** Betty admitted that she excludes specific course content related to the minority counselor and White clients, because she does not think minority students have experienced challenges based on their status as minorities. She explained that she does not necessarily see a lot of difference in challenges that minority students experience compared to those that White students in working with White clients. She thinks that everyone comes in really nervous about being in graduate school and being successful. She stated: "We have some students who are strong writers and strong test-takers, and some students who are not, and I don't really see that necessarily falling on any kind of ethnicity grounds."

Betty shared that it seems that "all students struggle with some skills, and they're better at other skills." However, she has not witnessed a visible difference between minority students' and White students' experiences. Betty elaborated that she does not want to "assume that there is going to be a difference between minority students and White students just because they are a different race." In her training to become a counselor educator "it was about helping students to develop and acquire skills." Consequently, the focus in her courses on differences is primarily in learning about different "clients' cultures" and "not the students" in the program and how their ethnicity or culture impacts their work with clients. From her experience, Betty explained that in her classes she rarely sees minority students or any other students show "rigidity" in terms of counseling individuals from various races. Thus from Betty's perspective, there really is not a difference between minority and majority students' experiences.

**"Explore what the concerns are."** While Betty did not see minority students as having difficulties with their work with Whites, she expressed if they did voice concerns, she would be willing to "explore exactly what the concerns are." For example, she would explore whether the issue was one of them not knowing a lot about the Caucasian culture, or one of them not knowing how to relate to their Caucasian client.

As a means to provide extra support to minority students, Betty would encourage them to visit the campus counseling center. She explained that the counseling center has a very diverse staff and would be an ideal place for minorities to get support from someone that looks like them, and she thinks that "having role models of people who are counseling will be very helpful" to students of color.

Overall, Betty noted that she does not necessarily address the minority counselor/white client dyad specifically. She admitted that she does not believe that minority students'

experiences or difficulties are any different than White students, and that "that people are people, and we have a lot more in common, and that sometimes surprises people." Consequently, Betty "[does not] differentiate" minority students from White students and uses more of a colorblind approach.

**Faculty Participant 4: Renee**

Renee is a White faculty member at Alexander University, where she has been teaching for twenty-two years. Renee agreed to share her story in this study, because she felt that more research in the field of counseling is needed. In regards to the specific study, she stated: "I'm not too sure if we always do enough to think about" preparing minority students to counsel White clients.

**Minorities are more culturally savvy.** Renee explained that she has not incorporated content into her courses specifically related to minority counselors and White clients and she admitted that she often assumes that minority students are more culturally savvy than their White peers. She stated,

> I think I find myself thinking the minority students have a better understanding of the dominant culture than the Caucasians do. A lot of times, I think the audience that I have in mind are more middle-class White students, expanding their understanding of privilege and so forth.

Consequently, "without even questioning it" or broaching the topic, Renee assumed that minority students understand dominant culture. Renee believes that in general, in this society, people from a minority group have learned to negotiate how the dominant culture operates. As a result, she admitted that she may have inadvertently shortchanged her minority students.

Renee explained that the program generally addresses the cross cultural dynamic and working with clients that are different stating: "I think we try to touch on this in all of [the classes]." She explained that in the Introduction to Counseling class, she feels like it is embedded in the content of the course; specifically, in the areas of "multicultural communication, cross-cultural communication, respect for diversity, and the importance of understanding other peoples' worldviews." However it is more "implicit" in regards to the minority counselor/white client dyad.

Assignments such as reflective journals allow students to discuss what they did in counseling and what worked. In those reflections the students talk about where the client or the parent is "coming from", so the reflection tries to look at the students' worldviews and how those views mesh with their clients. In Renee's group counseling class, students are asked to "explore the social and cultural differences or challenges or dilemmas" they would face in implementing particular counseling groups. Renee noted that in this assignment she is looking for the students to think about the cultural implications for diverse clients.

However, Renee clarified that in practicum and internship, the faculty "make a real conscious effort to get [students] out of their comfort zone." Consequently, for all students and not just minority students, they try to get the student counselors to work with students that are different then themselves. Renee further explained,

At least one of those placements has to have some variation, and when we're talking

about variation, we're talking about diversity in terms of learning styles, in terms of

socioeconomic levels, in terms of a school that perhaps had the wide variety of programs.

According to Renee, cross cultural counseling may include differences that do not include race, although the norm at Alexander is that minority students often are going to be working with

different cultural groups; consequently, it is expected that the practicum and internship are preparing them work with White clients. Renee shared that they also try to match a minority student with a White supervisor and challenge them to talk about differences that might come from being a minority student and White supervisor. She conceded, however that: "I just don't think we do enough in a systemic way to address" the minority majority dyad.

In supervision, Renee explained that it is even more difficult to address the minority counselor/white client dynamic because of the lack of minorities enrolled in practicum and internship. This semester "there is one African American in one of the internships, and in my section, it's all Caucasian." When minority students are enrolled, it makes broaching the subject a little easier. However, Renee admitted that her feedback to minority students "is more global and not really specific to minority students' work with White students (clients)."

**Unchallenged beliefs may challenge minorities.** Renee noted that minority students may experience some additional challenges in dealing with the "unchallenged beliefs" White clients may have about minorities. She explained that minority students may encounter individuals in the community and at their sites that have "unchallenged beliefs about minorities' abilities and competence" as counselors. This covert racism that minority students may face is sometimes harder to talk about; as such "it may not come to the forefront" in classes or supervision. Consequently, faculty members do not specifically address these types of challenges that minority students experience.

Minority students may also struggle with being the only minority in the class and not wanting to bring attention to themselves. Renee stated, "If I were in a distinct minority, there are probably some things that I wouldn't continuously bring up even if they were issues—I would try to deal with it on my own because I understand about group norms, and everyone else in the

room isn't experiencing this." In summary, it seems that minority students may struggle in isolation regarding working with clients that have unchallenged beliefs.

**Minority mentors useful.** To help support minority students with the challenges they may experience Renee explained that she encourages them to find minority mentors in the profession. She shared, "I try to match them up with mentors, or recent graduates--someone that they could talk about negotiating the system" or working with the dominate culture. She specified that right now "she has a young African American male student who is struggling with his place in the program--not just with potential clients." She reported that she would use the strategy of "matching him with somebody who could either mentor or offer him some different perspective." Currently Renee is in the process of trying to see who she can introduce him to, "so that he has some people from the program that have negotiated the master's degree and working with the dominant culture successfully."

Renee suggested that increasing the number of minority faculty would also aid minority students. She stated: "I know if we had more minority faculty, there would be a heightened ability for minority students to talk about the challenges working with Whites." By and large Renee feels that mentors have the most impact on minority students and that they provide the most support. Consequently, she will continue use the strategy of mentor-student matching in her work with minority students.

In her work with minority students Renee admits her misperception that minority students are culturally savvy, and as a result, she tends to focus cultural discussions toward helping White students effectively work with diverse clients. While Renee feels like minority students are savvy, she also realizes that minority students experience some challenges in terms of counseling White clients, challenges that are primarily tied to White clients who hold unchallenged beliefs

and attitudes about persons of color. As a result of this interview Renee explained that she now

realizes that she may need to be intentional in addressing the minority counselor/White client

dyad.

## Cross Case Analysis

To present a cohesive picture of the connections and differences between the two

institutions a cross case analysis was conducted (Khan & VanWynsberghe, 2008). Using CRT

and Whiteness, the researcher explored the impact of race, racism, and Whiteness on minority

student preparation to counsel White clients. The findings revealed that dominant ideologies

have impacted participating minority students' training experiences in counselor education.

The findings are discussed in three primary sections that reflect three overarching

categories: microaggressions experienced by minority students, minority students conforming in

order to succeed, and suggested strategies to broach race in counselor training programs. As

discussed previously, Whiteness is a construct that was used in the cross-case analysis to tie the

common themes together to show why and how differential treatment within the curriculum and

different experiences impacted minority students' preparation and their interactions with White

clients. Whiteness constitutes "institutional discourses and exclusionary practices seeking social,

cultural, economic and psychic advantage for those bodies racially marked as White"

(McDonald, 2009; p. 9). The themes in Figure 1 illustrate what minority students experienced in

their preparation to counsel White clients as well as what programs have tried to do to assist

minority students effectively counsel White clients. The figure illustrates each emergent theme

and the broader cross-case mutually exclusive categories into which each falls. Each category

and theme will be discussed in the text below.

Figure 1

Emergent Categories and Themes

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┌─────────────────────┐    ┌─────────────────────┐    ┌─────────────────────┐
│   Microaggressions  │    │   Minority students │    │  Avenues to broach  │
│   were experienced  │    │   needed to conform │    │  race need to be    │
│   by minoirty       │    │   to Succeed        │    │  addressed by       │
│   students          │    │                     │    │  programs           │
└─────────────────────┘    └─────────────────────┘    └─────────────────────┘
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Theme 1
Relevant curriculum was excluded that focused on the minoirty student and white client

Theme 5
Minority students were silenced in their programs

Theme 8
Finding counter spaces helped minority students talk about race

Theme 2
Colorblind curriculum was used by white faculty members

Theme 6
Code switching was used by minority students

Theme 9
Programs need to increase cultural sensitivity of white faculty

Theme 3
Minority students faced racial stereotyping

Theme 7
Minority students sought to be a "Model Minority"

Theme 4
Racism was an issue for Minority students

## Student Experiences with Microaggressions

All student participants experienced microaggressions. Microaggressions include verbal, behavioral, and environmental exchanges, whether intentional or unintentional, that communicate hostile, derogatory, or racial slights and insults that can negatively impact educational experiences (Sue, et al., 2007). Minority students expressed that they experienced discrimination as well as exclusion and invisibility of their cultural perspectives and experiences within the academic curriculum. Specifically, microaggressions were evident in: (a) the lack of relevant curriculum, (b) the faculty members' use of colorblind curriculums, (c) minority students encountering racial stereotyping, and (d) racism when working with White clients.

**Theme 1: Curriculum content relevant to minority students was excluded.** Both students and faculty members' reported that current curriculum ignored the needs of minority students. This notion is consistent with how Whiteness functions within schools. Whiteness

functions to exclude curriculum that addresses minority students' perspectives. Seeing minority students as intruders, minority perspectives are deemed invalid and inappropriate curriculum topics (Ladson-Billings & Tate, 1995). The students and faculty members from both universities noted that the curriculum failed to include content specifically related to minority students' preparation to counsel White clients.

Excluding relevant curriculum is an example of a microaggression (Ladson-Billings & Tate, 1995). Excluding relevant curriculum inadvertently creates inequity in education and quite possibly prevents minority students from being able to effectively counsel White clients. Furthermore, no participants indicated that minority students were prepared to counsel white clients. Faculty and students provided several examples that illustrated this point. Renee a faculty member at Alexander University stated,

> I don't address [minority students working with White clients] as specifically when I'm doing experiential exercises, or when I'm doing a lecture on working with diversity and respecting diversity and celebrating diversity. A lot of times, I think the audience that I have in mind are more middle-class White students, expanding their understanding of privilege…So it's very possible that I have been inadvertently short-changing our minority students.

Another faculty member explained that by excluding relevant curriculum we are actually discriminating against minority students. He noted, "To be quite honest, I mean I'm much more oriented toward looking at issues for White counselors working with minority clients… it's another subtle form of discrimination that we ….are not sensitive to the minority issues" (Jim).

Students from both universities admitted that the coursework was designed by White theorists for White clients, which they found helpful in their work with White clients to some

degree. One student stated, "The theories and techniques are designed for White people" and they "addressed the technical and theoretical aspects of working with White clients." It seems that minority students learned counseling skills that they could use when working with White clients; however, the students also indicated that content addressing the minority perspective was inequitable. Angela explained: "They prepare [White students], they address them working in settings that are low SES or working with African American clients or clients of color. So it would be helpful to prepare us [minority students to counsel White clients]." Tammie described this inequity as anxiety provoking. She explained: "When it comes to the minority counselors, it's not really talked about at all. It's almost as if we should just be used to it [working with White people]...but I have anxiety...and it's not addressed." These examples illustrate that both students and faculty are beginning to recognize that ignoring the minority counselor/white client dyad can potentially have a negative impact on the minority counselor's ability to work with White clients.

Students indicated that there is a great disparity related to time spent on issues important to White students compared to those issues of concern to minority students. One student explained, "it wasn't until the end of the semester where we'd begin to ask questions about theories and their relevance to other cultures, but there was no specific content related to the minority counselor and White clients" (Kate). Furthermore, when multicultural issues are discussed, " there is a focus on helping the White counselors learn how to deal with people who are different than they are, but when it comes to the minority counselors, it's not really talked about at all" (Tammie). Angela explained, "it's about everybody else-- minorities, African American kids, people of lower SES, everything else except Whites." One student noted that the only time faculty members mentioned a White client was to explain, "that theories are basically

geared toward White clients, and that's all you need to know about them" (Emma). Furthermore, in the classes where cross cultural discussions were broached, the discussions were mostly in support of White students and their work with minority clients. One student stated that it seems as if "it's always how are White students going to counsel people of color but never what it would be like for a person of color to counsel a White client" (Chris). This further exemplifies how the minority students were made to feel marginalized, while their White counterparts' educational needs received more attention. The misconception can, as Marie suggested, led her to believe that white people don't need counseling.

Based on course syllabi that were collected and reviewed, the minority/majority dyad was addressed in *Multicultural Counseling* at both institutions; however, the students who submitted these syllabi explained that the instructor for the Multicultural Counseling course did not address the minority counselor/white client dyad. Angela elaborated on what actually happens in the classroom: "You talk about all other races pretty much, not every single race, but races you have to encounter in America as a counselor. But it's [the White client] not addressed or discussed." Furthermore, eight out of 10 course syllabi indicated that the minority counselor/White client dynamic was not discussed. One of the faculty participants also discussed his failure to address the minority counselor/White client dyad in his syllabus development,

> Each time you lay out the syllabus, you're required to make some really tough decisions about where, over a 15 week course, where are we going to put in our emphasis? Where do I have the greatest potential of changing people and of exposing them to new material? And it becomes a numbers game... I often times really will put much more emphasis on minority cultures than I do on the majority culture (Allen).

The course syllabi further indicated that the minority counselor/White client dyad was absent from relevant course curriculum. They highlight how Whiteness not only manifested in the actual classroom but in course development as well. Minority students' needs were overlooked, and the resulting curriculum sought to give White students an educational advantage in terms of working with clients that look different then themselves.

Examples of Whiteness also occurred in supervisory experiences. Supervisors assumed that if supervision merely included the minority counselor/White client dyad, minority students would feel more confident in their counseling interactions with White clients. However, student participants reported their White supervisors failed to broach the issue of race with minority students in terms of their work with White clients. One student shared that supervision and practicum experiences have not helped her in regards to working with White clients. She explained: "I haven't had any discussions or interactions with White clients in my group practicum supervision-- it hasn't really come up, again-- I haven't really worked with any of them [White clients]" (Marie). Other students explained that while they had counseling sessions with White clients, they had experienced discomfort and frustration.

In supervision and practicum the minority student/White client dyad was not addressed; the focus in supervision was on basic counseling skills. A student from Alexander discussed her interactions with her supervisor as pertaining primarily to logistics. She reported:

> She gives me the okay of when to start individual and group counseling, and I do it, and we don't really go over culture or…she doesn't really talk to me about that. She gave me a client to work with, an individual client, and he was White, but we didn't go over anything about it" (Emma).

In general, when faculty participants broached the topic of culture, the focus was on the minority client.  On that note, Angela commented:

> I wouldn't say we really talk about [White clients], we do more talking about me working
> with Indian clients, what would be some of the things I would have to consider as far as
> their parents and their background but White clients it hasn't been a conversation, it
> hasn't come up to be honest.

Students at Douglas and Alexander explained that supervision was similar to their classroom experience, in that the focus seemed to be on preparing White students to counsel clients of color. Tammie shared:

> [My supervisor and I] have kind of discussed some multicultural issues, and because she
> has been working so long in the field, I feel like she has a lot of great insights.  But at the
> same time she's also a White female so it's still kind of more like the program where it's
> like teaching White students how to deal with minorities.

> Students noted that being the lone minority in supervision "no one else considers" the

minority perspective, or if they do consider it, no one feels comfortable broaching it. Chris

shared an example of her experience as the only minority in group supervision: "In the group

supervision, I'm the only African American so I feel as if there was something that I was

missing. If it was a race issue I don't think anyone would tell me, and even in individual

supervision race just doesn't come up" (Chris). In Chris' experience, she realized that if White

students or faculty members observed that minority students were having difficulties with a

White client due to race, they would not feel comfortable addressing this concern with her

because of their fear of offending her.

While all other students indicated that their supervisors did not specifically address their interpersonal dynamics with White clients, one student did have discussions with her supervisor about her counseling White clients. She shared:

My practicum supervisor was African American, and so we were able to talk about things like that and about how I felt, and she was able to share stories about similar feelings that she had [about working with White clients].. And so it kind of helped normalize it for me because I wasn't sure if everyone felt anxious or other people had situations where they were a little uncomfortable, or it might have seemed like their client was uncomfortable (Tammie).

Tammie's reported experience sheds light on the importance and benefits of faculty members broaching issues related to minority students counseling White clients.

These microaggressions in the form of curriculum that excludes the minority counselor/white client dyad from course material and supervision can leave students with feelings of frustration, anxiety, and discomfort when working with White clients. Tammie acknowledged these feelings stating,

It's a little bit frustrating because [program faculty] do take into account how the White students feel when dealing with minority clients. So, for them to not be worried about the black students,… it's just almost like we're a little forgotten in the program, or our issues are kind of forgotten.

Feelings of frustration were not felt by minority students only because programs did not address minority students counseling White clients in the classroom, but also because programs did not address the specific difficulties that minority students could potentially experience in practice as minority counselors working with White clients.  One student expressed her

frustration stating: "Our courses don't really take into account some of the difficulties or worries that minority students have when working with White clients…faculty members just throw you in and expect you to know what to do" (Tammie). Chris expressed that she wished someone had prepared her for the first time she walked into a session with a White client, but none of the faculty did. She lamented: "Nobody told you about how are you going to feel when you start counseling families that are Caucasian and what is it going to be like for you or how are you going to handle it." These feelings were indicative of how excluding relevant curriculum served to emotionally and intellectually handicap the minority students' ability to interact with White clients, thereby making them less effective in their work with White clients.

If minority students leave their preparation feeling uncomfortable and without the appropriate training to address this discomfort in terms of counseling White clients, the minority student's curriculum may be considered incomplete, and this can limit how these students perform on the job when working with White clients. Conversely, if White students are given specific opportunities to learn about working with minority clients, then White students are actually leaving more prepared to address the needs of a diverse client population than minority students. Whereas the students indicated that the minority counselor/white client dyad was not specifically discussed in their program, they did feel that they possessed the techniques needed to counsel White clients. What was lacking, however, was preparation for the interpersonal dynamics that can result when the minority counselor works with a White client.

**Theme 2: Colorblindness is used by faculty members.** Colorblind teaching strategies are based on White norms, making the assumption that the needs of the minority are the same as the needs of the majority culture (Sleeter, 1993; Solomon, Levin-Rasky & Singer, 2003). Research on the concept of "colorblindness" asserts that most educators deny using colorblind

teaching strategies (Markus, Claude, & Steele, 2000; Solomon et al). In accordance with this assertion, faculty members at both universities denied being colorblind with regard to students of color; however, in actual practice they adhered to this concept, in that they used the same course content and curriculum for all students, without regard for the minority students' race or ethnicity. Two faculty participants described their use of a "general approach" to teaching that seemed to fall within what researchers have termed to be colorblind. They described their general approaches to addressing cultural issues as follows:

> Betty: I touch on issues related to multicultural counseling in general, and I think those would have the same type of implications for African American students counseling White [clients].
>
> Allen: What I typically do is take a general model that says that all people need to learn how to counsel people that are different from themselves…I try to weave in a cultural piece. What do you think you need to understand about your family?…Have you explored some of the nuances related to this culture? How are you applying those?-- but in all honesty it's something I weave in informally into the supervision process.

Betty's and Allen's comments would seem to exemplify a belief that addressing the cultural and racial demographics of the students in their classes as unnecessary.

The two faculty members explained that they utilized a general model because "members of cultures can vary dramatically," and that using this type of perspective prevents stereotyping of clients. Allen indicated that often "it's a time factor," and he is only able to address certain aspects due to time constraints. In addition, Betty cited that this perspective coincides with what students seem to experience in their work with clients in the field: She reported: "I think what students find is that people are people, and we have a lot more in common cross-culturally."

Furthermore, she explained that she does not want to assume that minority students have challenges that are different from their White classmates, and so she does not need to address content in a manner that is different than how she addresses it with White students.

Not only did two faculty participants display colorblindness in ignoring the minority student's cultural perspective, but all of the faculty members admitted that they did not specifically address the White client/minority counselor dyad as well as they should in their classes. As such, they used more of a one size fits all approach, thereby focusing more on the White student counseling diverse cultures and the dominant cultural norms.

