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Intersectionality Pedagogy in the Classroom: Experiences of Counselor Educators

Jenae D. Thompson and Corinne Wehby Bridges

■ The role of intersectionality in counselor education and supervision has not been formally addressed by researchers with regard to the preparation of counselors-in-training. Traditional ways of teaching multicultural and diversity issues in counseling include compartmentalized discussions about social identities but do not incorporate intersectionality despite its significance in describing how individuals move through the world. The method of inquiry used to collect and analyze data was heuristic in nature due to the focus on contextual experiences of the participants as well as the researcher. The results showed how seven Counselor Education and Supervision faculty members' personal and professional experiences influenced their incorporation of intersectionality in their multicultural pedagogy. The extent to which intersectionality plays a role in understanding multicultural counseling education and experiences of faculty members is explored in this article.

Keywords: multicultural pedagogy, intersectionality, counselor educators and supervisors, counselors-in-training, heuristic inquiry

Intersectionality is the deliberate focus on the multiple interlocking identities of privilege and oppression people experience throughout their lifetimes (Cheshire, 2013, Crenshaw, 1989). The concept of intersectionality is contextual in that a person's identities can change based on varying factors, including but not limited to age, physical and mental ability, and sexual identity (Cheshire, 2013). Per code F.7.c. of the American Counseling Association's (ACA) *Code of Ethics* (2014), faculty members should infuse multicultural and diversity information into all counselor education courses and training of professional

counselors. Per section 2, Professional Counseling Identity, of the Council for Accreditation of Counseling and Related Programs (CACREP) standards (2016), social and cultural diversity in curriculum include "strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination" (p. 11). Ratts, Singh, Nassar-McMillan, Butler, and McCullough (2015) further stated in the multicultural and social justice competencies that counselors must be aware of their social identities as well as those of their clients to best serve their needs, which includes identifying

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privileged and oppressive experiences.

Despite these calls for more multicultural competency training, the current literature does not adequately describe how faculty incorporate intersectionality into their teaching practices. Brown, Collins, and Arthur (2014) highlighted the importance of focusing on multiple identity categories to enhance students' multicultural and social justice competencies. Brown et al. found that using multiple identity categories increased students' active learning, whereas traditional approaches focusing on rote memory promoted passive knowledge. Collins, Arthur, Brown, and Kennedy (2015) explored the experiences of master's counseling students who did not feel their formal education sufficiently prepared them for multicultural counseling or social justice advocacy. Students subjected to traditional multicultural education in their graduate programs also experience an educational context that is overtly and covertly oppressive (Collins et al., 2015). In understanding the importance of how intersectionality broadens the discussion about individuals' lived experiences, it is also important to recognize that Counselor Education and Supervision faculty have neglected intersectionality within the multicultural pedagogy in the counseling field (Brown et al., 2014; Collins et al., 2015).

Conceptual Framework

Intersectionality theory was a central force in the Western women's movement of the 1970s and 1980s (Cheshire, 2013; Moradi, 2017). Although the women's movement promoted unity, it was not practiced beyond the scope of White feminism. To address this lack of inclusion, Kimberly Crenshaw, an African American law professor who contributed to the feminist movement, introduced the term intersectionality in 1989 when advocating for Black women's experiences in the legal system. She used the term to describe the multiple ways Black women face discrimination in the legal system. At the time of Crenshaw's contribution, attorneys implementing

case law responded to racial or gender discrimination independently. Crenshaw (1989 & 1991) highlighted how the legal system failed to support Black women because there was no theory identifying the distinct ways in which this group experienced oppression.