All four faculty members indicated that during the practicum and internship experiences, their students have opportunities to work with diverse clients; however, what remains unclear, is what was considered to be a diverse client for minority students. The assumption was that diverse clients do not necessarily include White clients. Renee stated: "Most of the schools in the area are diverse anyway…. when we're talking about [diversity], we're talking about diversity in terms of learning styles, in terms of socioeconomic levels, in terms of a school that, perhaps, had the wide variety of programs."

The four Faculty members suggested their use of a colorblind approach to supervision, in describing their supervision as general in nature and related to overall counseling skills needed or issues associated with the clients they were counseling. Betty described this colorblind perspective as "equality to all." She explained:

> Feedback is probably not addressed based on the minority student/White client
> interactions. [My feedback is] addressed in a global [manner]. In that…the skills [are
> based on] a clinical continuum. Part of that [continuum includes students' abilities to}
> work with diverse groups of people and their comfort level [with] them. So [I] would be

more focused on… are [the students] able to build rapport, are [they] listening, are [they]

reflecting, are [they] doing some confrontation—those types of things.

From Betty's perspective, for the minority students "the feedback will be just basic skills

facilitating communication and the basic counseling skills." Hence, Betty seemed to use a

colorblind approach that stresses the equality of all Americans, and seems to be comforted by the

principle that it is important to treat people from all groups the same way. Furthermore, she

seems to suggest that if you use the right counseling tools and methods, culture is irrelevant.

Another faculty member, Renee, explained that the lack of minority students in her

classes makes it challenging to adequately address the minority counselor and White client

interactions, so her supervision classes often treat all students the same. She stated, "Because we

have so many Caucasian students, the discussion often is how [the White students] negotiate and

how they struggle with making themselves understood."

Research suggests that the challenges faced by minority students while they are in

instructional settings (ie., classroom instruction and supervision) are often quite different than

those faced in the majority culture (Solorzano, Ceja, & Yosso, 2000; Tatum, 1997; Taylor &

Anthony, 2001); however, in this study the faculty participants seemed to see the two groups

without consideration of race. The student participants explained that faculty did not see color in

how they provided feedback, and that it seemed as if faculty members viewed all students as

having the same experience; therefore, minority students received general feedback that did not

account for their cultural differences. These minority students described a system of Whiteness

in which classroom practices and learning opportunities did not present them as valued members

of their programs.

Minority students at both Douglas and Alexander reported that the feedback they received did not take into account the minority students' perspective. In accordance with the constructs of CRT and Whiteness, the students indicated that this colorblind perspective served to further marginalize them by ignoring the potential issues that can arise for a minority student working with a White client (Ladson-Billings & Tate, 1995). Kate explained:

Supervision with White clients is similar to supervision with minority clients--supervision and feedback comes directly from working with the client and my work with the client and concerns that I might have. A lot of the feedback that I get is more on my counseling skills, counseling techniques, and different things like that. But, I don't know that my clients being White is emphasized in the feedback, I think its general feedback.

Angela shared a similar story in how her supervision experiences focused only broadly on culture, she explained, "I can't say that it has [been addressed]... The program advises me to counsel [clients] in general... and [to] take [culture] into consideration when we're dealing with [clients] of other cultures but not White [clients]." Tammie explained that faculty members' colorblind perspectives in supervision were similar to those she experienced in her courses. She explained:

I think that overall it's kind of similar to the courses where it's not directed at teaching minorities how to work with White clients but it's more of a general situation about teaching all the counselors how to work with people that are different than they are, but it's not specific to me being a black woman helping a White client.

Another student provided an example of how the colorblind curriculum leads to professors negating the race of minority students. She noted:

We had to [role play] being in [a] family and then [role play] being a counselor [to a family]. The family that I was in was all White, and I immediately thought: So how were they going to address the fact that I am black and the rest of the family was White. [The family] just automatically assumed that we were all going to be the same race, White. I [said] to myself, it would have been perfect opportunity for those issues to be addressed, but they weren't (Chris).

Because the professor used a colorblind approach, he missed opportunities to address the minority student/White client dyad or address Chris' status as a minority student. This experience failed to enhance her education and made her feel devalued.

The colorblind perspective had a powerful influence on the minority students' ability to freely approach learning and feel that the learning experience was relevant to their work with White clients. By not addressing their needs in the curriculum, minority students reported being marginalized by not being as prepared as their White peers as well as feeling as if their cultural experiences were neglected.

The current use of colorblind curriculum seemed to result in the minority students feeling devalued, that their educational needs had been neglected, and that their professional opportunities at the completion their counseling programs had, quite possibly, been limited. These colorblind approaches suggested that the minority student's culture was irrelevant when working with White clients and served as another example of how Whiteness functions to force minorities to adhere to White norms and assimilate to dominant culture expectations to be successful. This view can inadvertently send the message that it is acceptable for programs to ignore the minority student's cultural perspective.

**Theme 3: Minority students faced racial stereotyping and felt unprepared to address it.** Not only did student and most faculty participants indicate that the minority counselor/White client dyad was excluded and that a colorblind approach was inadvertently employed, minority students also reported that they faced stereotyping. Racial stereotypes are generalized representations of an ethnic group composed of what are thought to be typical characteristics of members of the group. Stereotypes have persisted for minorities, and are largely unchanged throughout U.S. history (Rosenthal et al, 2004). Research has repeatedly demonstrated that clear, consistent, stereotypes of ethnic minorities exist, and for African Americans, these stereotypes are often highly negative in nature (Rosenthal et al, 2004).

In this study, five out of six students indicated they encountered racial stereotyping in interactions with White individuals and clients during their programs. Kate explained that she often found herself thinking about the stereotypes that White clients had about her as a Black counselor. She explained: "Working with them is really interesting mostly because I'm more aware that I'm black, I think, and I have to deal with.... you know... are they going to accept [me]?-- what do they think of me?-- what stereotypes do they have of black people?"

In regards to counseling White clients several students noted dealing with stereotypes and "assumptions" based on the color of their skin. Angela shared an experience where she found herself challenging stereotypes of a White client. She explained:

> I had a boy that ...he lives a household where his brother is part of an Aryan nation...
>
> And in that situation, not only am I providing counseling for him, I'm also exposing him
>
> to someone who does not meet his stereotype that he has for black people.

During this experience she tried to challenge some of the stereotypes that this client had about "Black people" by attempting to "help him understand the history of America and why people live here from other races."

Chris shared that responding to stereotypical beliefs of White clients was difficult, as in the case of a little boy in a family who assumed that she would know a popular rap song simply because she was Black. To deal with this, Chris quickly stated "no" she did not know what the client was referring to, in hopes of dispelling some of the stereotypes that he had about her as a Black woman.

Chris also experienced another incident in which a White family assumed that she was familiar with gang activity. She explained: "They assumed that because you're black you know about gangs... It just makes me feel like people are going to assume that I know everything about being black or that being black automatically means I know about rap music or gangs or other things like that." These experiences have made Chris nervous about future interactions with White clients, and she often wonders how her next White client will stereotype her and how she will deal with those stereotypes.

Tammie explained that she also experienced being stereotyped by a White client during her practicum and how she struggled to respond:

> At one point in my practicum experience I was helping my on-site supervisor to lead a group, and one of the group members kind of looked at me and felt a little uncomfortable, and I don't know whether it was an age thing or a race thing, but she was confused to whether or not I was a group member or if I'm someone with a substance abuse problem.

Tammie explained that this experience made her uncomfortable, and she was unsure of how to address this. She mused: "Should I bring it up or just to say that I can tell that you seem a little uncomfortable?"

Several students also reported that they had stereotypes about White clients. Marie assumed that White clients do not have the same issues as minority clients, and that quite often; they do not need nor want counseling services. She stated that it seems that "[White clients] don't have any problems, or [that] everything's okay." Kate also shared that she often assumes that White clients "don't have to deal with" a lot of issues. She admitted that, through working with White clients over the last year, some of her stereotypes of White clients have been challenged. However, neither Marie nor Kate stated that their course content helped to dispel these stereotypes, providing another example of how curriculum mainly serves to address primarily White students' needs.

Faculty members also stereotyped minority students as not needing additional training in terms of working with White clients. Three out of four faculty participants explained that they believed minority students did not need additional instruction specific to how to work with the White client, because they are culturally savvy due to their interactions with the dominant culture in society. One faculty member noted,

> One of my assumptions that may be erroneous is that minority students have grown up in a minority culture world, and know a lot about the majority culture. And so I often times really will put much more emphasis on minority cultures than I do on the majority culture (Allen).

This quote demonstrates the perpetuation of Whiteness in that faculty members ignore the needs of minority students under the assumptions that they do not need additional support. These

assumptions are categorized as examples of Whiteness, in that they continue to oppress minority students both individually and institutionally and prevent minorities from having the same educational experiences as their White counterparts.

Another faculty member acknowledged similar feelings, and recognized that this perception may be detrimental to the minority students. Renee, explained,

> I assume that our minority students have a better understanding of themselves and the dominant culture. I think that I believe that in general, in this society, people from a minority group have learned to negotiate how the dominant culture operates far better than those of us that are White middle-class... So, it's very possible that I have been inadvertently short-changing our minority students.

Stereotyping was a significant microaggression for the minority students in this study. Along with experiencing stereotyping, students expressed frustration and uncertainty on how to respond to clients or address stereotyping behavior of White clients toward them. Faculty did not initially indicate awareness that minority students experienced stereotyping when working with White clients, and they tended to stereotype minority students as not needing additional course content related to their work with White clients. Faculty participants did acknowledge that minority students could potentially experience racism when working with White clients. Student participants likewise indicated that racism was something they faced or could potentially face when working with White clients.

**Theme 4: Racism can be an issue for minority students.** One of the central tenets of CRT is that racism is a consistent part of everyday life (Bell, 1995). Despite civil right laws which reportedly are intended to provide equal opportunity, people of color still face racism at individual, structural, and institutional levels (Bergenson, 2003). Accordingly, students and

faculty members alike indicated that racism is a challenge minority students will face when working with White clients. Kate, a student from Douglas University, noted she dealt with issues of racism in regards to working with White clients during her internship. She mentioned she was afraid to counsel White clients from a geographical area considered to be racist. She explained,

All the students in my program counsel clients in neighboring cities… I went to high school in the area about 30-45 minutes away and so I kind of know the different cities, and there are two cities in particular that I know don't like Black people. When we were in high school…I was a cheerleader and played softball, and when we would go to those schools, we were genuinely afraid, because we knew how they felt about black people. So, I talked to [the person in-charge of assigning off-sites] and [I] said please don't assign me to those places. [I didn't want to be placed there] because one, I'm afraid to go there by myself in the evening, and two, they aren't going to want me to help them anyway, and he already knew that.

She further explained that she understands as a minority that there are still places that she cannot go and there are clients who, as much as she wants to help them, are not going to think that she is capable of helping them. These situations were not addressed in her counseling program. Angela, a student from Alexander University, similarly discussed that minority students will probably be faced with racism or discrimination when working with White clients. She stated:

Racism is a challenge when working with White clients… it may challenge [the minority student]. That may be an issue, because that still goes on…We still are teaching our children these racist ways of thinking. This is a problem; it's perpetuated through the media, and it's beyond the home. So that's the issue.

Kate and Angela felt that racism is still quite possibly one of the major concerns minority students may experience when working with White clients, and that programs need to be aware of this and address this issue within course content.

Whereas only two students indicated racism was a concern, three out of the four faculty members in the study stated that minority students would probably deal with racism and discrimination at the hands of White clients as a result of their minority status. Renee noted that in her local community, she realized that White individuals still hold certain views about people of color, and minority students will probably come in contact with these individuals when they are counseling. She explained: "In my environment, in my sheltered environment here, I don't see overt racism, but I also know that I live in a society, and I live in a community where there's still some unchallenged ideas about class and race, and I think our minority students come up against that."

Allen expressed similar sentiments that minority students will probably deal with racist behaviors in their work with White clients. He stated: "[Racism] is not as overt as it use to be, but it is still very covert," and "I would be amazed if [minority students] didn't" deal with racism from White clients. Jim also explained that racism, discrimination, and White privilege could ultimately undermine the counseling relationship. He noted that some individuals in the dominant culture may have a difficult time being counseled by a person of color, saying:

The position of the minority counselor would be undermined by the social context the privileged majority/minority relationships--as I look at and as I think about it, seems like it could be [difficult] which could lead to a lot of [negative] reactions by the minority counselor.

The position of power that is often assumed in the position of a counselor could potentially be negatively mediated by the counselor's race.

Minority students and participating faculty members explained that minority students have dealt with or will experience racism. Three faculty participants also realized during the interviews that their programs may need to be more diligent in addressing these issues with minority counselors in training.

**Minority Students Need to Conform to Succeed**

To deal with the microaggressions within the programs and in work with White clients, the student participants indicated that minority students felt a need to conform to White norms in order to be accepted. Research indicates that Whiteness functions in such a way that forces minority students to conform and mimic White values, beliefs, dress, conceptions of knowledge, and language in order to be accepted and rewarded by the dominant culture (Ladson-Billings & Tate, 1995). Furthermore, Whiteness forces minorities to detach from elements of their cultural identity that they feel would decrease their reputation and status with White clients and in the classroom and to take on White norms (Ladson-Billings & Tate, 1995). Students at both Douglas University and Alexander University indicated that they felt a need to conform to White norms to be successful and accepted by "code switching" (i.e., changing how one communicates when interacting with White clients) or being a "model minority." Furthermore, faculty members and students indicated that students often became silenced about topics related to race and culture as a way to be accepted and connected to clients and peers.

**Theme 5: Minority students were silenced in their programs.** When minority students do speak up in class, it helps others to overcome ethnocentrism of viewing the world in one way (Ladson Billings & Tate, 1995). However, research indicates that when cultural

discussions are broached in class, minorities are often silenced, and they struggle with not

wanting to be the representative for their culture, to offend White colleagues, or to be considered

the militant black person (Jaworski & Sachdev, 1998). Consequently, the silencing of minority

students not only affects their learning but also the learning of those that could benefit from what

they have to share.

In this study, students at Douglas University and one student at Alexander University

indicated that they felt silenced in regards to being able to address issues related to counseling

White clients. Tammie, a student at Douglas University, explained that she did not want to bring

up an issue that related only to her and did not reflect the needs of everyone. She stated: "In my

group [supervision] there are no other minority students so it's just me in my group. So I don't

feel like it's an issue that anyone else considers. And I've never felt comfortable enough bringing

it up." She did not want to be the one to broach the issue or be the minority that always talks

about racial issues; consequently, she never broached issues related to counseling White clients

in supervision. Tammie's story demonstrates how Whiteness functioned to not only keep

minority perspectives out of mainstream curriculum, but also served to create apprehension

within minorities and silence them.

Tammie was not alone in her feelings of being silenced as the only minority in her

classes. Emma, a student at Alexander University, also discussed how being the only minority

impacted her ability to speak up and be understood. She explained, "I'm the only minority,

there's no one else of any other nationality or culture. They are all White students and then

there's me, and some days I do see it as a struggle, and that makes it kind of hard to open up."

She explained that she often feels misunderstood when she does speak up, so to prevent being

viewed as uninformed or unintelligent, she chooses not to bring up issues related to working with

White clients or to present her perspective as a minority student. Whiteness is explicit, in that the White students' perspectives seemed to be the only perspectives accepted; consequently, Emma remained silent in an effort to not feel misunderstood because her experiences did not reflect the norms of White classmates or White faculty members.

Chris also explained how she felt silenced, not because she did not want to be misunderstood, but because she wanted to be careful not to offend anyone. She stated, "in the multicultural class it was a little difficult to speak up in that class because I was one of a handful of African American students in that class." She elaborated that she did not feel comfortable discussing that she might be having difficulties with a White client, because she was the only minority student in supervision. She explained,

> I wouldn't want them to think oh, of course the Black girl is going to assume that the White family doesn't like her because she's black. I wouldn't feel comfortable because nobody in my class looks like me… I have to think about how I can say this without offending anyone and without playing the race card.

Chris felt like she was often in a position where she had to weigh the benefits of sharing her thoughts verses the cost of how she would be perceived by others if she broached issues related to having difficulty working with White clients. Consequently, after weighing the costs and benefits, most days Chris chose to remain silent because she did not want to be labeled as the "black girl" that everything is related to race.

Kate's experience was similar to Chris', in that Kate often found that she second guessed herself and was afraid of what she "can or cannot say in class and not wanting to be the minority student that always brings up racial issues." Kate had opinions and experiences that did not fit with the White norms of the class, and that could serve to challenge the parameters of Whiteness;

however, Kate remained reticent, "in class with certain professors, it's like they are afraid to address the multicultural issue; they're afraid to bring it up, and as a student I don't want to be the black girl that always brings up culture and the difference." Consequently, with the discomfort of not wanting to be the one to always bring up the issue, Kate kept silent and the issues related to cross cultural counseling were not adequately addressed in most of Kate's classes.

While four out of six students shared being silenced in the classroom in terms of them not broaching racial issues, two of students specifically expressed that this silence also crossed over into the counseling interactions with White clients. One student stated, "sometimes there's some kind of internal conversation, whether it's no don't say that or don't mention this to them" (Kate). Kate found that when working with White clients, she often pondered what she should say, and as a result, was often silent about things that would potentially impact how clients perceived and received her as a black counselor. And although Kate does try to reassure White clients that she wants to learn about their family, she does not specifically address interpersonal dynamics related particularly to her being a black counselor and them being White for fear of how they will perceive her for broaching a topic related to race.

Tammie also felt silenced in her work with White clients. When she counseled White clients she found herself pondering if she "should bring up race", but was unsure of how to bring it up. She stated, "I didn't know if that was something I could just bring up, or do I just kind of ignore it and pretend like it's not an issue... I don't know if it's appropriate or if the client's going to be offended." In her efforts to not offend the client she ascribed to the accepted White norms and chose not to broach issues related to race.

Faculty members noted that minority students were often silent in terms of voicing concerns related to White clients. The faculty members reflected: "They don't bring it up", "It's not addressed", "I never have had a minority student to bring it up", and "It's not really an issue I've seen." However, through this study it was clear that minority students did have concerns related to counseling White clients, and these statements would seem to be indicative of minority students' silence in terms of broaching them.

Betty, a faculty member, from Alexander University, noted, "I'm a little bit more aware of the issue and the fact that it may not be easy for [minority students] to discuss theoretically." Betty explained that people still are somewhat apprehensive in terms of discussing racial issues, because it can be intimidating. Consequently, minority students may feel like they cannot discuss issues they may have with White clients. One faculty member from Douglas University explained that the lack of minority faculty members in their program also works to silence minority students. He said: "I think [minority faculty] allow students of color to feel safe and to really talk about and share the things that I suspect come up for them because they are such a small group" (Allen).

Not only did the faculty participants indicate that the lack of minority faculty members contributed to the silencing of minority student voices, but they also explained that the lack of minority students can limit minority students voicing of concerns. Jim explained: "Because they are a minority, they may not feel comfortable with bringing this topic up, because [minority students may feel that] 80 percent of [their] White cohort is not going to be very interested in it, and there's probably not much support in bringing it up as an issue." This serves as a "sort of passive pressure not to bring that topic up" since they do not want to be singled out.

By not mentioning their feelings about and comfort level working with White clients, minority students can erroneously lead their professors to believe that there they do not have any concerns or difficulties in regards to their work with White clients. In addition, four participating students explained that their program has not cultivated an environment that encourages them to freely voice their concerns or created opportunities for them to embrace their experiences as minorities and break free of their silence.

**Theme 6: Code switching was used by minority students.** Code switching was mentioned by four out of six students, who expressed that they felt the need to change how they communicated when working with White clients. Code switching is a social skill used in actual interactions, which can enhance mutual understanding and personal relationships of minority students and White clients (Wardhaugh, 2000). Code switching involves changing ones verbal and non-verbal interactions to fit with the assumed cultural norms of the culture one is interacting. The failure to use this type of communication with White clients impacts the reputation and status of the minority student, consequently affecting the joining process and clients' willingness to understand and view the minority counselor as competent (Ladson-Billings & Tate, 1995). The phenomena of code-switching, was used by minority students to gain reputation and some of the benefits that White students appear to receive.

Specifically, the students in the study expressed that they used code switching because they needed to "represent their race properly", "sound intelligent", "really do counseling", "talk a certain way", and "sound like a counselor", so they switched between the type of language they used with minority clients and the type of language they used when counseling White clients. Furthermore, in this study minority students seemed to switch between the type of language they

used with White and minority clients in an attempt to gain power, conform to White norms, and gain credibility.

Kate expressed how she altered how she spoke when talking to White clients, however when talking to minorities she felt she could be herself. She shared the following story: "In a phone conversation that I was having with a minority client, she was telling me about being in a fashion show, and I was like…ooh girl look at you, I'm so proud of you." She explained that she was instantly comfortable with talking to the minority client, even though the client she was talking to was "at least 10 years older than" her. She stated: "[The minority client] knew where I was coming from, and she was girling me right back." Kate expressed that she would not speak that way with a White client; her dialogue would be much more professional, because she felt she needed to prove her competence to them.