The concept of intersectionality in feminist theory emerged during the second wave of feminism (1960 to the late 1980s). It emerged as a response to White feminist theorists who failed to acknowledge their privilege due to their race, social class, and sexuality and thus failed to recognize the racism, classism, and heterosexism their feminism perpetuated. For example, Chesire (2013) stated, "Privileged white women displaced men of color in the work force and hired women of color to complete domestic work while they pursued careers and education" (p. 7). Historically, African American women were excluded from political representation in the women's movement from its inception. In the first wave of feminism, many White suffragists refused to allow African American women to participate in advocating for voting rights because they did not consider them important (Few-Demo, 2014). In addition, well-known White feminists such as Margaret Sanger excluded African American women from their sexual health movement during the first wave of feminism (Few-Demo, 2014; Phillips & Cree, 2016). However, during the second-wave feminist movement, the realities of women of color, lesbians, and poor women were accentuated by scholars such as bell hooks, Crenshaw, and the Combahee Collective. During this time, women of color shaped feminist discussion beyond that of White feminism by providing a more inclusive focus on marginalized women's experiences (Cheshire, 2013). As a concept, intersectionality allows for identifying complex oppressive social systems, which makes it a valuable tool for multicultural research. For the purpose of this study, intersectionality theory is used as the conceptual framework due to its inherent focus on privilege and oppressive experiences.

Intersectionality Theory as a Pedagogical Tool in Other Professions

In the mental health field, discussion about intersectionality has led many scholars to encourage its use in the classroom (Cheshire, 2013; Few-Demo, 2014; Ramsay, 2014). Despite use of the theory as historically warranted and effective in different parts of the mental health field, its use in the counseling field as a pedagogical tool is formally absent. In the counseling field, it has the potential to enhance faculty and students' multicultural competencies.

In the field of education, Pliner, Iuzzini, and Banks (2011) argued that intersectionality could be an effective tool to improve students' learning experiences in an undergraduate setting. Pliner et al. taught a course in which the goal was to determine how intersectionality, used as a collaborative teaching tool between students and faculty, could enrich educational experiences by incorporating a diverse range of identities and perspectives in the learning process. They found that using intersectionality was a helpful approach to creating an environment that promoted the scaffolding of learning activities assigned to students throughout the semester to ensure a diverse group experience. For students and professors, intersectionality promoted a reflective, collaborative, engaging educational environment (Pliner et al., 2011). Similarly, Hahn Tapper (2013), executive director for the Center of Transformative Education, used intersectionality as a collaborative tool within a religious educational context between students from warring countries. Hahn Tapper (2013) established the use of intersectionality in groups because the concept exposed students to a variety of opinions and experiences, thereby teaching them about the complexities of religious conflict. Furthermore, intersectionality among groups was valuable for building connections, expanding worldviews, and decreasing conflict (Hahn Tapper, 2013).

In nursing, Van Herk, Smith, and Andrew (2011) conducted a study exploring the experiences of Aboriginal women accessing healthcare in Ottawa, Ontario, Canada. The researchers found that if nursing programs employed intersectionality in their teaching practices, nurses would incorporate intersectionality

into their daily interactions with patients. Furthermore, clients who interacted with nurses who had this training expressed an increase in positive outcomes from the interactions (Van Herk et al., 2011). The authors used this study to highlight the need for intersectionality to examine and address the issues of equity in nursing education to create meaningful systemic change.

In the field of social work, Chapman (2011) discussed how critical it is for students and faculty members to identify systemic oppression. Chapman presented this information about intersectionality to students in a way that personally and professionally related to the dynamics of privilege and oppression that exist in the faculty–student relationship. By modelling a strategy for teaching students how to engage in intersectional dialogue with clients, Chapman made it more likely that these future social workers would also engage in dialogues reflexively to benefit their clients.

In pastoral psychology, Ramsay (2014) presented an argument for intersectionality as a pedagogical tool to help theologians analyze, engage, and resist oppression and privilege in the classroom and in clinical practice. Ramsay (2014) acknowledged that identity was additive but simultaneous in that social identity categories synthesize and compound creating a nuanced experience for individuals. In developing a pedagogical approach using intersectionality, she identified the need to do so incrementally and to scaffold the material to appropriately disseminate learning material to trainees (Ramsay, 2014). Ramsay (2014) identified the historical context and creation of intersectionality and the significance of the role race played in the lives of the people who created the theory as well as the need for White students to focus on their racial privilege.

Unlike intersectionality pedagogy, traditional multicultural counselor education research has demonstrated a static view of the meaning of social categories and focused on theories, and it is primarily knowledge-based due to the emphasis on rote memory recall

and ascription of identity characteristics (Brown et al., 2014; McDowell & Hernandez, 2010; Walsh, 2015). Dated forms of multicultural education research promote passive learning, which is a contributing factor to impersonal quality of care (Brown et al., 2014). Historically, multicultural education has required a binary, monolithic, and unilateral approach to discussing identity that is not relational or dynamic (Bidell, 2014; Brown et al., 2014).

The Failure of Traditional Multicultural Counselor Education

Traditionally, counselor education faculty provide multicultural competence in a single course in a master's counseling program in which students are given the objective to learn about different cultural groups, however; these programs historically have not acknowledge multiple marginalized identities (Bidell, 2014; Brown et al., 2014; Collins et al., 2015). Historically, multicultural counseling classes focused on preparing White students from a monolithic perspective because of the concern related to the encapsulation of White-Eurocentric social identities or White privilege that systematically affect many marginalized individuals daily (Seward, 2014). The issue with focusing only on White students in multicultural counseling classes is that it allows faculty to silence, exclude, or single out students who are more marginalized, which further promotes and maintains aspects of White privilege (Blackwell, 2010; Seward, 2014). Ramsay's (2014) argument for the inclusion of intersectionality in the pedagogy of pastoral psychologists conceptualized concerns related to White privilege while ensuring a comprehensive focus on all social identities for everyone's cultural growth. Intersectionality as a pedagogical tool can break down the perpetuation of unilateral teaching styles often present in the training of counseling students.

Purpose of the Study

The purpose of this study was to illuminate CES faculty's experiences with and use of intersectionality theory in their multicultural education pedagogy. The primary investigator (PI) employed a qualitative heuristic framework and used intersectionality as the lens to view data and inform interview questions. Heuristic inquiry highlighted how faculty experience intersectionality in their personal lives and how it influences their pedagogy. One primary research question and three sub-questions served as heuristic inquiry for this study: (a) How have CES faculty utilized intersectionality as a key component of multicultural training in their coursework?; (i) How have CES faculty's experiences with intersectionality influenced their pedagogy?; (ii) To what extent have CES faculty experienced the inclusion or exclusion of intersectionality in multicultural education?; and (iii) What has been CES faculty members' experiences with privilege and oppression?

Methodology

A qualitative heuristic design aligned with this study due to the nature of the questions focusing on the lived experiences of participants. Heuristic inquiry focuses on the contextual experiences of both the researcher and the participant and allows the researcher to explore how individual beliefs about a phenomenon play a role in people's lives (Hiles, 2001; Moustakas, 1990; Thompson, 2018). Furthermore, as a systemic form of investigation adapted from phenomenology, heuristic inquiry increases an understanding of meaning-making processes and self-discovery (Moustakas, 1990). In concordance with heuristic design, the PI engaged in the following seven stages: initial engagement and focus, immersion, incubation, illumination, explication, creative synthesis, and validation (Etherington, 2004; Moustakas, 1990; Patton, 2015). Unlike other qualitative approaches, heuristic frameworks allow the researcher to access reflexive knowledge; reflexive knowledge comprises experiences shared by participants and researchers that all parties have used to construct deeper meanings about social phenomena (Etherington, 2004). Reflexivity in qualitative

research requires the researcher to reflect on the data collected, and reflexive knowledge occurs when the researcher explores the impact their presence has on the study. In this study, the PI has a personal connection to the topic and concept of intersectionality, which required extensive self-examination, personal learning, and change only offered through heuristic frameworks.

Participants

The target population for the study was CES faculty members employed at a college or university who worked with master's or doctoral students in counseling programs at CACREP-accredited institutions. The PI selected faculty members employed at CACREP institutions since it governs the direction of current and future counselor education programs and emphasizes multicultural awareness and focus within the classroom. Accepted participants were employed for at least 1 year at a college or institution upon selection to participate in this study.