Chris also demonstrated that she used code switching when working with White clients. She expressed that when she is working with White clients, she talked to them differently than when working with minority clients. She explained: "There is a difference when I talk to my black families than when I talk to my White families… when I'm trying to join with White families, I show more of my personality." She explained that when talking with White clients she feels like she has to display that she is humorous, easy going, and intelligent. She believed that this would help White clients get to know her, and that it seemed to make them feel more comfortable. Furthermore, since Whiteness functions to provide Whites with unmerited status and reputation, Chris used code switching to garner some status, displaying that she can communicate based on the norms of dominant society.

Emma, a student that attended Alexander University, also explained that she changes how she speaks with White clients. She acknowledged that compared to her interactions with White clients, when working with minority clients she can just be herself, stating:

> I felt like I could understand more of what she was saying as compared to when the White student talked, because the African American student … was talking to me in like a language I could kind of talk back to her and be my normal self. It's just like sitting down having a conversation, as compared to when I was counseling the White student, I actually felt like I was in a counseling session. With the African American student it didn't feel that way; it felt like she was there to talk to me, and I was still counseling her but I could just be like my real self.

Emma felt like she needed to conform to White norms in terms of the type of language and communication she perceived she needed in order to be accepted by White clients.

Tammie also expressed that she was very careful of how she spoke when talking to White clients, stating: "I just feel like I'm always trying to say the right thing and respond the right way." She explained that often she feels like she is catering to the White client in a way that she does not do for minority clients. As a whole, the students who admitted to code switching suggested that they did so in order to receive the same respect a White counselor would. These students felt they needed to communicate in a way that allowed them to fight for some of the privilege associated with Whiteness and being a member of the dominant culture.

**Theme 7: Model minority: Proving my worth.** The students in this study indicated that not only did they code switch when talking to White clients, but they also felt they needed to be a model minority. In the past, the model minority concept was summarized as the belief that Asian Americans, through their hard work, intelligence, and emphasis on education and achievement,

had been the successful marginalized minority in American society (McGowan & Lindgren, 2006). Recently, this notion has been ascribed to African American women, in that they often take on similar characteristics as Asian Americans which include high achievement and emphasis on education to be successful (Kaba, 2008).

African American women are being looked at as a model for minority groups that have previously experienced economic, social, and political disenfranchisement (Kaba, 2008). In the 21st century Black females are attending college at higher rates, experiencing lower death rates, and enjoying longer life spans and generally excelling well beyond other minority subgroups and their White counterparts (Kaba). In this study the five Black female students indicated that they aspired to be that model; they strived to prove that as a minority they were "just as good as others or better."

One student from Alexander University stated: "You're always striving to just be on the same level as everybody else, just feeling like you have to do more. It's like you have to go above what everyone else does in order to be considered on the same level" (Emma). Emma explained that she has to do more than White students to receive the same respect from clients. In her experience, being average or as good as a White counselor is not enough; she has to excel in a way that makes her a model minority. Kate shared these sentiments, and stated: "In a professional setting, it's almost like I'm putting on an invisible coat of like non-ethnicity, not Black or not me trying to be White, but I don't know how to explain it....it's like kind of putting on this façade that I'm not this little Black ghetto girl" (Kate). Kate expressed that often she has to be on model behavior:

> I have to be an academic to prove something to them. I feel like I need to prove
> something or work harder... It's not like I'm trying to fake or pretend to be someone, the

person that I'm showing them is who I am, but it's like I'm working so hard to be that

person so that they can see it.

She felt that she had to work to prove that she was capable of being what the White client thinks

a competent counselor should be. Kate explained that she feels a lot of internal pressure. She

continued:

The internal pressures that I feel when sitting across from a White client that I don't feel

sitting with a Black client, or even when I have a Hispanic. I just don't feel that with

them [Hispanics] either, even though I know their culture is even more foreign to me than

White culture would be. But we still have the connection of 'we are minorities in this

place,' and I don't feel a pressure to prove myself to them in any way.

She explained that often her Hispanic clients will speak Spanish to communicate with one

another, and while a language barrier is present she does not feel the same need to be this model

minority where she is trying to prove she is more than a "ghetto black girl."

Another student at Douglas University also expressed a need to be a model minority in

working with White clients. Tammie felt that she had to almost be perfect to be considered

competent as a counselor, stating "I kind of feel like I'm constantly having to prove myself or

prove that I'm just as good as a counselor as the other counselors. It's more like I'm trying to

impress them than actually help them sometimes." Tammie changes how she interacts with

White clients to make them like or approve of her as a counselor.

Chris also noted that when working with a White family, there is a sense of needing to

prove that she is just as competent as a White counselor. Chris explained:

When we go over the paper work, I try to explain things a little more thoroughly and try

to seem as knowledgeable as possible about whatever they may be going through or the

approach that I'm going to take, so they won't feel like I just don't know what's going on.

She shared that she does whatever it takes to try to "create a warm environment," so that they see that she is just as competent as a White counselor. As a result of this experience, Chris explained that she even attempts to make an extra effort to dress more within the norms of White culture. She explained, "I don't want them to look at me and already be put-off … and then they don't come back."

One faculty member also indicated that the minority students may have to work harder to gain the trust of White clients and to show them that they are competent to effectively counsel. He explained:

> I think often times minority counselors are going to have a hard time of gaining the trust of White clients, I also think in my talking to minority students, that it's hard to be in a counseling program where the majority of clients are White, because their experiences are so different often times.

He discussed that faculty often do not think about how minority students are sometimes in situations with White clients where they are forced to prove their competency as a counselor, not because they are new to the field, but because of the color of their skin.

Minority students in this study visibly struggled with having to conform to White norms to prove their competence. They found themselves being silenced for fear of being judged or perceived a certain way. They also had to code switch when working with White clients, being forced to speak a certain way and display traits of a model minority that would garner them respect and allow them to be accepted and successful when working with White clients.

**Avenues to Broach Race Need to be Incorporated by Programs**

Broaching "creates an opportunity for healing this legacy of silence and shame by providing an environment of emotional safety" for minorities to explore the impact of race in their interactions with White clients (Day-Vines et al., 2007, p. 402). In addition, it allows individuals to address the silence and shame of racism and discrimination associated with the dominate culture interactions with minorities (Day-Vines et al.). When supervisors and faculty members broach race, it provides an environment of emotional safety within which the supervisory relationship can transition from a level of superficiality around basic clinical skills toward supervision that embraces differences and encourages discussions of minority students counseling White clients (Day-Vines et al.). In this study student and faculty participants indicated the importance of integrating strategies that allow opportunities for minority students to discuss racial concerns regarding their interactions with White clients.

**Theme 8: Counter Spaces help minority students talk about race.** Students and faculty members from both Douglas and Alexander noted that minority students often find themselves unable to address concerns related to White clients. To deal with these experiences and challenges in terms of working with White clients, minority students and faculty members in this study indicated that minority students often use counter spaces. Counter spaces are interactions with individuals that allow minority students to enhance their learning by cultivating a supportive environment where they feel validated in their experiences (Solorzano & Villalpando, 1998). Students and faculty members shared that creating "counter spaces" help minority students to broach issues related to race. They also serve to combat the impact of microaggressions and the impact of conforming to White norms, and they allow minority students to broach issues related to race that they otherwise are not able to discuss in interactions with White faculty, White peers, and White clients. Previous research studies indicate that

minorities often seek these alternate spaces to build a culturally supportive network and community (Solorzano & Villalpando, 1998; Yosso et al., 2009). The spaces also serve to help minority students to "critically navigate between their worlds of school and home" (Yosso et al., 2009, p. 660).

In this study, five out of six students stated they used counter spaces for support in dealing with issues related to counseling White clients. Counter spaces provided a sense of comfort that helped minority students to negotiate their work with White clients and at their PWIs. Angela, an African American student at Alexander described her efforts in the last year at Alexander to seek out other minorities in her counselor education program when she felt she was having difficulty with White individuals, stating: "I talk to other African Americans in the program" if there are concerns related to working with Whites. Over the course of her program she has not only used counter spaces to address concerns with clients but also in terms of White peers and White faculty members. For example, regarding a situation in which she felt that White students were being advantaged by faculty she said:

> When you hear White girls in the program say "oh yea I got this grad assistantship" and "you should go out for this," and I ask: 'Well, how did you find out about it?', and they say: "Well professor such and such told me or Dr. such and such told me;" they knew I had this background so they just reached out to me." To deal with these issues, I talk to other African Americans.

In talking to other African Americans in her program, Angela is able to address feelings of isolation, discomfort and "unfair" treatment. These spaces enabled by her African American cohort have made her last year more manageable.

Renee, a faculty member at Alexander expanded Angela's notions of counter spaces by explaining that many minority students often have formal connections with other minority students prior to them entering the program, and that these formal connections aid in the development and use of counter spaces in the program. She shared: "I think that the minority students in our program do find themselves talking with one another about their challenges…and most of their support comes from within group support." This within group support is often a result of minority students' connections outside of the program. Over the last few years Renee has witnessed how prior connections, through sorority membership or other formal cultural groups are used by her students to garner support and foster ways of negotiating a PWI.

In the interview Renee reflected on her work with a group seven or eight African American female students and the group connection they had, "They were young, many of them had been in the same sorority, and they were just kind of a lively group and many of them for whatever reason had been assigned to me as advisees." Renee observed that this group developed a counter space for themselves, where they seemed to receive support and possibly express frustrations about program concerns and clients.

Tammie, a student at Douglas University expressed similar sentiments with regards to talking to other minorities in her program about difficulties in counseling White clients. However, her interactions with minority students were not only to express frustrations and receive support, but they also served to educate her about situations that she had difficulty with. She explained:

> Anxiety is also something that other black students in my cohort experience [when working with White clients], and we will talk about it together, but it's like we're kind of

learning from each other, and we don't really have a lot of guidance from any advisors or

professors who know how to handle situations. So we're kind of learning as we go.

While Tammie's interactions with minority students were helpful, she also revealed a frustration

regarding her use of counter spaces—the fact that minority students do not have their concerns

regarding their work with White clients addressed by faculty, and they have to rely exclusively

on minority peers to negotiate challenges experienced with White clients.

The frustration that Tammie implied in terms of her use of counter spaces was heard in

the stories of students at both Alexander and Douglas. Chris, a student at Douglas, expressed

frustration in having to use counter spaces to receive feedback in terms of working with White

clients. She shared: "Luckily there is another black student in the program, but because she is not

in my supervision class, she wouldn't be able to give me that feedback in class, and I guess I

would have to seek it out myself [from her]." Over the last year Chris has found herself seeking

out support and feedback from other minority students weekly. While these interactions are

helpful, she wishes faculty would provide more support.

Several faculty participants reflected on their interactions with minority students, and

realized there is probably some frustration with the minority counselor/White client dyad not

being formally addressed. To try to combat some of the frustration and provide more support to

minority students, the faculty participants indicated that developing counter spaces with

"mentors" in the form of "minority counselors", and "minority faculty" can help minority

students broach racial issues and receive support when working with White clients.

However, in several cases the faculty members seemed to rely on minority students' use

of these counter spaces as a means to informally relinquish themselves from the responsibility of

addressing the minority counselor/White client dyad in the curriculum. Allen, a faculty member

from Douglas expressed that he has had countless experiences in working with minority students and over the years he has taught multicultural counseling at two universities, but he has not specifically broached the White client working with a minority student; consequently he feels that if minority students had minority faculty as mentors this subject matter would be broached. He explained:

> I think the most powerful way to reach minority students is to have minority faculty role models and mentors, and instead of teaching about [diversity], have it lived out in front of them where they're exposed to it on a day in day out basis. Minority faculty members provides support and, I think, also allows students of color to feel safe to really talk about and share the things that I suspect come up for them because they are such a small group.

Renee concurred with Allen's concept that minority faculty counter spaces would facilitate minority students' ability to discuss issues of discrimination, racism, or other challenges they are experiencing with White. Over the course of her career Renee realized that having minority faculty allows minority students to develop relationships and have "role models" to address challenges. She stated:

> We definitely are always in search of individuals--African Americans and Hispanics, and there are lots of additions to our faculty that I wish we had, and I know if that were the case, there would be a heightened ability for minority students to talk about the challenges working with Whites.

Faculty members also noted that using minority mentors or role models in the counseling profession will allow minority students to have a counter space to address issues related to counseling White clients. In academic settings, students reported that mentoring increased their satisfaction with their graduate education (Clark, Harden, & Johnson, 2000). Mentors may

challenge, coach, and support the minority students to improve their counseling work with White clients (Black et al, 2006).

In the last year, Betty, a faculty member at Alexander, worked with a student who had difficulty with cross cultural relations. In her endeavor to help him process his experiences, she recommended that he talk to a minority in the field of counseling who could mentor him and serve as a role model. She explained: "We have a very diverse group of people over at our counseling center… we encourage people to take advantage of that…and I think having the role models of people who are counseling and who do deal with that will be very helpful."

Betty also indicated that over the last seven years as a counselor educator, she has encouraged various minority students to seek out counter spaces to help them negotiate and deal with issues related to working with White clients because she feels that minority students may feel like they are not "being understood." She stated: "I'll tell them they certainly have a right to look at the people at the counseling center and choose someone who they think looks like them, and who might have a better understanding." To help minority students feel supported and understood at Alexander, Renee attempts to match minority students with counselors in the field. She shared the following story of her interactions with a student whom she felt would benefit from having a counter space in the form of a mentor to address cross cultural issues:

> I'm thinking of one individual (a minority student), and I can tell from our discussions of her background that the dominant culture is kind of foreign to her, and I guess I encourage, like I do with our White students, more cross-cultural discussion, experiences that take you into that other environment. But I also try to match [her] up with a [minority] mentor, such as a recent graduate… who might be a good match.

In summary, the faculty in this study did not explicitly broach the minority student/White client dyad, and because of this lack of attention and the potential struggles that minority students experiences, the faculty members encouraged their minority students to use counter spaces in the form of mentors. Students expressed that while they often utilize counter spaces for support, frustration abounds in that their concerns are not adequately addressed by White faculty members.

**Theme 9: Programs need to increase cultural sensitivity of White faculty.** To help faculty not rely solely on counter spaces to provide support to minority students, faculty participants indicated that increasing their cultural sensitivity is the next logical step to address the challenges that minority students experience with White clients. Research indicates that minority students typically report that when faculty have failed to address cross cultural dynamics in counseling process preparation it has negatively affected the minority student's treatment of clients (Burkard et al, 2006). Consequently, it becomes imperative that faculty members endeavor to increase cultural sensitivity. When faculty members are sensitive to cultural factors and address them in curriculum and supervision, minority students' abilities to conceptualize cases when cross-cultural issues emerged increases (Gainor & Constantine, 2002). In addition, when supervisors discuss cultural issues, minority students reported higher levels of satisfaction with supervision than when they were not discussed (Gatmon et al., 2001).

One student in this study expressed that when her minority supervisor did broach cultural concerns, it was "helpful" and she felt more supported. She stated: "In practicum it was mainly the Doc[toral] TAs [teaching assistants] who were teaching it, and because they're a diverse cohort, I think they shared a lot of experiences related to counseling White clients, so that was

really helpful" (Tammie). In individual supervision with this doctoral student, Tammie explained how working with White clients was broached,

> One thing that my practicum supervisor did was she would ask me just how comfortable I was with working with White clients, or if I had any issues that came up or any times where she felt like things were inappropriate that people said or did, and she's been the only person to check in with me about things like that and about how I was feeling.

While Tammie was the only student that expressed that her supervisor explicitly broached the minority counselor/White client dynamic, several students indicated the importance of faculty members' increased cultural sensitivity and ability to broach their interactions with White clients. Chris explained it would be helpful to broach concepts such as racial differences in regards to minority counselors and White clients. She also stated, "[faculty could help determine] whether or not it's appropriate to bring up racial differences….and how to do that. It's something that we kind of know happens but we don't know how to handle it or when it's appropriate or if it's appropriate." In addition, Chris explained that learning how to broach "cultural values" with White clients in supervision or in class would be helpful in making her feel more competent and confident in working with White clients. By faculty members broaching these topics it would also give her permission to talk about any issues she has with White clients.

Being able to talk about issues with faculty members in terms of working with White clients could potentially open the door for faculty to help minority students learn how to discuss racial issues with White clients. Several students at Douglas indicated that they hoped that faculty members would address how to broach race with a White client. Tammie illustrated this idea by stating that it would help her if faculty taught her how "to focus on the client's needs and

kind of judge whether… the client was uncomfortable with anything and then, if that was the case, bring it up or just to say that 'I can tell that you seem a little uncomfortable'."

Emma expanded Chris' and Tammie's notion of faculty members broaching cultural differences in regards to minority counselors working with White clients, stating that faculty should not only address the racial differences but they should also be explicit in encouraging minority students to have diverse counseling experiences, so that they are pushed outside of their comfort zone of working only with minority clients. Emma stated:

> There could be other specifics that we could learn, like for instance, if the student is White, some of the differences that we might have… I would love for the teachers to say throughout this program that I want you to have a diverse experience. I think it should be encouraged that you pick somewhere out of your comfort zone, and it's not encouraged.

As a student at Alexander, Emma felt that her professors never encourage her to have diverse experiences; by making those experiences a priority would help her to feel more open to addressing concerns in terms of working with White clients.

Increased culturally sensitivity of faculty members would be beneficial for students at both institutions. This notion was supported by faculty members at Alexander and Douglas, in that they agreed that faculty members need to broach race and become more culturally sensitive to the needs of minority students. Jim, a faculty member at Douglas admitted that he and his colleagues need to become more sensitive to the needs of minority students. He stated: "The faculty need to be sensitive to the [minority counselor/White client] issue so the faculty member can bring up the issues." He explained: "Having been in countless number of conversations about [cultural issues], in particular with the CACREP standards revision committees, [they were] always more [concerned with] the White counselor counseling minority clients; the

minority counselor/White client dyad "[did] not come up." Jim believes that it is necessary for faculty to become aware of and sensitive to the minority student's concerns regarding counseling White clients.

Over the last several years at Douglas, Jim has witnessed several strategies that he surmised would be useful to help increase faculty members' cultural sensitivity. He explained how hosting "brown bag" sessions with faculty could increase their cultural sensitivity, stating: "I think [brown bag sessions would] support faculty awareness, sensitivity, and education, which will then provide greater sensitivity for faculty when those issues arise as oppose to missing them." Furthermore, they will help faculty members to "see [clear] opportunities [to] bring [the minority student/White client dyad] up," whereby hopefully "encouraging the faculty to integrate it into course work when appropriate."

This notion was expanded by Allen to include altering how content is delivered at Douglas. In years past Allen has used co-teaching as a teaching strategy which, he has found very effective. He expressed that using co-teaching could potentially support faculty members in expanding their cultural competence. Research also indicates that co-teaching can help to emphasize building a deeper understanding of multicultural perspectives (Harris & Harvey, 2000). Having two instructors available to contribute varying perspectives when difficult conversations are occurring is advantageous to helping students develop an understanding of divergent understandings of reality (hooks, 1994). Jim explained:

> The idea of team teaching with people who have different demographics than you…[is] done with more intentionality of making sure that diverse perspectives are taught and modeled for students. That way it would get to the majority students if the faculty member happened to be White. It also would give [role] models for students who are

underrepresented in the classroom by having models of underrepresented faculty members.

In his experiences with co-teaching a multicultural class, Allen found that it was "nice" to have a White faculty member and a minority faculty member, as it allowed students to see multiple perspectives and for minority students to feel represented in program faculty. It also encouraged faculty members to explore and increase their cultural sensitivity.

Needs for increasing cultural sensitivity were not only expressed by faculty at Douglas but also faculty members at Alexander. In the interactions that Betty and Renee have had with minority students they try to be culturally sensitive but, they also realize that their current levels of cultural sensitivity have not made them explicitly address the minority counselor/White client dynamic in their courses. Betty shared that "I can maybe be ultrasensitive to perhaps [minority students] that may have challenges with that issue." Betty however, was not able to articulate how she would actualize what being "ultrasensitive" would look like.

Renee on the other hand did operationalize what culturally sensitive faculty members actually need to do at Alexander in terms of preparing minority students to work with White clients. She stated, "We have not had… enough deliberate strategies addressing the issues of a minority student working with White clients." Including "some kind of interpersonal interviewing, some kind of an assignment that involves talking to someone about [racial issues] and getting feedback on perceptions or behavior" would be helpful. Renee explained that structuring assignments that address the dynamic might be the best way to go about addressing the minority counselor/white client dynamic, she stated, "I actually believe that sometimes, when you put a structure on something, it takes some of the [discomfort away because] there may be a lack of comfort sometimes just asking somebody something, but you make an assignment [and]

you actually do it, because somebody has given you that task." Consequently, integrating assignments that address the minority counselor/white client dyad will help students to actually address the dynamic as opposed to assuming that they understand how to address the cross cultural dynamics.

Overall, the students noted how necessary it is for faculty member to broach race as it relates to their work with White clients. Participants also explored how faculty members can increase their cultural sensitivity and consequently, infuse teaching strategies that address the minority student counselor/White client dyad.

While all five African American students seemed to share similar experiences in terms of dealing with stereotyping, racism, and conforming to succeed the one Hispanic student participant did not share the same sentiment. Marie specified that she did not need to conform or interact differently with White clients then she did with minority clients. For example she stated "I'm easy to talk to, so I wouldn't see why that would be different with a White student." Although she was the only student who had not worked with a White client in her current practicum experience, she seemed to have the most confidence about her ability to work with White clients. Marie explained that she felt more "prepared" to counsel White clients "because everything is based around our predominant White culture." Contrary to the other participants Marie she did not have any issues with White clients (as she did not work with any during her practicum) and based on her observations viewed White clients as being "pretty easy" to work with.

## Summary

Using an in-depth case study analysis of two CACREP PWIs this study represents the experiences of six minority students and four White faculty members. CRT and "Whiteness" draws attention to the ways in which "Whiteness" functions to ignore the educational needs of minority students in terms of addressing the minority counselor/White client dyad. Furthermore, all student and faculty members in this study acknowledged that the minority counselor/White dyad has been excluded from their preparation.

This study exposed challenges that minority students experience while attending PWIs. This study also gave voice to the minority students and their preparation in regards to counseling White clients, while providing insight into the nature and impact of Whiteness in the two programs that participated in this study. Using Whiteness and CRT as a lens, placed race at the forefront of this study, and demonstrated how Whiteness serves to perpetuate dominant cultural norms in terms of addressing cross cultural counseling.

## Chapter Five

## Discussion

In this chapter the researcher amalgamates and condenses the results from the preceding chapter. In this chapter the results are combined and condensed to summarize participant perceptions of minority students' preparation to counsel white clients by linking finds directly to the research questions. In addition, this chapter will connect the findings to professional literature and position the findings into current CRT, Whiteness, and multicultural dialogues. The chapter also includes a discussion of researcher reciprocity, limitations of the study, and recommendations for future research.

## Purpose of the Study

The purpose of this study was to: (a) explore minority students' counseling preparation in regards to counseling White clients and (b) to examine the role their counselor education program contributed to their preparedness at two universities. To date, this remains an understudied topic. Therefore, this study provided insight regarding what preparation students have experienced in their counselor education programs, specifically related to counseling White clients. In addition, this study offers insight into what challenges minority students experienced when counseling White clients.

The following discussion will use the information presented in Chapter Three and Four to address the three research questions. They are as follows:

1. How have Counselor Education programs prepared minority students to work with White clients?

2. What challenges have minority students experienced in working with White clients?

3. How can Counselor Education programs better prepare minority students to counsel White clients?

The findings will also be discussed with reference to existing literature to underscore ways in which findings both support and contradict the existing literature. Findings in addition to these three questions and the common themes will also be highlighted.

## Question One:

## How have Counselor Education programs prepared minority students to

## work with White clients?

Whiteness literature indicates that Whiteness serves to keep in place power and privilege of White people (Blair, 2008). The theory of Whiteness explains a system of privilege designed to ensure the racial subordination of people of color in the United States (Ladson-Billings & Tate, 1995). In addition, Whiteness serves to primarily focus on the success of White students (Ladson-Billing & Tate). This study supports this contention, as student participants in the current study consistently reported their counselor education programs did not prepare them to counsel White clients, and described feelings of discomfort when counseling white clients. In addition, several students reported that their class discussions, readings, and experiential activities failed to address the minority student and White client dynamic.

The faculty interviewed expressed that their courses inadvertently focused on the success of White students in their cross cultural counseling interactions without specifically addressing the minority counselor white client dyad. Many faculty participants realized during the interview that this limited focus or narrow view of multicultural education can negatively impact minority student preparation. These findings support prior conceptual criticisms that counselor education

training is less attentive to students of color while orienting course curricula toward the cross cultural development of White students (Atkinson, 1994; Negy, 1999; Pope-Davis et al., 1997).

**Colorblindness**

The current study was consistent with past research that found colorblind curriculums and approaches serve to force minorities to assimilate to dominant culture norms without regard for their individual cultural differences and needs (Solomon, Rasky, & Singer, 2003). Students in the current study found themselves refusing to broach issues of race and being silent about difficulties in order to be successful. This, in turn, caused the minority students in this study to receive counseling training that ineffectively prepares them to interact with White clients.

In the individual narratives participants acknowledged that their programs helped them develop a general knowledge of counseling techniques and theories that allowed them to work with not only White clients but also minority clients. This colorblind approach targets general counseling skills without addressing the interpersonal dynamic between a minority counselor and white client. Faculty members admitted to using colorblind practices in their teaching of minority students. Their courses included content intended to prepare students to work with all clients without considering the minority student's race. In addition, the focus on techniques ignored the potential conflicts described by participants that could impact the minority counselor/White client relationship including issues of racism and feelings of uneasiness or lack of preparation (expressed by Angela; Chris; Emma; Kate; Tammie). Faculty participants perceived that it was unnecessary to present content to specifically address minority students working with White clients, because they perceived the techniques taught prepared all students to work with all people.

**Exclusion from the Curriculum**

Although no published study has explicitly addressed the minority student's preparation to counsel White clients, research findings support the notion that curriculum is often excluded that would be of particular benefit to the minority counseling student (McDowell, 2004; Seward, 2009). McDowell and Seward conducted qualitative research studies in the field of minority counseling students' experiences during training, and concluded that minority students often deem their multicultural curriculum to be irrelevant to their life experiences. These two studies revealed that most course content prepared their White counterparts to be culturally competent.

The current study further supports this notion. Students and faculty members from both institutions indicated that the minority counselor/White client dyad was excluded from the content in coursework, which inadvertently created an inequitable educational experience for the minority students. Furthermore, the minority counselor/White client dyad was excluded from faculty advising and supervision discussions in the students' current practicum or internship context. Students explained that there were no assignments specifically addressing this dynamic, nor exercises addressing the challenges that minority students may experience as a result of working in such a dynamic. They explained that the focus is often on White students and their perceptions or concerns when counseling minority clients, and that the minority counselors' needs seem to be "forgotten." These findings are consistent with Whiteness in that minority students' needs are excluded while white students' needs are the focus.

Additionally, past research supported the findings that in Predominantly White Institutions (PWIs), minority students' educational needs are often ignored (Bowie, 2003; Daniel, 2007). Bowie and Daniel explained that minority students indicated they needed educational experiences that included minority faculty and a curriculum that addressed diverse perspectives; however, these needs were not met by their programs. This study supported this

contention in that the students consistently explained that they needed more minority faculty support and curriculum that embraced minority perspectives. Student participants reported that the multicultural counseling curriculum failed to prepare them to counsel White clients, and they described feelings of discomfort, frustration, and anxiety when working with White clients, thus, calling into question the appropriateness of multicultural counseling curriculum for minority students.

The lack of attention to counseling white clients within the curriculum can encourage misconceptions by minority students. Marie, the only Hispanic student, displayed how students can develop misconceptions as a result of the lack of content related to white clients. She admitted that she did not have any experience counseling White clients, and she perceived that she would seldom see White clients because they did not seem to have as many problems as minority clients. In addition, one faculty member explicitly expressed that she did not feel she excluded curriculum related to minority students counseling White clients, while all other faculty participants shared that through this interview process they realized they exclude course content that specifically address the minority counsel/White client dynamic.

## Question Two:

**What challenges have minority students experienced in working with White clients?**

**Dealing with Microaggressions**

The students experienced challenges in the form of microaggressions, being silenced, and having to conform to White norms in order to succeed. These challenges are consistent with previous research, which found that minority students at PWIs consistently struggle with emotional and social issues while in attendance (Negga et al., 2007). As discussed in Chapter two, minority students often deal with experiences of microaggressions, feeling silenced, and

experience challenges with having to conform to flourish at PWIs. Students in this study dealt

with microaggressions in the form of racism and stereotyping when working with White clients.

Some examples of racism were indirect (e.g., clients did not return to counseling, behaviors that

indicated a lack of respect, and students' perceptions that White clients did not want a minority

counselor). These beliefs impacted the students' anxiety and comfort levels in terms of

counseling White clients. There were also some more obvious forms of racism. Direct racism

was experienced by the student participants in the form of white clients making discriminatory

statements during counseling sessions.

Specifically, past research supported the findings that students in counseling programs

experience racism when working with White clients (McDowell, 2004; Hernández, 2010). Both

McDowell and Hernández found that interpersonal difficulties and stereotyping within the

counseling interactions hinder the minority students' academic potential and increase

dissatisfaction with attendance at PWIs. As such, the findings from the current study suggest

that failure to include adequate course content related to the minority counselor/White client

dyad caused minority students to feel less academically prepared. As a result, minority students'

potential to be an effective counselor was hindered.

**Conforming to Succeed**

As a result of racial microaggressions, students often found themselves unable to address

challenges and concerns arising within their counseling sessions with White clients. Minority

students often remained silent, not only in the classroom, but also in counseling sessions,

because they felt they were unsure of the appropriate way to broach the minority

counselor/White client dyad. This finding was consistent with previous research by Jaworski and

Sachdey (1998), who found that minority students often fall silent when having to address

cultural concerns for fear of not wanting to be stereotyped or viewed in a negative light by White classmates or White instructors.

Because minority students did not want to be viewed negatively, most of the students in this study admitted conforming to White norms to be successful and be respected by their White clients. Some participants mentioned using code switching or becoming "a model minority" to prove their competence as counselors when working with White clients. Such strategies are supported in the literature as minority students can only have similar privileges to White students, such as being accepted by dominant society, when they conform to White societal norms or sanctioned cultural practices (e.g., dress, speech patterns, language, and knowledge; (Ladson-Billings & Tate, 1995).

## Question Three:

## How can Counselor Education programs better prepare minority students to counsel White clients?

Strategies were identified by participants that could potentially address the challenges noted in regards to programs not addressing the challenges minority students experience in their work with White clients. Specifically, participants referred to counter spaces and broaching race as ways to support minority students as they work with white clients.

### Counter Spaces

As described previously, counter spaces refer to interactions with individuals that allow minority students to enhance their learning by cultivating a supportive environment where they feel validated in their experiences (Solorzano & Villalpando, 1998). This study found that students and faculty participants viewed counter spaces as a positive support for minority students. This finding was supported by previous research that indicated that minority students

use counter spaces to deal with challenges while attending PWIs (Solorzano & Villalpando, 1998; Yosso et al., 2009). Yosso et al. found that counter spaces serve to help minority students effectively navigate school and provide support to them when necessary. In the current study, students indicated that counter spaces allowed them to have a place where they could be themselves and address concerns without fear of offending or being misunderstood. Furthermore, the students found counter spaces beneficial to their work with White clients. Faculty participants suggested that programs should become more intentional in providing counter spaces for minority students.

**Broaching Race**

Both participating students and faculty mentioned that broaching the topic of race was necessary in order for the minority counselor/White client dynamic to be effectively addressed. Students stated that faculty members need to become more sensitive and broach the topic in not only multicultural or diversity classes, but also in all classes. Faculty members indicated strategies through which programs can specifically help faculty members become more competent and comfortable with broaching these issues. They included (but are not limited to): increasing minority faculty, increasing minority student populations, and increasing faculty members' cultural sensitivity. These strategies are consistent with previous research that suggesting that when faculty broach race, students feel more comfortable talking about racial and cultural issues (Cook & Helms, 1988). Additionally, past research supported the current study's findings that to effectively discuss cross cultural counseling dyads, faculty members need to broach racial topics and teach their students to broach these topics with their clients (Day-Vines et al., 2007). Day-Vines explained that counselors and counselor educators can effectively broach race by not only broaching the subjects of race, ethnicity, and culture effectively, also by

integrating this behavior into who they are as counselors. The current study was also consistent with findings of a study completed by Gainor and Constantine (2002), who found that when faculty members demonstrate cultural sensitivity by intentionally discussing cultural concerns and differences in curriculum and supervision, minority students' abilities to conceptualize emergent cross cultural issues in their counseling cases increases.

Based on current research findings, minority populations can potentially leave their counselor education programs feeling uncomfortable or even anxious when counseling White clients. These findings emphasize the need for programs to intentionally address the minority student/White client dyad in their curriculum to help minority students' deal with the potential challenges of counseling White clients. Since the current research was conducted within the critical paradigm, its findings were also intended to empower participants to begin a process of change; whereby raising their consciousness regarding the impact of White norms and Whiteness. Accordingly, the faculty participants noted they would be more deliberate in addressing the minority counselor/White dyad and the challenges that minority students may experience. Consequently, it is hoped that this empowerment may assist the two counselor education programs involved in this study in curriculum development that will more effectively address the training needs of minority students in preparation to counsel White clients.

### Implications for Counselor Education Programs

At present, neither the standards of the Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2009), or the curricula of current counselor education programs seem to be sufficiently addressing minority students' preparation to counsel White clients. Integrating standards for counseling practice that address the content needed to meet the unique needs of minority students counseling White clients will assist programs in developing

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curricula that prepare minority students.  Addressing the standards that govern CACREP programs provides the most effective way to comprehensively affect institutional change broadly. Providing feedback to CACREP (such as the findings from this study) in regards to the deficit of the minority counselor/White client dynamic, at one of the open feedback sessions, would allow the profession to begin to take notice of the need to address the issue.

The current CACREP standards mandate that all counselor educators include course content that increases the cultural competence of students when working with "diverse groups nationally and internationally", "culturally diverse clients", and "diverse populations" (CACREP, 2009, p.10). Based on this study and others (McDowell, 2004; Seward, 2009) the standards seem to be interpreted as preparing students to become culturally competent by teaching them how to work with diverse non-White populations. This is important because the interpretation of standards appear to align with aspects of Whiteness that continue to ensure the success of White students, while simultaneously ignoring the needs of minority students.

While it may not be CACREPs intent to ignore the minority students' needs counselor educators' interpretations of the standards continue to oppress the minority student. To attempt to address this complex issue CACREP should include standards that explicitly assist minority students in becoming competent and comfortable counseling White clients. These standards should specifically include helping students deal with discrimination and racism toward the counselor. The standards should also be altered to expand the current notion of diversity and cross cultural counseling to encompass the minority counselor/White dyad.

Although revising the CACREP standards would be the most effective way to globally address the needs of minority students as they relate to White clients, counselor education programs need to make sure that faculty members in these programs are equipped and prepared

to address the revised standards. As counselor education programs endeavor to recruit and consequently teach more minority counseling students, faculty will need to be more culturally competent and sensitive to the needs of a diverse group of students. To date, diverse clients have been interpreted by counseling researchers as clients who are not White. This would seem to be a disservice to minority student populations, who will be asked to counsel individuals from cultural backgrounds that differ from their own and who, in many cases, will be White (Constantine, 2001; Holcomb-McCoy, & Myers, 1999). In all probability this misinterpretation is due to counselor educators' uncertainty of how to address the concerns of minority counselors and White clients as well as their lack of awareness of difficulties that potentially exist for minority students within this counseling dynamic. Training counselor educators to address the impact of the minority counselor's race within the counseling relationship with White clients will allow minority students an opportunity to have an equitable education. Furthermore, it will demonstrate that minority student curriculum needs are just as important as those of their White counterparts.

Microaggressions and White privilege surfaced in this study as a significant challenge impacting minority students in the classroom and in their practicum and internship experiences. As a result, counselor educators need to address their own role in the marginalization of minority students through the exclusion of curriculum relevant to the minority student experience. In addition, counselor educators should also examine practices, standards, and policies at their universities and in their programs to determine the extent to which they perpetuate the marginalization and discrimination of minority students.

In programs, faculty members can begin operationalize content related to minority students working with White clients by creating opportunities for students to participate in in-

services, case study exploration, workshops, and professional conferences where the dynamic of minority counselors and White clients and White cultural norms and concern are being addressed. Providing opportunities where students can explore the role of race, racism, societal oppression, and discrimination toward the counselor and not just toward the minority client will aid counselor education programs in producing a curriculum that is relevant to the lives of minority students. Additionally, designing brown bags and cross-disciplinary talks and assignments on the topic can broaden counseling students' understandings of racial dynamics in public schools and higher education. Programs can also include content that reflects how teachers and administrators in the field and in training have handled cross cultural interactions with White students, as well as how their training experiences have prepared them to address such issues.

Based on the feedback provided from participants in this study, specific content could include the following topics:

1. the impact of power differentials between White clients and minority students within society and how this difference could affect the counseling relationship. Current findings and literature specify that minority women experience more oppression than their white counterparts, this oppression creates feelings of inferiority and a difference in power (Gloria & Pope-Davis, 1997);

2. the challenges minority counselors face. Current literature and this study's findings indicate that minority students experience racism, stereotyping, isolation, cultural alienation (Ancis, Sedlacek, & Mohr, 2000; Negga, Applewhite, & Livingston, 2007);

3. White cultural norms, research suggests that this type of content could potentially help minority students understand some of the norms of White clients (Seward, 2009);

4. minority counselors training needs, which would include information regarding how programs can support minority students through the development of counter spaces; and

5. counseling skills-dealing with racism and microaggressions in counseling sessions by providing examples of how one would broach the topic of racism with a White client.

Addressing these topics specifically in terms of the minority counselor/White client dyad could assist with the inclusivity of counselor education programs. In addition, looking at the racial dynamic between minority counselor and White clients provides a new perspective of seeing the counseling relationship for minority students as well as their White counterparts. It is the responsibility of counselor education programs to integrate content into the curriculum that meets the needs of minority students, as well as provide support for minority students that may experience cognitive dissonance, frustration, and fear as a result of their interactions with White clients.

Many of the student participants and several of the faculty participants in this study indicated that more information on White culture is needed. However, one should be careful not to stereotype White individuals as being comprised of a singular set of cultural characteristics. A study by Priester et al. (2008) exploring the content of multicultural counseling courses found that programs do indeed categorize ethnic and cultural groups into stereotyped categories based on a certain set of shared characteristics. Multicultural textbooks mentioned by this study's

students and faculty as well as course syllabi collected indicated that counselor educators tend to address cultural groups in a stereotypical manner. This was evident in the course requirements students participated in, where they were required to read textbook chapters that were based on stereotypic behaviors of cultural groups. In addition, student participants' desire to have white culture integrated into the curriculum could potentially perpetuate the stereotyping of White clients.

Counselor educators should attempt to prevent stereotyping when incorporating course content related to White culture and are encouraged to focus more on exposing students to experiential interactions with White clients. Experiential activities are effective at helping students understand real life experiences (Achenbach & Arthur, 2002). Experiential activities are also linked to increasing the multicultural competence of counseling students (Achenbach & Arthur). Students in this study suggested that content related to white culture and white clients should entail experiential activities such as immersion experiences with potential white clients, case studies that include the minority counselor/White client dyad, information regarding White norms in society, and content related to the role of racism and discrimination as they relate to white clients and also all other ethnic groups.

The need for increasing minority student attendance and minority faculty at CACREP-accredited counselor education programs and PWIs was another implication of this study. Student and faculty participants alike highlighted the need for increasing minority recruitment as a means to assist minority students in being more comfortable with broaching topics related to race. Research indicates that lack of diversity in the student population and curriculum often restricts the nature and quality of minority students' interactions within and outside of the

classroom (Swail, Redd, & Perna, 2003). Consequently, the lack of student diversity threatens minority students' academic performance and social experiences.

Faculty and student participants indicated that increasing the number of minority faculty members would aid the students in feeling support and in broaching culturally diverse topics. Increasing minority faculty augments the variation of perspectives and techniques, creating a richer learning environment for students (Hurtado, 2001). The presence of minority faculty members is also positively related to student growth in cultural awareness. In addition, diverse faculty effects minority students' satisfaction with student life and the overall college experience (Umbach, 2006). Research indicates that minority faculty members more frequently engage students in diversity related activities than White faculty (Umbach). Despite this, White faculty members should not rely solely on increasing minority faculty as the means by which to meet the needs of minority students. White faculty also need to increase their own comfort levels in discussing the minority counselor/White client dyad and any potential conflicts minority students may experience.

## Limitations of the Study

This study was conducted for the purpose of exploring minority students' preparation to counsel White clients at two different predominantly White institutions. The aim of the study was to start a discourse regarding this phenomenon and to help counselor education programs begin discussing how they can better prepare minority students to counsel White clients. The small sample size and the researcher's failure to use the entire minority student and faculty population from each institution could be viewed as limitations of the study. However, the consistency of data from within each institution and across institutions suggests that the sample was representative of the population. In addition, because the sample was selected based on a

criterion sampling method specific criteria was used for participation in the study. The findings of this study relate specifically to counselor preparation at the two named institutions as perceived by the faculty and students interviewed. Therefore, to determine if these results are transferable to other populations the reader should reflect on the student and faculty population and cultural demographics of other institutions. However, the consistency of the current findings with previous research literature suggests that the study's implications may have more global implications and indicate the need for greater research.