The sample size was initially determined to be between six and 10 participants to ensure data saturation. Research indicates that qualitative studies require fewer participants than quantitative studies due to the in-depth level of inquiry necessary to achieve saturation (Connelly, 2010; Patton, 2015). Criterion, purposive, and snowball sampling were used to recruit participants. Purposive and criterion sampling allowed the PI to deliberately seek participants likely to contribute to the learning of the phenomenon (Rudestam & Newton, 2015). The combination of sampling methods allowed the PI to reach the goal for obtaining information-rich interviews without risking the integrity of the study (Resnik, 2015). The PI did not provide incentives for this study due to the need to gather authentic information and to refrain from undue inducement, exploitation, and biased enrollment of participants (Resnik, 2015).

Demographics

In all, seven subjects participated in this study. Two participants identified as African American, one

participant identified as Chinese American, and four participants identified as White. Six participants identified as cisgender women, and one participant identified as a cisgender male. Three participants identified as heterosexual. One identified as queer, one as bisexual, one as sexually fluid, and one declined to answer the question about sexual identity or sexual orientation. Two participants identified as Catholic, one as Baptist, one as Nazarene, one as Atheist, one stated they did not hold any religious beliefs, and one as spiritual. One was an adjunct faculty member, two stated they were full-time tenure-track assistant professors in counseling or counselor education, one reported they were a full-time core faculty member, and three shared they were full-time assistant professors. Three reported being married, two stated they were single, one reported being in a partnership, and one reported being engaged.

Positionality

In this study, the first author, a counselor educator at a CACREP-accredited institution, was the PI. The second author, a counselor educator in a CACREP-accredited doctoral program, served as the PI's dissertation chair. At the time this study was conducted, the second author identified as core faculty in a Counselor Education and Supervision doctoral program, White, married, cisgender female, and heterosexual. The PI identified as a doctoral candidate, African American, cisgender female, and member of the LGBT community. Each of these social locations undoubtedly impacted the lens through which the study was conducted and served as motivating factors for why intersectionality theory was used as the conceptual framework and heuristic inquiry as the method of inquiry to guide the interviews. At the time this study was conducted, the PI was a doctoral student and the second author was her chair. The power differential experienced in this regard was acknowledged and discussed, and it did not impede the data collection or analysis processes.

Procedure

Once the PI received approval from the university IRB, she conducted 60-minute secure audio-video interviews with participants who consented to participate in the study. The PI obtained and reviewed informed consent with each participant, collected demographic information, and conducted all semi-structured interviews and primary data analysis, while the second author provided feedback and data triangulation. To ensure content validity of the semi-structured interviews, a protocol was used that allowed a balance of quality of information acquired from participants, rapport-building opportunities, and guidelines for consistency and transferability of data. To maintain alignment with heuristic inquiry, the protocol consisted of the following open-ended questions: (a) To what extent have you included or excluded intersectionality from your multicultural pedagogy?; (b) Tell me about your experiences with privilege and oppression; (c) In what ways have your personal and professional experiences with intersectionality impacted your pedagogy?; and (d) What place do you think intersectionality should have in the counselor education classroom?

Each participant was offered an opportunity to ask or revisit questions and share additional information. In concordance with heuristic inquiry, the PI shared contextually appropriate information about herself to build rapport and encourage authentic expression, elucidation, and disclosure of information being investigated during the interview (Moustakas, 1990). Participants exited the study after the PI debriefed them of the next steps, including solicited confirmation about their reported experiences, plans for publication, and possible presentation of the findings.