Aside from the obvious limitation of sample size, other aspects of this study likely impacted its findings. The lack of male students and minority faculty members could have limited the study. In addition, the strategies used to triangulate data only included interviews and course syllabi. Using course syllabi as the sole artifact relies on the assumption that a course syllabus accurately reflects what occurs in the classroom. Yet, the researcher did question the participants in terms of how the minority counselor/white client dyad was addressed for the course in which they submitted the syllabus. Still, additional methods such as observations of counseling courses and supervision sessions may be useful for future research.

Another limitation of this study could potentially be the recruitment strategy. The participants in this study were initially recruited because of the researcher's professional relationships with faculty members at both universities. It seems likely that these professors may have been more open to participating than average professors due to this relationship. Nevertheless, the participation of these individuals may have strengthened this study. The participants may have felt more comfortable and thus more apt to honestly discuss their programs.

As with all qualitative studies, researcher bias is a concern. The researcher had several experiences related to the studied topic, which were instrumental in her pursuing this line of research. These experiences may have skewed how she interpreted the interviews. As a result, the researcher attempted remained close to the data by using the participants' own words and a peer reviewer to make sure that the data were being interpreted accurately. While this study had several potential limitations, the researcher made consistent and concerted efforts to use procedures that created the most accurate picture of minority students' preparation to counsel white clients, while taking care to address the limitations of the procedures used. Such methods included member checking with participants, which took place during the interview and after the interviews.

## Recommendations for Future Research

Research on multicultural counseling, and especially on counseling minority clients, is vast (Constantine, 2001; Holcomb-McCoy, & Myers, 1999; Negy, 1999). Nevertheless, scant literature is available that discusses the unique interactions, power differentials, and microaggressions that occur in a counseling relationship involving a minority student and White clients, or how minority students would deal with these types of issues. Collins (2000) and Anderson and Collins (2007) have begun important research regarding the impact of intersecting oppressive identities and their potential impacts on relations. However, more research is necessary to explore the impact of these intersections within counseling relationships and how counseling programs can address these intersections within the curriculum to better prepare minority students.

Studies are also necessary to explore the preparation of minority students to counsel White clients at HBCUs and historically Hispanic serving institutions (HSIs). These studies

could be used to determine how the minority counselor/white client dynamic is addressed as predominantly minority serving institutions. In addition, more extensive examination is needed to explore how more CACREP programs address the minority counselor/White client dyad. A comprehensive examination would need to include not only minority students' perspectives, but also the perspectives of White students, international students, and White and minority faculty. The white client perspectives with regard to their interactions with minority counselors could also be explored; this could be done through face to face interviews and, perhaps, more authentically, through direct observation of counseling sessions.

In future studies, it may be useful to create a survey that examines the specific nature of interactions occurring in the minority student counselor/White client dyad. Respondents could indicate if their experiences included microaggressions, such as stereotyping, discrimination, or racism. In this survey students could also indicate if the issues were not addressed or addressed by their supervisor, another faculty member, a classmate, or a family/friend. Additionally, the students would be able to indicate if the issue had been addressed satisfactorily. Such a survey, if administered on a national scale, would allow for broader and farther reaching findings as well as more generalizable results. The results from this type of survey could be useful in the development of more comprehensive counselor education curriculum relating to the training of minority students.

The findings from this study provided considerable insight into the impact of colorblindness and exclusionary practices, and supported the need to address minority students' interpersonal concerns in regards to counseling White clients. In addition, the findings encouraged programs and faculty to reflect on the role of perpetuating a curriculum that inadvertently marginalizes and discriminates against minority students. The next step is to add a

component to multicultural counseling training that addresses the impact of oppressive identities (i.e. ethnic minority, women) and the minority counselor status on the interactions with White clients.

Incorporating a deliberate psychological education (DPE) intervention with a focus on increasing the cognitive complexity (Hunt, 1975) and moral development (Rest, 1999) of students could serve as the conduit to address some of the needs of minority students in regards to working with White clients. Cognitive complexity refers to the extent in which an individual can successfully differentiate and integrate various life experiences. Cognitive complexity has been linked to increased ability for counselors in training to effectively deal with conflict with, to be tolerant, and to understand others' differences (Brendel, Kolbert, & Foster, 2002). Students who have a greater cognitive complexity may be better able to deal with stereotyping and racial attitudes of clients.

To implement a DPE intervention to increase the cognitive complexity of minority students, Sprinthall (1994) identified five conditions would be necessary according, including: a significant new role taking experience as a helper, guided reflection, a balance between experience and reflection, continuity, and an environment that is both supportive and challenging).

1. significant new role taking. Minority student counselors could undertake complex new human-helping roles such as counseling White clients;

2. guided reflection. Carefully planned activities could encourage the minority students to analysis their experience with the White clients and their performance, as well as to integrate their experience with readings that address White culture, White privilege, and White cultural identity. Such readings would provide a rationale and theoretical

understanding for the role as a counselor with White clients. The students could also participate in ongoing discussions and journaling about their experiences, that would be guided by a capable supervisor;

3. balance between action and reflection. New experience must be balanced with reflecting on the experience. Consequently, counseling with White clients could be sequenced with appropriate guided reflection on a weekly basis. Too great a time lag between action and reflection or inquiry, or too few occasions of action and reflection seem to stop the growth process;

4. continuity. Increased cognitive complexity requires a constant interaction between action, self-analysis of performance and reflection. Consequently, at least 6 -9 months would needed for desired psychological growth to take place; and

5. support and challenge. As specified by Vygotsky (1978), "support (encouragement) and challenge (prompting the learner to accommodate new learning) would be necessary for integrated learning" (Reiman & Peace, 2002, p. 55).

In summary, the findings from this study provide a foundation for future research efforts geared toward the development of pedagogical strategies needed to address minority students and White clients' interactions within the counselor education curriculum. Future studies will continue helping help to answer the questions begun in this study of how counselor education programs can better prepare minority students to counsel White clients.

## Personal Reflections

When I first began this study I had expectations that my findings would support the need for counselor education programs to intentionally prepare minority students to work with White clients, and that they would show that current programs do not address this relationship. While

the results from this research aligned with my expectations, there were some unexpected findings that helped me gain a clearer understanding of the phenomenon being studied.

I started this process as a slightly naïve researcher, but I was very passionate about doing research and about the topic being studied. Over the last several months, my inexperience was replaced with qualitative research skills, as well as with critical analysis and synthesis skills. I feel more comfortable exploring phenomenon through the lens of Whiteness and CRT, and feel prepared to continue my research endeavors in qualitative and quantitative research in regards to this topic. In the end, I became a more effective and stronger person and researcher. I am still passionate and excited about the prospect of being able to effect change through researching and publishing information that advances equitable treatment of marginalized populations.

This can be an intimidating research topic; consequently I am grateful to the participants who agreed to participate. I am forever indebted to the faculty that allowed me to see their fallibility and shared their desire to makes changes in how they approach addressing cultural dynamics in their own courses. Their authenticity touched my life immensely and helped me to realize the importance of having dialogues regarding diversity concerns and cultural curriculum. These dialogues allowed me to reflect on my own training experiences and the impact of race in my practical experiences as well as within the society at large. This personal reflection helped me to realize that the struggles I faced in my counselor training, struggles that I should not have faced alone. I should have had but was not provided a right to engage in discussions and be a part of a curriculum that embraced the African American's experience. This reflection also showed me the importance of taking part in reflection as a student, counselor, supervisor, counselor educator, and researcher.

In this research, participants shared the most intimate details of their life experiences in relation to equity in their current educational experiences. Participants also shared that they hoped this research would begin to address the needs of minority students counseling White clients stating: "you [the researcher] are just the one to take this on…" At the beginning of this study, I thought this topic was worthy, but now I realize that this is much more than just a dissertation. Rather, it is the beginning of addressing equity in counselor education, and this goes beyond the pages of this paper and beyond me. I realized that my passion for equality and social justice will inadvertently be my life's work in the field of counseling. This study can set the stage for revamping how counselor education programs address the educational needs of minority students and encourage them to face the issue of race head-on in order to adequately teach all students effectively.  I pray that I will have the courage, strength of mind, and conviction to be the person to speak up for this injustice in a way that all will hear and understand, because the voices of these students and faculty need to be heard, and the deficits need to be addressed.

## Conclusion

The data from this research project reveals a rich view of the participants' experiences. The themes underscore the difficulty that arises for minority students in terms of preparation to work with White clients and in experiences counseling White clients. The findings of this study also demonstrate that programs can begin to provide support to minority students by intentionally broaching the minority counselor/White client dyad and providing counter spaces for students. In addition, no curriculum content exists that ensures minority students learn how to deal with the challenges of counseling White clients. Current curriculums are helpful and serve the important function of providing foundational counseling strategies for minority supervisors, but counselor educators who assume that all students are the same can easily ignore the unique needs of minority students in terms of their work with White clients. Adapting counselor education curricula to include the needs of minority students seems to be the most effective way to support and cultivate the growth of minority students to become competent counselors for all of their clients.

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Appendix A

Introductory Letter to Students

Dear Counseling Student,

I am currently a doctoral candidate at the College of William and Mary conducting research on minority students' experiences.

I invite you to participate in a study that is designed to help understand minority students' preparation to counsel white clients. I am conducting this study because of my interest in the equable education of minority students and my interest in addressing minority students' educational needs.

You may be eligible to participate if you:
1) Are a racial minority counseling master's student (Black, Native American, Asian American, Latina/o, Biracial)
2) Are currently enrolled in Practicum or Internship at a CACREP predominantly white university
3) Have completed at least 9 credit hours

You will be asked to take part in 1 initial interview (to be completed during the first half of the semester) and 1 follow-up interview (to be completed at the end of the semester). The total time commitment will be 90 minutes, with the initial interview taking approximately 60 minutes and the follow-up taking approximately taking 30 minutes. For more information, please contact Natoya Haskins at nlhill@email.wm.edu or (804)240-4192.

Sincerely,

Natoya Haskins, M.Ed., M.Div.
The College of William and Mary

Appendix B

Introductory Letter to Faculty Members

Dear Counseling Faculty,

I am currently a doctoral candidate at the College of William and Mary conducting research on minority students' preparation.

I invite you and 2 or 3 of your counseling minority students to participate in a study that is designed to help understand minority students' preparation to counsel white clients. I am conducting this study because of my interest in the equable education of minority students and my interest in addressing minority students' educational needs.

You may be eligible to participate if you:

4) Are a faculty member at a CACREP Predominantly White Institution
5) Teach minority counseling master's students

Your students may be eligible to participate if they:

1) Are a racial minority counseling master's student (Black, Native American, Asian American, Latina/o, Biracial)
2) Are currently enrolled in Practicum or Internship at a CACREP predominantly white university
3) Have completed at least 9 credit hours

You will be asked to take part in 1 initial interview (to be completed during the first half of the semester) and 1 follow-up interview (to be completed at the end of the semester). The total time commitment will be 90 minutes, with the initial interview taking approximately 60 minutes and the follow-up taking approximately taking 30 minutes. Please forward the attached letter to any eligible student. For more information, please contact Natoya Haskins at nlhill@email.wm.edu or (804)240-4192.

Sincerely,

Natoya Haskins, M.Ed., M.Div.
The College of William and Mary

Appendix C

A Critical Look at Minority Students' Preparation to Counsel White Clients

Informed Consent

I agree to participate in a case study including minority counseling students and faculty members at CACREP institutions. This study's purpose is to understand minority counseling students' preparation to counsel White clients. The study will focus on the lived experiences of minority counseling students and their perceptions of their CACREP accredited program's preparation to prepare them to counsel White clients. In addition, the study will explore faculty members' current educational methods in addressing minority students' needs in this regard. The researcher is conducting this dissertation study as partial fulfillment of the Doctor of Philosophy.

I understand that the researcher chose 6 minority counseling students enrolled in practicum or internship at a CACREP institution through purposive sampling and 4 faculty members who teach at a CACREP institution. I understand that I will be expected to take part in two telephone interviews, to include an initial interview and a follow-up interview at the end of the semester, the initial interview will last approximately 60 minutes in length. I agree to submit one piece of material culture in the form of course syllabi. I agree to read and review summaries of the interviews provided by the researcher to ensure accuracy.

I have been told by the researcher that the telephone interviews will be audio taped to ensure accurate data retrieval and analysis. I will select a pseudonym and my responses will be recorded using this assumed name. At the end of the study any information linking my name to the pseudonym will be destroyed. The recordings will be deleted after transcription and coding are complete. The recordings will be stored on a flash drive which will be placed in a locked file cabinet when not in the researcher's custody. The researcher will make every effort to keep my personal information confidential and conceal my identity in the study's results.

I recognize that there are no anticipated risks in participating in this study. The benefits of participating in this study are that I will have the opportunity to express my views about my training and I will have the opportunity to help develop a line of inquiry about this subject matter. I understand that I can receive a copy of the results, if I so desire, at the conclusion of the research. I also understand that I am not obligated to respond to all questions and that at any time I am able to withdraw my consent and to discontinue my participation and involvement in this study by notifying the researcher by phone or e-mail.

If I have any questions that arise as a result of my participation in this study, I should contact Natoya Haskins, Doctoral Candidate, at (804)240-4192 or nlhill@email.wm.edu. I understand that I may report any problems or dissatisfaction to Thomas Ward, PhD, chair of the School of Education Internal Review Committee at (757) 221-2358 or tjward@wm.edu.

I am aware that I must be at least 18 years of age to participate. My involvement in the interview process signifies my voluntary consent to participate in this study, and that I have received a

copy of this consent form.

_____ Please send me information on the results of the study

_____ Do not send me information on the results of the study

Appendix D

Researcher as Instrument Statement

As a little Black girl some of the lessons I had to learn were that "you need to fit in", "don't bring attention to yourself", "read your text books", "and learn what "they" are teaching you." It was basically a lesson that taught me not to challenge the status quo, and as a result it was a lesson that kept me silent as I attended predominantly White grade schools, high school, and colleges. However as this lesson was being taught a counter lesson was being taught and learned about my status as a Black girl and about who "we" were as Black people. From the time I was in 2$^{nd}$ or 3$^{rd}$ grade until I was in high school every weekend my mother would take us to the library, while there you were to pick out at least one book about a Black historical figure. Over the course of that week it was mine and my siblings' responsibility to not only read the book but also create some type of report; whether it be written or oral, my mother didn't care she just wanted us to know about our history and that we as a people had significance and potential. My siblings and I would go on to participate in the Association for Black Child Development Annual Black History Quiz Bowl from 1992-1997. As we prepared to take part in the competition the message that you as a Black girl are significant and you are not inferior.

During these formative years I also learned the impact of Whiteness. My father educated me regarding how he felt Whiteness had kept him down. I can recall his ranting about "the man" and as a child I didn't quite understand it but even as a child I realized that something in society had to be wrong to cause my father to get angry and frustrated so often. As the owner of a construction company in a small community my father noted several times how he was passed over for jobs because he was Black. These experiences with him as a child allowed me to

understand that the mere color of another man's skin could make someone more valuable and more desirable in our society.

On the first day of my junior year of high school I came face to face with the impact of Whiteness. I was excited and a bit nervous at the prospect of beginning at a new school year. I was a few minutes late to my honors English class, after going to the counseling office for a schedule change. I walked to the class with my hall pass in hand and the White teacher looked up at me and stated "you must be in the wrong class, young lady where are you supposed to be, this is honors English." I felt a sense of inferiority, something I had never experienced. I realized that she judged my ability based on the color of my skin. Everyday from that point I felt the need to prove myself not only to the teacher but also to myself, that I did belong in the class, that I was smart enough.

I remember feeling isolated and invisible in that class. I struggled with speaking up and making my voice heard for fear that my statements would prove to her and my other classmates that I did not belong in the class and I was not smart enough. So for an entire year I sat relatively mute, almost paralyzed with fear and no one notice and it appeared no one cared. My parents seemed to be the only ones in my life to get "it." Consequently, my mother continued to push me engage in school and extracurricular activities and to participate at the highest level I could.
It wasn't until I was in college that I truly began to see the immense value that came from this experience, and my mother's persistence. I realized that what my mother was truly trying to do was to challenge the status quo of Whiteness that we were exposed at school and society.
In college I embraced my "Blackness" and realized that while I needed to participate in the dominant culture's norms, I did not need to abandon my cultural norms. I surrounded myself with other Black individuals that embraced our culture but were still able to maneuver within the

dominant cultural. I joined several organizations and later a sorority to gain support and have a counter space to express frustrations and successes. I took several African American studies courses; one in particular challenged my views of oppression and society's role in oppressing minority groups. The course was entitled "Afrocentric Thinking", in this course I learned the depths of oppression of African Americans in America and how institutions continue to marginalize African Americans. It also helped me to understand that many African Americans feel that to be successful, they have to conform to the norms of society and accept the minimal amounts of equity that have been given to them without voicing dissatisfaction.

Through this process my identity was strengthen and I began to feel confident to speak up for injustices and inequalities I experienced or witnessed. I vowed to help motivate others to challenge the status quo and to help individuals that were considered underprivileged and "at-risk" to realize their potential and combat the presumptions that they will not be successful or go to college, because they have been written off by society as just another "Black kid."

After college I spent some time overseas in the military, as a military police officer where I had the opportunity to interact with individuals from the Middle Eastern culture, who welcomed the military presence because they looked at the occupation as a means of helping them become free from oppressive structures in their country. I learned that oppression has many faces and people who are oppressed often are looking for an opportunity to be free. This experience allowed me to realize that that people often need help to be freed from oppression and marginalization even in today's society.

Upon returning from the Middle East and beginning graduate school for the third time (due to several deployments), I focused my attention on helping the marginalized. Throughout my master's program I spent several semesters interning in at-risk school systems but my

preparation for these assignments was lacking and so I used my time in these school to really understand the experiences of the marginalized and oppressed populations. The counseling program I attended did very little to support counselors in training who chose to work in at-risk environments. This was visible in the lack of curriculum applied to minority counselors and minority clients. In one conversation with my advisor, after a request to be placed in a school with a large at risk population, she stated you will not have a good experience in that environment; you will not have the support. Needless to say I was not surprised when it was time to apply for jobs; she noted that I would enjoy being a counselor somewhere other than a school system with large at risk population, stating "you are better than that." They counseling faculty even went as far as to offer me a position in the top schools in the area, which I declined. I am not sure if I was more bothered by the fact that it made me feel as if they felt that the schools with at risk populations did not deserve a good counselor or by the fact they did not even realize what they were doing (as I wholehearted believe that they had good intentions).

In the years that followed I worked with at-risks adolescents and area counselors and learned a lot about working with this population but what I also realized is that I did not have all the training necessary to work with White populations, and not necessarily from the technical and theoretical perspective but from the social and interactional perspective.

In my last year in the school system as a school counselor I worked in a predominantly White suburban high school, in one of my first experiences a White parent and her son walked into my office and upon looking at me, without any conversation, she demanded that her son have a different counselor but the administration did not oblige her and I worked with her son but he seemed to be uncomfortable with my role as his counselor. I never broached race with that parent or with the student as I was uncertain if it was appropriate and I did not know how.

Upon starting the PhD program I experienced several more situations where I realized that more needed to be done to address the minority counselor/White client dyad. During my first year I served as a teaching assistant in the multicultural counseling class during which I had several conversations with minority students about the relevance of the course to their experience. The minority students in the class expressed to me that they need wanted more information related to working with White clients. After hearing these statements I wanted to provide some type of resource to support them in their internship experiences and so I searched through counseling journals and textbooks and to my dismay I came up with very little.

This deficiency was further realized for me when several months later I began seeing families in the counseling clinic. I was a little uncomfortable with making the transition from school counselor to family counselor but my anxiety was exacerbated in the counseling session because the father, of this White family, often turned away from me and never really made eye contact and after several sessions they did not return. Initially I appeased myself by saying everyone is not ready for counseling and it's their lost but internally I realized that I felt a little less confident in my interactions with this White family because of the interpersonal dynamic. The minority counselor/White client dynamic was never discussed in my courses or internship. As such, I was unsure if this was a valid issue or how to bring it up with my supervisor. I did not want to play the "race card" or make it Black/White thing, so I figured I would just figure it out.

After having several more conversations with doctoral minority students in the program I realized that these students were experiencing similar feelings. As a result of these conversation and previous experiences I felt a strong pull to do something about this and to begin a line of research that could allow these students to experience equity in their education. As I reflected on if I would explore this topic for my dissertation several thoughts crossed my mind:

- Is this research a valid line of inquiry or is it just another minority pulling the race card;

- will doing this type of research make me less credible to potential employers because research indicates that minority research is viewed as a marginal line of inquiry;

- will this research have an impact; and

- will it be published?

After reflecting on these thoughts all of my past experiences came rushing back, all of the racism, the oppression, the struggles my father experienced, the courses I have taken, and the interactions I have had. They made me realize that nothing changes unless someone takes the reins and have the courage to question the status quo and challenge others to do so as well. These experiences also impacted my understandings of how Whiteness impacts minority students. Consequently, these experiences informed how I interpreted the participants' responses.

Reflexive Journal Example

**October 5, 2010** After visiting one counseling program in Virginia, and sending emails, and making phone calls to programs in North Carolina, Maryland, Florida, and Texas I have one definitive yes from "Alexander University."

The faculty at Alexander indicated that they had four students who met the criteria. I asked them to email the introductory letter to the four students

**October 9, 2010** I received confirmation emails from two students indicating that they were interested in participating in the study from Alexander.

**October 13, 2010** I received an email from a third student at Alexander indicating her willingness to participate.

**October 13, 2010** After looking at a couple of options to record telephone interviews, I decided to use Google Voice instead of using a hand held recorder. Google voice allowed the interviews to recorded and for me to store them in a password locked location. In addition, I was able to use my personal phone to make the calls.

**October 14, 2010** I am beginning to feel a little desperate but I am not one to give up so I just sent out several more email and making several calls. My emails said:

Dr. *****
Currently, I am in the dissertation phase and my research is a qualitative study regarding minority students' preparation to counsel white clients and I am looking to interview two faculty members (faculty can be white or minority) and two-three minority students who are in the school counseling track (who have taken at least 9 credits) at one predominantly white institution (the entire study includes 2 PW institutions). I'm not sure how diverse the counseling program is at *** but I would welcome your help and your participation will aid counselor education programs in enhancing their multicultural curriculum.

Please let me know if you all will be able to participate or would like additional information. Attached you will find the introduction letter for faculty and students as well as a copy of the informed consent.

Thank you in advance for any support you can provide.

**October 15, 2010** Two counseling programs responded that they would be willing to participant but they only had one student at their respective universities that met the participant criteria.

**October 15, 2010** I sent emails to the participants at the one university that agreed to participate regarding their availability for the first interview. The email read:

I would like to schedule a telephone interview for one of the following times. Please let me know which time works best with your schedule (you can select any 1 hour time slot within the ranges given). In addition, please provide a contact number where I can reach you. If none of these times work please contact me as soon as possible so other arrangements can be made. I would like to complete the initial interview by October 24th.

    October 17 Sunday 12pm-8pm
    October 19 Tuesday 9am-8pm
    October 21 Thursday 3:30pm-8pm
    October 22 Friday 9pm-8pm
    October 24 Sunday 12am-8pm

**October 18, 2010** I have heard back from all participants at Alexander regarding there participation availability for the first interview.
The schedule for Alexander participants is as follows:

    October 21, 2010 Betty 2pm
    October 22, 2010 Renee 10am
    October 25, 2010 Angela 12pm
    October 25, 2010 Marie 2pm
    October 28, 2010 Emma 8pm

**October 19, 2010** Today I met with my committee chairperson about the possibility of expanding the student to include more that school counseling students because of the difficulty I getting enough minority school counseling students from any one counseling program. If this was accepted then I could potentially use a program that I knew had more minority students in their entire counseling program. Because of relationships with the school I felt that they would be open to participating. My committee chairperson indicated that he would discuss this possibility with the rest of the committee.

**October 21, 2010** Today was my first telephone interview with Betty. The interview was a little shorter than I expected (around 45 mins) but I feel like she answered the questions. During my next interview I feel like I need to ask for more examples so I will make sure to incorporate that a little more. I did use member checking throughout the interview to make sure that I understood what she was telling me and that the information she wanted to share was being conveyed accurately. At the end of the interview I reminded Betty that I would be sending her a summary of interview and at that time we would set up the final interview.

**October 22, 2010** Today was my first interview with Renee. I felt like she was very open during the interview and provided a lot of examples. The interview last approximately 1 hr. After this interview I feel really good about the data that I am getting and I am excited about the rest of the interviews with the students at Alexander.

**October 25, 2010** I had an interview with Angela and Marie today. Angela seemed to be really opened to discussing the program. She was able to provide examples that seemed to shed light on her experience. I reminded her to that I still needed a copy of a course syllabus that would help to

shed more light on how her program addresses the minority counselor/white client dyad. She stated that she would send it via email when she got off the phone with me.

I called Marie and got her voice mail because she did not answer. She called me back and apologized, stating that she forgot that we were meeting today. During this interview Marie seemed to not be as open as the previous interviewee about her program and as a result the interview was a little shorter and lack the depth that the previous interview had. I also reminded Marie to submit a copy of a course syllabus.

From the little information I got from Marie it seems that her experience and perspective was quite different than Angela. I'm wondering if the other student participants feel the way Marie does or how Angela does.

**October 28, 2010** I called Emma tonight at 8pm with no answer. I left a message and she called me back. We rescheduled the interview for tomorrow.

**October 29, 2010** I interviewed Emma today. Her interview seemed very similar to Angela. She was very open and readily discussed her experiences in her program. At the end of the interview I told her that I would send her a summary of our interview for her to review and at that time we could schedule the second interview.

**October 30, 2010** Today I worked on the list of *a priori* codes. I've come up with 14 codes. These codes were based on the research related to minority students' experiences, CRT, and Whiteness literature:

1. **Colorblindness**
   treatment that is the same across the board; expressed in rules that insist only on treatment that is the same across the board, can thus remedy only the most blatant forms of discrimination (Delgado, p. 6)
   a. **Neutral** –objectivity, non-biased
   b. **Equal opportunity**-everyone has the same opportunity to interact with diverse clients
2. **Interest convergence**
   advances the interests of both whites and working class people, multiculturalism resulted more from the self interest of whites than a desire to help minorities (Delago, p. 7)
3. **Social construction**
   races are categories that society invents, manipulates, or retires when convenient (Delago., p. 7)
4. **Racialization**
   dominant society racializes different minority groups at different times, in response to shifting needs (Delgado, p.8)
5. **Silencing**
   Current modes of education serve to silence minority voices and needs unheard and consequently not addressed (Ladson-Billings & Tate, 1995)

a. invisibility
6. **White privilege**
   Depends on the devaluation of the needs of non-whites; whites benefit from institutional and curriculum policies; unearned privileges for White ethnic groups
   a. **Entitlement (material and psychological)** (Brodkin, 1999; McIntosh, 1990)
      Unearned educational, social, economic, and psychological benefits or "wages" (Roediger, 1999) ranging from institutional privileges such as the guarantee of better education and unregulated access to predominantly White institutions.
7. **Conformity**
   a. Conforming to perceived "white norms" or sanctions for cultural practices results in privilege
8. **Educational Curriculum (ir/relevance)**
   Literature does not relate to their life experience or status as a minority. The lack of curriculum relevance within counseling programs also perpetuates the visibility of "Whiteness" (Grogan, 1999; Bowie, 2003; Seward, 2009).
9. **Isolation**
   Research indicates that minority students feel isolated physically, emotionally, and socially from the dominate culture at predominantly white universities, which increases feelings of alienation, withdrawal (Ancis, Sedlacek, & Mohr, 2000)
10. **Racism (racism as normal; business as usual)**
    Institutional racism is a type of racial discrimination that is intertwined throughout power structures, social arrangements and practices through which combined events produce the use of race as a way to decide who is rewarded (Darder, 1991). Embedded racism serves to legitimize inequality through the interactions of instructors and students in education (Nunez, 1999).
    a. **Microaggressions**
       Students of color who have been educated in environments dominated by European Americans have been shown to have experienced an accumulation of racial microaggressions—discrimination, stereotyping, victimization and invisibility in the curriculum—that negatively affect their learning experiences. (Taylor & Anthony, 2001)

**Other Whiteness Codes I'm considering**
"Whiteness" functions to deprive or withhold from minority students (Ladson-Billings & Tate, 1995):
11. **rights of disposition-** When students are rewarded only for conformity to perceived "white norms" or sanctioned for cultural practices
12. **rights to use and enjoyment-** In educational settings "Whiteness" allows for extensive privilege to whites. The curriculum at white schools "emphasizes ideas and thoughts that serve to primarily enhance white students' success" (Kozol, 2005).
13. **reputation and status property-** to identify a school or program as nonwhite in any way is to diminish its reputation or status.

**14. the absolute right to exclude** - curriculums and schools that inadvertently and unintentionally focusing on the success of white students and exclude curriculum that directly benefits minorities(Ladson-Billings & Tate, 1995).

After reviewing these codes I sent them to my qualitative committee member to review the codes via email.

**November 2, 2010** I received an email today from my qualitative committee member regarding my apriori codes. She wanted me to include a possible statement or phrase that might be coded under each category.

**November 3, 2010** I made changes to the *a priori* codes, which included quotes from participants to reflect the identified codes (see Appendix J for list of *a prior* codes)
**November 3, 2010** I spoke with my committee chairperson today and he indicated that he was fine with expanded the study from school counselors to community and family counseling students. He suggested I email the rest of my committee.

**November 4, 2010** I sent an email to my committee indicating how I will proceed with the faculty members and students at Douglas University. The email read as follows:

Dissertation Committee,
I appreciate you allowing me to change my sample to include all minority counseling master's students do to the difficulty in locating my initial sample of minority school counseling students at PWIs. Dr **** asked me to put together a plan. Below is the plan I would like to pursue.
 I will contact the following counseling faculty members via email and face to face (which is the method I used to garner the faculty participants from (Alexander).

Allen
Jim
****

The faculty have been selected because of their years experience in the field and their varied perspectives as noted by Dr***.Of the faculty that that agree to participate two faculty members will be randomly selected to participate in telephone interviews.

 With regards to the student participants, I will contact both community and family minority counseling master's students enrolled in internship via email and phone (which is the method I used to garner student participants from Alexander). The students that will be contacted include:

Kate
Tammie
Chris

These students have been selected as potential participants as I have not had an evaluative role or direct supervision that might skew or confound my objectivity as a researcher. If all three students agree to participate, all three students will participate in a telephone interview.

Thank you for your consideration.

**November 4, 2010** I spoke to faculty and minority students in both the family counseling and community counseling programs at Douglas University today requesting their participation. This school was selected because I had access to them and felt that they would be open to participating.

**November 5, 2010** I sent the following email to the students:

I invite you to participate in a study that is designed to help understand minority students' preparation to counsel white clients. I am conducting this study because of my interest in the equable education of minority students and my interest in addressing minority students' educational needs.

You are eligible to participate because you are:
6) Are a racial minority counseling master's student (Black, Native American, Asian American, Latina/o, Biracial)
7) Are currently enrolled in Practicum or Internship at a CACREP predominantly white university
8) Have completed at least 9 credit hours

You will be asked to take part in 1 initial interview (to be completed during the first half of the semester) and 1 follow-up interview (to be completed at the end of the semester). The total time commitment will be 90 minutes, with the initial interview taking approximately 60 minutes and the follow-up taking approximately taking 30 minutes.

I would like to participate please read and sign the attached informed consent. I'd like to do the first interview this Sunday or Tuesday. I'm available anytime on those days. If either of these don't work let me know what days and times would be better for you.

I'm also just sent an email to faculty members at Douglas regarding their participation:

Dear Faculty,
For my dissertation I am interviewing faculty and minority students in the counselor education program with regards to their preparation to counsel white clients. Are you willing to participate? Participation would include one initial telephone interview, one follow up, and providing a copy of one course syllabus.

I would like to do the first telephone interview today (Sunday), Tuesday, Wednesday morning, or Saturday. I'm available anytime on those days. If any of these don't work let me know what days and times would be better for you.

The informed consent is attached. If you have any questions let me know.

Your help would be greatly appreciated.

**November 5, 2010** Today I received responses from three minority students indicating their willingness to participate. I've scheduled interviews with them for the following days and times:

November 7, 2010 3pm Kate
November 9, 2010 11:30 pm Tammie
November 9, 2010 1:30 pm Chris

**November 7, 2010** I interviewed Kate today. The interview went well. She was able to provide a lot of examples, which I think will work well in the results section.

**November 9, 2010** I have finally scheduled my last interviews with the faculty at Douglas. I'm so happy, I never thought this day would come. The interviews have been scheduled for:

November 13, 2010 12pm Allen
November 15, 2010 10am Jim

**November 9, 2010** I interviewed Tammie and Chris they seemed to have the strongest reaction to the topic. They were very open and appeared to be honest. I felt a sense of relief that I completed the first round of student interviews.

**November 13, 2010** I interviewed Allen today I'm beginning to hear the similarities among the faculty. One thing that keeps coming up is that faculty members haven't specifically taken the race of minority counselors/students into account. I will be interesting to see how this will come together at the end of the interview process.

**November 15, 2010** I interviewed Jim today he was the only interviewee that I met face to face with. He felt that face to face would work better for him. I was a little concerned going into the interview because I did not want the face to face interaction to affect the data I received. As a result, I tried to remain engaged through minimal encouragers without showing a visible emotional response.

I think the session went well. I was able to see the non-verbals that I couldn't see in the other interviews but the content seemed very similar to the other faculty interview responses.

Appendix F

Questions for Initial Student Interview

1. Please tell me about your current program and your status in the program

2. What is you ethnic and/or racial identity?

3. Tell a little about why you chose to respond to the interview solicitation

4. How well prepared do you think you are to counsel clients?

5. How well prepared do you feel you are to counsel white clients?

   a. How do you perceive your Counselor Education course assignments have prepared you to counsel white clients?

   b. How do you perceive your Counselor Education program's practicum or internship experiences have prepared you to counsel white clients

   c. How do you perceive your Counselor Education program's supervision experiences have prepared you to counsel white clients?

   d. How do you perceive your Counselor Education program's faculty advising has prepared you to counsel white clients?

6. Do you perceive a need for preparation to counsel white clients?

7. What opportunities do you have to counsel white clients?

   a. What kind of feedback do you receive in regards to counseling white clients?

   b. What challenges have you experienced in working with white clients?

8. What challenges have you experienced as they relate to your earlier responses on curriculum and course preparation?

Follow-up Student Interview Protocol and Questions

Questions for Follow-up Student Interview

Review Questions from Initial Interview to determine if the student has additional information

they would like to incorporate based on their experiences since the pervious interview:

1. How well prepared do you feel to counsel white clients?

   a. If you feel prepared, what you attribute to this feeling of preparedness.

   b. If you feel unprepared, what do you perceive is lacking in your preparation for
      counseling white clients?

2. What opportunities have you had to counsel white clients?

3. What was your comfort level with counseling white clients?

Appendix G

Faculty Initial Interview Questions

These questions are intended to guide the interview:

1. How long have you been working at your current University?

2. What courses do you teach?

3. What is you ethnic and/or racial identity?

4. Tell a little about why you chose to respond to the interview solicitation

5. What Counselor Education program courses or curriculum activities do you perceive prepare minority students to counsel white clients?

6. How does your Counselor Education program's practicum or internship prepare minority students to counsel white clients?

7. How does your Counselor Education program's supervision prepare minority students to counsel white clients?

8. How does your Counselor Education program's faculty advising aid in preparing minority students to counsel white clients?

9. What teaching strategies and support do you think would be useful in training minority students to counsel white clients?

10. What opportunities do minority students have in counseling white clients?

    a. What type of feedback is given in regards to their interactions with these clients?

    b. What challenges do they experience?

Follow-up Interview-Faculty Questions

Review Questions from Initial Interview to determine if the faculty member has additional information they would like to incorporate based on their experiences and interactions since the initial interview:

1. What Counselor Education program courses or curriculum activities do you perceive prepare minority students to counsel white clients?

2. How does your Counselor Education program's practicum or internship prepare minority students to counsel white clients?

3. How does your Counselor Education program's supervision prepare minority students to counsel white clients?

4. How does your Counselor Education program's faculty advising aid in preparing minority students to counsel white clients?

5. What teaching strategies and support do you think would be useful in training minority students to counsel white clients?

6. What opportunities do minority students have in counseling white clients?

   a. What type of feedback is given in regards to their interactions with these clients?

   b. What challenges do they experience?

---

Additional Follow-up Questions

7. How has your approach changed in regards to addressing minority students' needs around counseling white clients?

Appendix H

Member Check Examples

Interview Summary Faculty Example

You stated that the program touches on the topic of minority students' preparation to counsel white clients in the multicultural course, theories, introduction to counseling course, the gender issues course and that it is basically incorporated throughout the curriculum. In addition, the notion of cross cultural counseling is kept pretty broad and goes beyond ethic and racial differences in the courses you've taught. You've also talked about how students need to be prepared to work with a diverse clientele. Course assignments you've used around the topic of cross cultural counseling include reflection papers where students can explore biases and look at the impact of bias on their counseling interactions. Additionally, allowing various students with various worldview to present their perspectives in a way to help students see others perspectives in the class seem to be helpful for students to begin to understand different cultural experiences.

The experiential components and support in supervision prepare students in that discussions of cross cultural counseling experiences are welcomed. You help the students put theories of multicultural aspects into practices. When issues of culture come up it is addressed in general, specifically what the experience was like and what else the student needs to know to be more effective next time they are faced with the issue as well as taking upon themselves to read up on the topic. Specifically, you stated that supervision prepares students by promoting the dialogue and processing how to best understand what the client is going through.

In faculty advising you do not address it directly and that students would probably address these issues in practicum or within the course with the professor. If it was brought up you would explore what the concern was and use examples of times when you've had that experiences (as well as using examples from other students' experiences) and discuss how people are willing to talk about their cultures and brainstorming ways to help the client be more comfortable.

You feel that the multicultural class where students deal with their prejudices would be the most helpful. Globally the best strategy would be to address the cross cultural competencies. The students practice skills in the techniques course and then they are required to work in diverse settings. Feedback is addressed in a global way and not specific to "white clients." Feedback would be around rapport building…basic skills, facilitating counseling and communication.

You haven't really seen a difference between the students academically. In terms of clinical practice you haven't noticed a difference. When a student might be having difficulty in regards to counseling interactions with a white counselor, you've suggested participating in counseling services with someone that looks like the student where that person may have had similar experiences.

Additional information

You don't want to assume that anyone will have challenges because the standards are set that the student will learn specific things. However, the atmosphere in class is open enough so that if there are challenges students would be able to share them.

Interview Summary Student Example

In regards to your preparedness to counsel clients, in general you feel about half way there but by the end of the school year you feel you will be more prepared but right know you feel you are a work in progress. You think that in regards to counseling white clients you feel like the courses help but they don't help your comfort level in working with white clients. You feel like you have to prove yourself a little more and they may think that you cannot identify with them and that race just adds another layer of difference with your age, experience, and lack of your own children.

You stated that the course work has not prepared you to counsel white clients and the focus is always how you will counsel a minority client but never how the minority counselor counsels white clients. You definitely feel that there is a need for counseling programs to address the minority counselor and the white client counseling interactions.

In terms of practicum and internship, you feel that the families and individuals you've worked with have helped to prepare you but no one really discussed the issue of counseling white clients and you never really thought about it until you got your first white family. In addition, you feel like you have to work harder to join with a white family. In supervision you don't feel like if a race issue arose with your white clients you don't think anyone would feel comfortable enough to tell you. In regards to faculty advising, you only talk about classes and maybe personal and family issues that are impacting your program.

Some of the challenges that you've experienced are dealing with white clients making assumptions about you and dealing with stereotypes. Other challenges include the irrelevance of course work and the lack of support for minority students as well as trying to determine if you should be the one to bring up issues related to race.

Appendix I

Transcription Agreement

The agreement requirements and guidelines:
- A transcription log will be kept that includes anytime that you are actively transcribing
- The fee of $10 an hour will be paid when each group of interviewers are turned back over to me
- When you reach 30 hours of transcribing please contact me to authorize any additional transcription
- The flash drive and transcribed interviews are confidential and should not be shared with anyone
- When transcribing please use **** in place of person's names and institution's names
- If you are unable to understand any portion of the interview replay twice and move on. If you were unable to transcribe that portion of the interview indicate with "_____" and the time location ie 31:23
- This agreement will be in place from November 2, 2010-February 28, 2010
- ALL INFORMATON IN THE INTERVIEWS IS CONFIDENTIAL AND CANNOT BE SHARED WITH ANYONE WITHOUT THE RESEARCHER'S PERMISSION

This agreement is between:

Print _____ Signature _____ Phone Number_____ Date _____

And

Print _____ Signature _____ Phone Number_____ Date _____

Appendix J

*A priori* Codes

- **Colorblindness-**
  **Sample Quote "I use a global approach" Faculty 1**
  treatment that is the same across the board; expressed in rules that insist only on
  treatment that is the same across the board, can thus remedy only the most blatant forms
  of discrimination (Delgado, p. 6)
    b. **Neutral** –objectivity, non-biased
    c. **Equal opportunity-**everyone has the same opportunity to interact with diverse
       clients

- **Interest convergence**
  Advances the interests of both whites and working class people, multiculturalism resulted
  more from the self interest of whites than a desire to help minorities (Delago, p. 7)

- **Silencing-**
  **Sample Quote "I have to evaluate if it's going to be beneficial for everybody else to
  know, you know going through all these things in my mind, and so I'm just not
  going to say anything at all" Student 6**
  Current modes of education serve to silence minority voices and needs unheard and
  consequently not addressed (Ladson-Billings & Tate, 1995)
    a. **Invisibility**

- **White privilege-**
  **Sample Quote "(We) talk (about) if you are a white counselor ...how would you
  work with a minority client, (but what) if you are a minority counselor specifically
  talking to clients from the dominant culture....if we are going to talk about it, talk
  about both sides" Student 6**
  Depends on the devaluation of the needs of non-whites; whites benefit from institutional
  and curriculum policies; unearned privileges for White ethnic groups
    a. **rights to use and enjoyment-** In educational settings "Whiteness" allows for
       extensive privilege to whites. The curriculum at white schools "emphasizes ideas
       and thoughts that serve to primarily enhance white students' success" (Kozol,
       2005).

- **Entitlement (material and psychological)** (Brodkin, 1999; McIntosh, 1990)
  Unearned educational, social, economic, and psychological benefits or "wages"
  (Roediger, 1999) ranging from institutional privileges such as the guarantee of better
  education and unregulated access to predominantly White institutions.

- **Educational Curriculum (ir/relevance)**
  **Sample Quote "It could be more relevant to just simply counsel a white client because that's something I'm going to have to do in the future, I already know how uncomfortable it is to go to experience a different culture" Student 6**
  Literature does not relate to their life experience or status as a minority. The lack of curriculum relevance within counseling programs also perpetuates the visibility of "Whiteness" (Grogan, 1999; Bowie, 2003; Seward, 2009).
  a. **the absolute right to exclude** - curriculums and schools that inadvertently and unintentionally focus on the success of white students and exclude curriculum that directly benefits minorities(Ladson-Billings & Tate, 1995).

- **Isolation**
  **Sample Quote "It's hard to be in a counseling program where the majority of the faculty are white or the majority of clients are white, where majority of colleagues are white because their experiences are so different often times and different and people don't necessarily on a day by day basis acknowledge that and be sensitive to that" Faculty 3**
  Research indicates that minority students feel isolated physically, emotionally, and socially from the dominate culture at predominantly white universities, which increases feelings of alienation, withdrawal (Ancis, Sedlacek, & Mohr, 2000)

- **Racism (racism as normal; business as usual)**
  **Sample Quote "I know that bias, and bigotry and prejudice are still alive and well in many pockets in the population and so those same people are often times the people that end up in counseling and they're bound to bring those values and beliefs into the counseling process" Faculty 3**
  Institutional racism is a type of racial discrimination that is intertwined throughout power structures, social arrangements and practices through which combined events produce the use of race as a way to decide who is rewarded (Darder, 1991). Embedded racism serves to legitimize inequality through the interactions of instructors and students in education (Nunez, 1999).

- **Microaggressions**
  **Sample Quote "There was a counselor there that always called us by each other's names and she made and she kind of said something you kind of look alike and we look completely different" Student 6**
  Students of color who have been educated in environments dominated by European Americans have been shown to have experienced an accumulation of racial microaggressions—discrimination, stereotyping, victimization and invisibility in the curriculum—that negatively affect their learning experiences. (Taylor & Anthony, 2001)

- **Conformity–**
  **Sample Quote "I need to prove something or work harder at least from making, or appearing to be something that I am, it's not like I'm trying to fake or pretend to be someone" Student 4**
  When students are rewarded only for conformity to perceived "white norms" or sanctioned for cultural practices

- **Proving one's self (Rights of disposition)-**
  **Sample Quote "Being in a predominantly white area and just the population and it's not that many African Americans here I feel like sometimes when I walk into the room I kind of get looked at as, ok you weren't we were expecting and I feel I have to prove myself a little more" Student 6**
  To identify a school or program as nonwhite in any way is to diminish its reputation or status.

Appendix K

Axial Codes

- **Support-**
  **Sample Quote "in the program and having to tape most of my sessions helps because then I can go back and look at it with the supervisor." Student 5**
  To uphold by aid or countenance; to aid; to help; to back up

- **Broaching-**
  **Sample Quote "As a result of this discussion I'm going to bring that up, particularly if I see that dynamic playing out, I think as you can addressing real life situations." Faculty 4**
  Broaching "creates an opportunity for healing this legacy of silence and shame by providing an environment of emotional safety" for minorities to explore the impact of race in their interactions with White clients (Day-Vines et al., 2007, p. 402).

- **Counter Spaces-**
  **Sample Quote "I talk to other African Americans in their program" Student 1**
  Counter spaces are interactions with individuals that allow minority students to enhance their learning by cultivating a supportive environment where they feel validated in their experiences (Solorzano & Villalpando, 1998).

- **White guilt-**
  **Sample Quote "I could tell he would really remorseful that that was how things where and he knew about it" Student 3**
  Suggest that guilt is associated with acknowledgment of White privilege (Swim & Miller, 1999) and support for affirmative action (Harvey & Oswald, 2000)

- **Code switching-**
  **Sample Quote "It's more of the camaraderie or a sisterhood that we have going on, so it's like instantly comfortable where I can, where I can show my black side" Student 6**
  Has been defined as the alternation of two languages (Poplack). It creates relationships between traditions and shows the complexity of individuals (Arnett & Arnett, 2000)

- **Representative/Model**
  **Sample Quote "I just kind of feel like if I get mad with her or say something then its going to reflect bad not only on me but also on my race" Student 6**
  Students actions stand for and symbolize the entire race

- **Comfort**
  **Sample Quote "it takes a few sessions before I really get comfortable with them"**
  **Student 6**
  Having a sense of ease with situations and individuals

Appendix L

Chris (Student) Individual Participant Analysis

**Stereotyping:**
- "…and I'm young and they are looking at me at you know what are you suppose to do microaggression"
- "so I feel like sometimes when I walk into the room I kind of looked at as, ok you weren't we were expecting"
- "I could potentially see having issues in regards to them making assumptions about me."
- "I just thought about during my practicum experience there was a family, it was a adolescent boy and he automatically assumed that I liked rap music and he had said a line to a song and I made no reactions to it or anything and he said you know what song I'm talking about you listen to that music"
- "Then there was another incident were the kids assumed that I would be familiar with gang and gang activity and I didn't pick up on it but my supervisor did and she said they assumed that because you're black… it…. just makes me feel like, to think that in your future that people are going to assume that I know everything about being black or that being black that automatically means I know about rap music or gangs or other things like that."
- "I don't want them to assume things and I don't know where else that could stereotype me as but I just don't want that to happen"

**Racism:**
- "I recently got a family about two or three weeks ago and it's a mom and dad and a little boy and the mom was already protective of him but I kind of felt like she talked to me and kind of tries to tell me how to counsel and what I need to be doing for them and I really feel like she wouldn't be so directive, I don't want to say if I wasn't black"
- "With a family that I was just assigned the mom kind of questioned me, kind of quizzed me, ok how old are you, how much experience do you have, how much supervision do you get and what do you plan on doing, and my son learns like this and how are going to address this and just immediately within the first 10 minutes of me sitting down, before I could even get to the paperwork she was already drilling me and after the session I wondered if she would have did that if I were (pause) white, because maybe if I were white she would have felt more comfortable"

**Curriculum Exclusion:**
- "I feel like it's important to kind of get all sides of the experience here and not just so much umm, what we learn in multicultural classes,"
- "I don't think it has, I don't think…from what I can remember it hasn't been directly addressed its always how are going to counsel people of color but never what it would be like for a person of color to counsel a white client"

- "…unless I'm forgetting, I really don't really remember it being brought up or addressed in class and definitely not assigned in course work or anything like that so I don't feel like it was addressed"
- "…but the fact that I've reflected on it and realized that it was ignored it's kind of frustrating"
- "I know they try to prepare us through practicum experiences, and then they try to prepare the family track by doing practicum over the summer, but still it doesn't, you still don't feel prepared to go and sit in front of a family that don't look like you and you don't look like them"
- "Yeah, it's kind of like nobody….came up, not that anybody would have told you but how are you going to feel when you start counseling families in the summer that are Caucasian"
- "When I'm actually in the group supervision I'm the only African American so I feel as though if there was something that I was missing, if it was a race issue I don't think anyone would tell me, I don't think anyone would feel comfortable with telling me that that family doesn't feel comfortable with working with you because you are black or even whatever experience they have with being a Caucasian, I don't think they would say you missed this or whatever, it's kind of like nobody in class talks about what it's like to be me, a black counselor counseling a white family"
- "I don't think it has, I feel bad, the program is great but honestly like nobody talks about it, it's just not spoken of, it's always how you're going to counsel minorities …if when I do meet with my faculty advisor it doesn't come up"
- "Where I hear that oh they are not welcoming of black people and if that was really an issue, who would talk to me about it"

## Colorblindness:
- "I don't I feel like nobody ever ask what it was like for me to counsel a white family or anything like that, it just doesn't come up its just looked at as just another family"
- "It's just general feedback, that I receive for every family…:        You know "oh you could have reflected feeling right there" or "this, the dad said this how did you react when he said that" it's very techniques based or if I missed something that someone said"

## Silencing:
- "…it was a little difficult to speak up in that class because I was one of a handful of African American students in that class"
- "I think that being in Williamsburg and just the population and it's not that many African Americans here and then being in a master's program and being in a counseling program the numbers just dwindle and dwindle"
- "…like as a black person you don't want to play the race card and you don't want anyone to feel bad for me because I'm black but if that was truly the issue who would feel comfortable enough to tell me that that was the case"

- "I don't know how comfortable I would be in class that this family is uncomfortable with me because I'm black, I could just imagine what their reaction would be
- "You have to be careful to not always assume things are because of race, I wouldn't want them to think oh of course the black girl is going to assume that the white family doesn't like her because she's black."
- "I wouldn't feel comfortable because nobody in my class looks like me."
- "I kind of looked like I didn't know what to say, this is all kind of new for me and so I'm like how am, what am I suppose say to this"
- ."..it's hard to determine if I should be that person to bring awareness to it and I don't want to seem like I'm only doing it to make the focus on me or whatever. I have to evaluate if it's going to be beneficial for everybody else to know, you know going through all these things in my mind, and so I'm just not going to say anything at all"
- "I felt like that in multicultural where so many times that I wanted to say something and I was thinking this is just my experience and it's not that many of us in the room and it's just coming from one side and are they really going to get this or am I going to look like the black girl that's complaining and the world is out to get me and life is so hard because I'm black and I just wouldn't say anything, because I didn't know how to phrase it to make it an educational moment for everyone."

**Comfort:**
- "I think I'm prepared I don't think I'm comfortable."
- "I think that the things I've learned in class help but it still doesn't help with my comfort level of walking into a room and there are five Caucasian people"
- "...but I never thought about until I got my first family which was four Caucasians, and I immediately thought if I would be a good fit for them and would they be comfortable with it"

**Proving Self:**
- "I kind of felt I have to prove myself a little more or they may not fully trust me because they can't identify or they think I can't identify with them."
- "I'm young, I'm not married, I don't have kids, and then on top of that I'm African American so it's..."
- "I don't know I kind of have to prove myself a little more"
- "I try to, when we go over the paper work I try to explain things a little more thoroughly and try to be as, well at least try to seem as knowledgeable as possible about whatever they may be going through"
- "I tell them that I am really interested in working about working with their family and that I don't know all of their experiences and I'm really looking forward to learning from them and telling them how counseling works and telling them that this is a safe place and trying to create a warm environment so they kind of not overshadows but it kind of makes things more comfortable and less awkward for the family and me."

- "I think when I ask them, when I'm trying to join with white families I have to show more of my personality and be, to show them that I am down to earth, I can be funny with you guys, I can use humor, I can be creative and fun, and play with the kids, I have to show that I have all these sides so that it makes them feel comfortable"
- "…and I'm always going to have to fight to prove my capabilities and my race is always going to be an issue no matter how much I want to help these people, it's always going to be an issue when I counsel people that don't look like me."

## Representative/Model Minority
- "…and so I just kind of feel like if I get mad with her or say something then it's going to reflect bad not only on me but also on my race"
- "…and I just don't want to come off as any other stereotypes that they may see on TV…I don't want to be the person that gives them a bad not an interpretation, that gives them something bad to go off and all they know is what I've shown and it wasn't a good reflection"

## Code Switching:
- "I feel like a black family feels relieved when they see me, it's kind of like yes umm, yeah, I don't know I feel like it takes the anxiety away"
- "….just because you know they may not know that I'm not married and I don't have kids and that I may not be able to identify with everything they are going through, I think that it's just the fact that she's black and she understands, and I kind of feel like they talk to me a little different not in a disrespectful way but I think they automatically assume that I am going to be down to earth, there is a difference when I talk to my black families then when I talk to my white families, I do feel like it's a counseling process. I can still tell that I'm in the joining phase, I don't know it's a noticeable difference"

## Counter Spaces:
- "I guess I would have to seek it out myself"

## Broaching Race:
- "I'm thinking, just kind of talk about ok if you are a white counselor how would you have a minority client or not even a white counselor just a counselor how would you work with minority client, if you are a minority counsel specifically talking to clients from dominant culture"

## Support/Broaching Race:
- "I think that it would be helpful if there was a better support for black students I guess because it does feel overwhelming"
- "…for the multicultural class we go out and go to a different cultures church and then write a reflection on it, but it could be more relevant to just simply counsel a white client because that's something I'm going to have to do in the future

- "... when I took the family and marriage class and we had to do the experiential piece and be in the family and then be a counselor my family that I was in was all white and I immediately thought so how they going to address the fact that I am black and the rest of the family was white, and they just automatically assumed that we were all going to be the same race and the other family besides one person was all white but I had a co-counselor and I was just saying to myself if it was just me how could I handle this but I did have another person there so I never got the full experience then but those would have been perfect opportunities for those issues to be addressed but they weren't"

**White Privilege:**
- "....because if I chose to stay in Williamsburg a majority of my population would be Caucasian and how am I going to you know help them if I'm not completely comfortable with talking to them..."
- "I see something as a black person in one of my white counterparts in counseling a black family I would say well maybe you should try to approach it like this or maybe they meant by this but I don't think that that same approach is used by them"
- ."..and it kind of makes me think about a double standard like we can talk about what it's like to be a white counselor and you know things like that but it's not ok or its tiptoed around what it's like for those of us that are African American in the program or what it may be like for us."

Appendix M

Data Collection and Generation

Interview Transcript Example

Interviewer:     Thank you for agreeing to participate, how long have you been working at your current university?

Faculty:          My current university, this is my sixth year

Interviewer:     What courses do you teach?

Faculty:          I teach internship in family counseling, internship in school counseling, group counseling, practicum in different areas of counseling, sometimes supervision courses, I teach the doctoral internship in supervision and sometimes I teach techniques

Interviewer:     What is you ethnic or racial identity

Faculty:          I'm Caucasian

Interviewer:     Tell me why you chose to respond to participate in the interview

Faculty:          Because the researcher asked me to and I wanted to try to move this research project forward

Interviewer:     Ok, what counselor education program or curriculum activities do you perceive prepare minority students to counsel white clients?

Faculty:          My hope is that all courses have some component related to diversity, I'm of the belief that the mixed model where you have a course totally devoted to cultural issues as well as integration into all of the other courses it is the most proficient model at this point, so at...so the particular course would be the multicultural course but then also augmented within the curriculum.

Interviewer:     The courses you teach because you feel like it should be integrated throughout, how do you see that specifically in your courses?

Faculty:          Lets see...in the courses that I'm teaching this semester would be school counseling internship and group counseling and school counseling internship students are required to do one of three of their video tapes is required to be with a student that is different culturally from themselves so that's how I would actualize it in that setting. In their group counseling course, just this past Thursday night I did a unit on diversity and have integrated it throughout as we have been looking at different types of group counseling

Interviewer:     So really it's the practical application as well as content

Faculty:          Yeah I actually think the practical is more important than the content

Interviewer:     Ok

Faculty:          How does you practicum or internship within your program prepare minority students to counsel white clients

Faculty:          Well, it's a....I don't really umm....I don't really aggregate it based on the race of the student in the course, what I typically do is take a general model that says that all people need to learn how to counsel people that are different from themselves and that exposure and encouragement, learning the knowledge about those groups is paramount to that. Sometimes I think it is a bit more implicit than it is explicit and one of my assumptions that may be erroneous is that minority students have

grown up in a minority culture world and know a lot about the majority culture and so I often times really will take it, will put much more emphasis on minority cultures than I do on the majority culture. Umm and I will also have to add to that is that part of my experience, my first 10 years as a counselor educator was at a Hispanic serving institution an HSI and in that university setting whites were the minority culture and so that has certainly effected my experience in how to approach multicultural issues over the years.

Interviewer: Can you tell me a little more about how it has affected it?

Faculty: I guess what I learned early on was that it's very difficult to say ok black students you're going white students, ok Chicano students you're going to learn about African American, Asian we are going to focus you on...and so that seemed like a disservice to everyone concerned a real minimalist way a reductionist way of looking a diversity so it kind of goes back to taking a broader view that you take the general concept of how to expand the reach of each student but in a more general way and the general way is with assignments and investigations of people that are different from you

Interviewer: Ok so taking a global general approach

Faculty: Yes

Interviewer: Ok in going back to the courses you teach, you said you teach the family counseling internship class,

Faculty: Um hum

Interviewer: How do you see the diversity and minority students' work with white clients addressed in that class?

Faculty: Well we...that's more of a implicit structure because students are assigned families to work with really based on things like availability, schedules, and that sort of thing, when we are assigning families we don't necessarily say this African American family should be assigned to this African American student or the opposite way but what tends to happen in a natural way is that students are working with families who are different from than themselves and then once the assignment is made in my individual supervision with them I try to weave in a cultural piece. What is this like for you? Acknowledging culture in this relationship, what do you think you need to understand about your family, the family you are working with culture? Have you addressed it with them, have you broached the idea of cultural differences? Have you explored some of the nuances related to this culture? And how are you applying those but in all honesty to you it's not a umm, it's something that I weave in informally into the supervision process verses saying today we are going to talk about culture, today we are going to talk about diversity

Interviewer: So it's processing with the student what going on with the family and how they can better understand the family and not necessarily it being about the culture

Faculty: Well when we conceptualize the family you can't conceptualize the family without addressing the cultural component, and so you can say who's in the family? Is there an intact father? Do the parents work? What's the SES of the family? Who are they cultural? Race, ethnicity and some of the other variables and being cognizant of that

Interviewer: Ok, you said you've worked with the practicum students as well and so can you tell me about that in regards to addressed white clients with minority students?

Faculty: Well practicum....we teach practicum through a multi-tiered approach ultimately the supervision in practicum is delivered by doctoral students in training to be supervisors so there is a great deal of trust that goes on in that process. In our doctoral program, like in our master's program have an emphasis on diversity and cultural sensitivity and so there is some...is a trickle down. Students in that experience are also required to do video tapes of working with somebody different from themselves, so it's similar to the internship model but it's a leap of faith that its being applied in the way that is best because these are students, these are often times being facilitated by students in training who are getting they sea legs as supervisors at the same time they are overseeing practicum students

Interviewer: So it's really trust that the doc students are addressing this with their minority students but you don't necessarily have that direct contact with the masters' students

Faculty: Correct, I view the masters students through watching the doc students work with them, I see the tapes, I meet with the doctoral supervisors on a weekly basis, I go over their course work and I try to be on the lookout for not just diversity but everything that, it's a complex process with a lot of different pieces and so once again I think it works fairly well but I could say with a 100% certainty to you that every single student has had diversity in their supervision addressed with them, I do know they will do a unit on diversity. These students, these practicum students are a little bit different because they are earlier on in their academic careers so they've only been with us for four classes and so umm their exposure to cultural competence is much more limited than some of the other students, most of them will go on in the spring of their second semester to, at the same time they are taking their practicum will be taking a multicultural counseling course but and so often times the conversations in that course will raise their awareness and they will bring some of those issues into practicum, and so it does seem to effect the process.

Interviewer: Can you tell me a little about the techniques course that you've taught some semesters, how is diversity in regards to minority student and the white clients been incorporated into that course?

Faculty: Well there is a unit on it umm, there is a chapter on it in the book and then when we talk about non-verbals, and those sorts of things we talk about the differences and different classes of people related to non-verbals and possibilities for misinterpretations along the way, the most obvious one that comes to mind is the whole eye contact issue where the white way of looking at non-verbals, you should have correct eye contact, you should be focused and etcetera, which is not the same across all cultures, which is the same for proximity to the client and some of those things

Interviewer: So its sounds like you try to infuse concepts of diversity into all classes as it relates to helping students look at how diverse cultures may experience things like nonverbal

Faculty: Right, my general sense is that when you just hit a topic once you just do it a great disservice and it doesn't sink in, it is an evolutionary process where you hit

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Interviewer:     it over and over and over again and at different opportunities and different teachable moments

Interviewer:     How does your counselor educator program's supervision prepare minority students to counsel white clients? And you've kind of touched on this already in regards to students being required to work with students that are different from themselves and how you've used diversity discussions to help students to conceptualize their clients. Can you explore that a little more with me by providing an example?

Faculty:     Well the…once again, guess the thing that I have to fall back on is that it is more of an informal process, verses saying today we are going to talk about how minority counselors work with white clients, there in all honesty is not a unit like that, the more subtle approach is that you are required to work with people that are different than you and we're going to bring that into the supervision process, talk to you about what that's like for you, talk to you about your perceived effectiveness with that, with that client and umm kind of work from there, that we are going to talk about people in stages of identity development and those types of things but we are going to do it through the supervision process, it's not done as a umm didactic classroom session

Interviewer:     So can you tell me when you've address it with students?

Faculty:     Well my strategy is anything that someone brings up is open for supervision, but no explicit examples come to mind, one of the things that you need to know is that our number of the students of color verses our white students is very small and so it's a hard process and I will also confess to you that I don't think that we…we make a lot of assumptions' along the way that its happening with lack of explicitness and that we probably need to take a better look at saying in…are we….can we be assured that this is happening for our minority students. I'd like to think it is but I certainly have some discomfort in saying definitively yes we do it.

Interviewer:     Ok, so you hope that it's happening but not absolutely sure that it is

Faculty:     Um hmm

Interviewer:     Ok, my next question is how does the counselor education program's faculty advising aid in preparing minority students in counseling white clients?

Faculty:     Advising?

Interviewer:     Faculty Advising

Faculty:     Well I'm not an advisor, that's not part of my role but I have done it on a substitute basis over the last couple of years and but our advising process, when you look at models of advising ours is not what would be termed as an intrusive form of advising, intrusive models require students to meet with their advisor at certain places along the line ours tends to be more of a causal process, it's around students request for advising and for but a lot of it has to do with career decisions, jobs hunting, it has to do with picking courses and electives and that sort of thing so as far as that particular aspect of what you are saying, looking at minority students working with majority clients, I don't think the advising is really relevant, in our program is very relevant to it

Interviewer:     Ok, so the advising is more about course selection and career placement

Faculty:     Yes

| Interviewer: | I want to go back to the pervious question where you kind of mention that there is this erroneous assumption around minority students interactions with the dominant culture and how that could potentially impact their ability in regards to counseling |
|---|---|
| Faculty: | Yes |
| Interviewer: | Can you tell me a little more about that |
| Faculty: | Well, many multicultural materials were put together looking at, they are based on the demographic figures, so they target the groups that are less in number they take a quantitative look at what makes a minority culture vs. a majority culture and so what you will find is umm textbooks that will include chapters on native Americans, Asian Americans, African American etcetera but it doesn't come the same way to Caucasians so sort of the assumption is that because of white power and white privilege in our culture everybody already knows it, which is something that I'm necessarily sure because yes people in our culture grow up around white dominance but when it comes to the actual counseling process umm, to me that's a little more murky so as I said before what you're going to find with our minority students is that by all....the chances are very good that they are going to be working with white clients and therefore we are going to end up bringing that into the supervision process and talking about the cultural discrepancies but its....so I believe it's happening but I'm not 100% sure |
| Interviewer: | It sounds like while there is this assumption you have tried to incorporate it but you are not 100% sure... |
| Faculty: | Well yes, well I do it to the best of my ability and I am conscious of it. Multiculturalism and diversity is one of the things that I've taught over the years and so I am cognizant of it but sometimes it gets lost in other things and I don't feel good about that |
| Interviewer: | and when you say lost in other things, what does that include? |
| Faculty: | Well, we just try to do so many different things through the supervision process that we're dealing with ethnics, we're dealing with whatever the presenting issues are, we're dealing with community resources, all those different things and you say oh by the way we need to make sure that the cultural difference are being addressed, have we done that, have we checked off that box and its sort of this, sometimes it's not as comprehensive and overarching as it, as you think, as I know it should be, I guess what I'm saying is what I know should be happening and what happens in practice there's discrepancy there |
| Interviewer: | Ok, so with all the other things that are covered in courses it cannot be addressed as comprehensively as it should be |
| Faculty: | um hum |
| Interviewer: | Ok, my next question is what teaching strategies and support does think would be useful in training minority students to counsel white clients? |
| Faculty: | Well, I think one of the main thinks is that I think there is a lack of minority faculty members and I think the most powerful way to reach minority student is to have role models and mentors and umm...and sort of instead of teaching about it, have it being lived out in front of them where they're exposed to it on a day in day out basis and provides the support and I think that also allows students of color to feel safe to...to umm...to really talk about and share the things that I |

suspect come up for them because they are such a small group that it must be a very scary thing when people in leadership positions don't look like them, act like them, come from the same back grounds as them, that's the main thing that I think needs to have happen. I think that umm, that we need to think about that we need to be cognizant, that we as faculty need to be really cognizant of the fact that, that students are different and that and to question the assumption the assumption that just because it's a white world people know about whiteness and do we do it a disservice just by... by assuming

Interviewer: so looking at increasing the number of minority faculty members is one of the main things you see and then also exploring not just assuming that minorities know how to work white clients

Faculty: Exactly, and I guess I would add just based on your restatement back to me is that also increasing the number of minority students, so that its....that they are not the exception but they are an integral part of the...well they are an integral part of the community but their differences are not as pronounced

Interviewer: Ok, can you say a little more about their differences are not as pronounced

Faculty: Well, when you look out into the classroom, anytime I look out into the classroom, the most minority students I will see is maybe, three, four, five, it depends of the overall class but it's very evident to me that the dominant variables of the students are young, white, girls, and when I will look over the class and it will be sort of peppered with, periodically, with an Asian person here, or a male over here, or an African American or two over here and so its umm, but from a numbers standpoint there much more in the minority

Interviewer: Ok, and as far as teaching strategies in regards to helping minority students to counsel white clients, can you tell me a little about those?

Faculty: I guess I may go back to what I alluded to in the beginning of our interview, and that we need to see each individual client through a cultural lens and the cultural lens needs to be reflective of race, and it needs to be reflective of SES and sexual orientation and family configuration and educational background and that sort of thing and if we are not doing that then we are taking a one size fits all approach with does a great disservice to any client and so that, and so with that said that's not specifically addressed to just minority students that to every single student

Interviewer: So embracing the differences with any client in regards to culture

Faculty: Absolutely

Interviewer: Ok, my next question is what opportunities do minority students have to counsel white clients? And you've kind of touched on this in that minority students are encourage to work with clients that are different than themselves

Faculty: Right, and I think the thing, when you look at the statistics at who comes for counseling, it's very white, and it's very female, and so umm...without doing anything, by just looking at the numbers at least in our geographic area it's going to happen

Interviewer: So if it's not required minority students will work with white clients because of the demographic area

Faculty: That's right

Interviewer: Ok, what type of feedback is given in regards to minority students counseling white clients?

| | |
|---|---|
| Faculty: | Are we talking about in the supervision process? |
| Interviewer: | The supervision process, or course assignments where the minority students are interacting with white clients, across in the board in the program |
| Faculty: | At least where I am concerned I am really cognizant of the fact that talking about race is still a very scary process for a lot of people and so I look for ways to try to convey my, convey aspects of the process very carefully in a way the opens up the conversation don't close it down. I think that you really need to, I think that sometimes we falsely pride ourselves at how far we've come in racial relations, umm but it's not as overt as it use to be but still very covert and so in my strategy to dealing with it is to acknowledge that it's there and then try to meet the student where they are and to challenge them in a way that's within reach but not so much that it's going to shut it down and I think that happens a lot, that we shut it down by, sort of getting on out soap box or starting to preach or being to in your face about the whole thing |
| Interviewer: | and so you said that you open the conversation and meet the student where they are, can you elaborate a little more on what that actually looks like |
| Faculty: | Yeah, in one of the things that I do on a week in week out basis is that I supervise 8 of our family counseling students so what I will generally start out with is something like, "what is it like to be with that family?", "have you ever worked with or have you ever know anyone like this family before?", "what have you learned about them?", "about the context of where they come from and their cultural identity" "who are they" "how does their social SES status effect their experience" "how does the fact that there is a single parent go into that" "what do you think they face because of their racial designation." If we are switching it back explicitly to minority students you have privilege, white people are privilege and so that does not necessarily raise its head as much in the counseling process so we're not talking about the clients experiences we're talking more about what's it like to be with these people who are different from you, have you talked about the fact that you are African American and they're not or vice versa |
| Interviewer: | and so as far as opening the conversation its how it relates to their clients |
| Faculty: | Yeah, I really encourage all counselors White, black, Asian, whatever to broach differences because that's, I think if you don't then it's the elephant in the living room in the counseling, in counseling process. |
| Interviewer: | Can you tell me a little about broaching? |
| Faculty: | The students that I teach, I basically encourage them to talk about the fact that they want to understand their clients culture and that that is a safe place to do it and there might be some benefit in their working together to talk about it, to acknowledge the fact and their there are different types of people in this room at the same time and if we don't, this is what I'm saying to them at the time, if we don't ignore that, I mean if we do ignore that then we are sort of buying into this model that we all are exactly the same, we all believe red so we are all the same. |
| Interviewer: | Ok, what challenges do you think that minority students have experienced in working with white client? |
| Faculty: | I think that one of that one of things that we would have to acknowledge is that many white people have a distrust for minorities and they might not be willing to admit it but believe that it's there and so that I think it's often times and it's hard |

|  |  |
|---|---|
|  | to have a conversation, because you want to see everybody you don't want to make an overarching stereotype but I think often times minority counselors are going to have a hard time of gaining the trust of white clients, or people who are going to willing to open up to that, I also think that in my talking to minority students that it's hard to be in a counseling program where the majority of the faculty are white or the majority of clients are white, where majority of colleagues are white because their experiences are so different often times and different and people don't necessarily on a day by day basis acknowledge that and be sensitive to that |
| Interviewer: | Ok, I want to go back to something that you said about mistrust from white clients, can you talk a little more about that |
| Faculty: | Well I think when you look at racism in America today that we no longer have, we no longer have laws and things like that, that promote segregation and allow people to be treated differently, at the same time were I think we all like to think that everything, that all is well that it's not and so umm....I, my, as a white person who has access to other members of the club so to speak, I know that bias, and bigotry and prejudice are still alive and well in many pockets in the population and so those same people are often times the people that end up in counseling and they're bound to bring those values and beliefs into the counseling process |
| Interviewer: | So basically from your experience racism and prejudice still exists |
| Faculty: | Yeah |
| Interviewer: | And so as a result minority students could come in contact individuals that have some of these values |
| Faculty: | I would be amazed if they didn't |
| Interviewer: | One of the other things that you said that when talking with minority students they've shared that it's been hard for them being at predominantly white institutions, can you share a little more information around this issue or provide an example |
| Faculty: | Well its actually I bring up with them when I have a chance, I wouldn't do it in a classroom but I would do it in a one on one conversation that over the years I've realized that the experience can be an isolating experience for people that are different and the same thing for older students, the same thing for men, the same thing for gay people that part of making them safe is to acknowledge the fact that you realize that their experience can be a lonely pursuit and generally my, my general strategy on it is just to legitimize it as, that I that I....I'm betting that this is challenging and that I just want them to know that I get that its challenging, that I'm present if there is ever anything I can do to support them, and when I say support them, I don't know that I can fix anything but I like to think that I'm approachable if they just want to talk or blow off steam or just sort of have a time out that...come on in |
| Interviewer: | So the challenges include the mistrust in regards to white clients, their own struggles with being at a predominant white institution, are there any additional challenges you'd like to add in regards to the minority student working with white clients |
| Faculty: | Another thing that I mentioned earlier but I want to make sure is explicit in that I referenced earlier is that many multicultural textbooks where you don't have a |

chapter on white Europeans, white European descent etcetera, what if these students don't have formal teaching in this specific area, I think that would be horrendous. Let me give you an example, at my previous institution where I was teaching multicultural counseling and the assignment was to go out and experience a culture that was different from yours and I had this one actually there were 2 friends that were in my class and they were of Mexican descent and what they picked was to spend a day with a Caucasian family and when they came back and turned in their paper they were just talking about how hard the experience was, one of the things they cited was how distasteful they found the food to be and in talking about the food it turned out to be meat loaf and black eyed peas and something like that and it was this and it was just this real eye opening experience to me that we're as a faculty member whose part of the dominant culture I had never even talked about the dominant culture food as being something that would raise an eyebrow of anybody. To me meat loaf was as American as anything in the world but the students experiences with it made me, called it into my consciousness again that you really need to question these assumptions about how you view the world is not necessarily how you view the world.

| Interviewer: | That's a good example, is there anything else you'd like to share in regards to the subject matter. |

Faculty:       Well I guess what I would say to you is…well yeah there is one and that is even having this conversation with you around the topic makes me nervous, it makes me nervous that we're not doing enough and your questions are forcing me to take a look at some of the things were I want to believe that its being done and yet as I think that I've said several times in this interview I can't say with 100% certainty and that's troubling to me that it's not more explicit than it is

Interviewer:   Thanks for sharing that

Faculty:       I really applaud you for taking this on, these conversations are hard for people but they are so necessary.

Interviewer:   Yes, well again thank you

Artifact Example

**Supervised Practicum in Counseling**
**Spring 2010**
**Syllabus**

Faculty Supervisor: **********
Email: ******                     Phone: ******
Office Hours:  By appointment

Teaching Intern: *******

Doctoral Supervisors:
            *******
            *******
            *******
            *******
            *******
            *******

Class Time: Wed, 8:30 a.m. – 11:00 a.m.                     Place: ******

**Required Text:**
Yalom, I.D. (2002). *The gift of therapy: An open letter to a new generation of therapists and their patients.* New York: Harper Collins.
This is the reference for the original hard cover edition; any of the paperback editions are acceptable and readily available through Amazon.com. **Students are expected to have read this book by the beginning of class on Feb 10, 2010**

**Course Description:**

The Counseling Practicum course is designed to provide students in counseling with their first client contact in a closely supervised setting.  It is designed to help students begin to translate their academic understanding into actual counseling practice.  Students complete a pre-determined number of hours of individual and group counseling in laboratory and field settings under supervision by doctoral-level Practicum Supervisors, the counseling faculty, and qualified field placement site supervisors *[III B1, B2, B3, C1, C2, C3]*.

**Course Objectives:**

General Course Objectives:

The major goal of the counseling practicum course is to help students begin to operationalize theoretical constructs and further develop counseling skills acquired in the classroom, toward an ultimate goal of developing a personal style and sense of continuity in the counseling process.  A weekly group supervision/instruction session, individual supervisory meetings and various assigned activities are designed to give practicum supervisors and faculty

the opportunity to assess the student's counseling performance in relation to client goals and to the counselor's professional development.

A fundamental premise of the course is that professional counselor education is best accomplished through a "self-knowledge" approach. This approach contends that the counselor-client relationship is a relational endeavor in which the growth and development of the client depends very much upon the concurrent growth and development of the counselor. Thus, the students' willingness to give feedback and openness to receive feedback during group supervision sessions is central to the achievement of these goals.

Specific Learning Objectives:

1) Demonstration of counseling competence in closely supervised laboratory and field settings, including the application of counseling theories and strategies appropriate to specific client situations. To be assessed through evaluative criteria specified by university faculty and field placement site supervisors.
2) Demonstration of the willingness and capacity to examine one's own personal and professional development in relation to work with clients and colleagues.
3) Establishment and maintenance of a positive working relationship with student, faculty, and field site supervisors, as well as satisfactory performance in the areas of confidentiality, punctuality and attendance at all appointments with clients and staff.
4) Recognition of and response to the importance of contextual and cultural factors in working with clients of different backgrounds or referent groups.
5) Active and effective participation in individual and group supervision that includes written and /or oral presentation and discussion of active cases.
6) Demonstration of applied knowledge of ACA ethical guidelines.

## Course Requirements

### Hours:

Students participating in the Practicum Course will be required to devote a minimum of 137.5 hours during one semester to practicum activities in accordance with the schedule provided below.
*CACREP Standards in [bracketed italics]*

1. University Based *[III G2, G3]*
   a. Group supervision (1.5 hrs/wk for 15 weeks) [minimum]    22.5+ hours
   b. Individual supervision (15 sessions)    15 hours
2. Field Placement *[III G1, G2]*
   a. Individual counseling (equivalent of 3 hrs/wk for 10 wks)    30 hours
   b. Group counseling (1 hr/wk for 10 weeks)    10 hours
   c. Other on-site practicum activity (3 hrs./wk for 15 weeks)    45 hours
   d. Individual Supervision (1hr/wk for 15 weeks)    15 hours
           **Total  137.5+ hrs**

## Individual and Group Counseling:

Field Placement:

a. Individual Counseling: Students will complete a minimum of 30 hours of individual counseling per semester in an approved field placement. The specific nature of their counseling activity depends upon the nature of their field placement. Due to their early stage of training, these counseling hours may include co-counseling with an experienced staff counselor at the field placement site.

b. Group Counseling: Students will complete a minimum of 10 hours of group counseling per semester in an approved field placement. The specific nature of their group counseling activity depends upon the nature of their field placement. Due to their early stage of training, these group counseling hours may include co-counseling with an experienced staff counselor at the field placement site.

## Supervision:

1. University-Based:
   a. Individual Supervision: Each student shall receive 15 hours of individual/triadic supervision with a designated Practicum Supervisor. Assignment of students to Practicum Supervisors will take place before or during the initial weekly group supervision session.

   b. Group Supervision: Students shall participate in a minimum of one and one-half hours of group supervision per week with the Practicum Supervisors, during the Practicum class session.

2. Off-site:
   a. Individual Supervision: Students shall receive a minimum of one hour of uninterrupted supervision per week with their designated field placement Site Supervisor.

## Case Presentations:

a. For Individual Supervision: Individual supervision with the Practicum supervisor will focus on taped counseling sessions conducted at the Field Placement site. In preparation for individual supervision, students will complete a Case Presentation Worksheet, manual page 23 and select a video taped segment of each session conducted during the week in accordance with the Case Presentation Worksheet instructions. Worksheet(s) and videotapes are to be brought to the weekly individual supervision sessions and will provide a framework for supervision.

b. For Group Supervision: During the semester, students should expect and be

prepared to formally present at least two of their counseling sessions to the Practicum class for group review, discussion, and feedback. Each case presentation shall include: (a) a concise summary of the case according to the format defined in the attached "Case Presentation Worksheet" (a copy of to be presented to all supervision group members), (b) presentation of a 10 minute video taped segment of a counseling session, and (c) sufficient time for group review and feedback.

## Journal Writing:

Students are to maintain a single journal of their reactions to weekly reflection prompts provided by supervisors as well as any off-site Practicum-related experiences each week. Practicum Supervisors will collect journals each week, review and respond to them, and return them to the students the following week. Journals shall be a minimum of one page (typed, double spaced) and a maximum of two pages in length.

## Professional and Personal Performance:

Students are expected to demonstrate personal integrity and a commitment to professional development throughout their Practicum experience. They are expected to conduct themselves in an ethical and responsible manner and be willing to give and receive constructive feedback related to Practicum activities. These "non-academic" aspects of their performance will be evaluated at the end of the Practicum course in accordance with the "Professional and Personal Expectations Monitoring Process" outlined in the Student Handbook.

Class Schedule

| Date | Topic | Assignments |
|------|-------|-------------|
| January 20: class | Introduction to Course, Review Syllabus, Introduction to Supervision | Bring syllabus to |
| January 27: | Ethical and Legal Issues | Review code of ethics |
| February 3: | Case Presentations and Feedback | Review case presentation format |
| February 10: | *Relationship Building | Case Presentations Begin Bring Yalom to class |
| February 17: | **Clinical Writing and Documentation | TBA |
| February 24: | *Conflict Resolution, Professionalism and Crises | TBA |
| March 3: | *Working with Diversity | TBA |
| **March 10:** | **SPRING BREAK** | - |
| March 17: | *Wellness and Self-Care | TBA |
| March 24: | Small Group Meetings/Case Presentations | TBA |
| March 31: | Small Group Meetings/Case Presentations | TBA |
| April 7: | Small Group Meetings/Case Presentations | TBA |
| April 14: | Special Topic/Case Presentations | TBA |
| April 21: | Small Group Meetings/Case Presentations | TBA |
| April 28: | Small Group Meetings/Case Presentations | TBA |
| May 5: | Small Group Meetings/Case Presentations | TBA |

TBA = to be announced

* Shortened large group session for school counselors
** Small group only for school counselors

Appendix N

Vita

Natoya Hill Haskins

Birthdate: June 10, 1979

Birthplace: Killeen, Texas

Education:     2008-2011     The College of William and Mary
                             Williamsburg, Virginia
                             Doctor of Philosophy

               2006-2008     Virginia Union University
                             Richmond, Virginia
                             Master of Theology

               2004-2005     Virginia Commonwealth University
                             Richmond, Virginia
                             Master of Education

               1997-2001     James Madison University
                             Harrisonburg, Virginia
                             Bachelor of Science