Data Collection

All interviews were audio recorded, transcribed, and stored using MAXQDA, a computer-assisted qualitative data analysis software program. MAXQDA is an organizational tool used to store the audio interviews, transcriptions, and coding that help researchers manage the data collection, storage,

and analysis processes (Patton, 2015). Data analysis consisted of the following heuristic analytical steps (Moustakas, 1990): (a) organization of individual participant information (i.e., recordings, transcription, notes, documents, etc.); (b) timeless immersion of the researcher into data to reach a full understanding; (c) setting aside data to allow a fresh review, in-depth note taking, and manifestation of themes; (d) a comparative return to the data, during which researchers share experiences of participants' individual depictions with the participant and ask them for confirmation or feedback to obtain true, comprehensive recollections of experiences; (e) completion of each step with all participants; (f) determination of participants who represent the group as a whole to exemplify data "in such a way that both the phenomenon investigated and the individual persons emerge in a vital and unified manner" (p. 113); and (g) the use of the researcher's internal frame of reference to develop creativity to synthesize the themes and essential meanings of the phenomenon.

Throughout the data analysis process, the PI coded patterns and themes that came from participants' interviews (see Moustakas, 1990). Manual and electronic coding techniques were used because they are beneficial to the analysis process; they both afford thoroughness and ease of organization (Saldana, 2016). Another analytical process that works concurrently with coding involved establishing analytical memos. All memos were accessible to the research committee to ensure that the PI could "share and exchange emergent ideas about the study as analysis progresses" (Saldana, 2016, p. 53).

Credibility

The primary investigator solicited feedback from the participants once profiles were generated. Each participant was provided the opportunity to change information, and several did to ensure their privacy. The following information is reflective of what the participants stated they were comfortable making public.

Results

Four rounds of coding resulted in the identification of four superordinate themes related to CES faculty member's experiences with intersectionality: (a) privilege and oppression and the use of intersectionality in pedagogy, (b) intentionality and responsibility to the students, (c) intersectionality as pedagogy for the counseling profession, and (d) intersectionality for empowerment and building bridges in the classroom. To preserve anonymity, the PI assigned pseudonyms to participants to relay the results. Two to three participant experiences are shared to illuminate each of the themes discussed below.

Theme 1: Experiences of Privilege and Oppression

All seven participants identified experiences with privilege and oppression in their lifetimes. Some participants identified their privileged experiences as contributing significantly to their pedagogy, whereas others identified their oppressed experiences as the catalyst that motivated them to use intersectionality in their pedagogy. For example, Patricia acknowledged, "I don't have many oppressed experiences, so I can't begin to understand what those multiple layers exponentially look like for someone."

Rhonda, on the other hand, acknowledged the privilege and oppressive experiences she encountered while completing her education as well as professionally in the form of microaggressions received by her students and a supervising faculty member. She stated:

I think some of my students presume I am incompetent because I am a Black woman. For example, I have experienced White students' parents contact my supervisors to challenge my credentials and teaching practices without coming to me about their concerns directly first. ... I have had experiences where faculty members have presumed me to be incompetent, too. For example, when I was a teacher's assistant, the person I was

TA-ing for asked me if I have ever taken Introduction to Psychology and I told her I did several years ago. She heard that and assumed I could not teach the course because I had not taken it recently. This felt like a microaggression because she presumed me to be incompetent despite my current status, work history, et cetera.

Furthermore, the perception of privilege could become oppressive, as was the case for Amirah. Amirah described how her physical presentation to others often overshadowed her oppressed experiences:

I identify as Arab. Historically, I was raised Muslim, but now I identify as atheist, but I am White passing. I think on paper that would automatically categorize me as an individual who experiences a lot of different forms of oppression, right? In terms of like more specific examples of oppressions that I've experienced are comments like "You don't look Arab," "You don't sound Arab," "You're so lucky that you don't look this way or that you don't sound this way." On one hand, this is a reminder of my privilege, but on the other hand I feel like the society continues to oppress my own self-expression and that's really frustrating. I feel like I really experience a lot of oppression not directly but more so indirectly because I identify with certain groups but on the outside, I don't feel like I am able to acknowledge that these forms of oppression impact me directly because of the privilege that I have. I feel like I'm kind of stuck in the middle.

The presence of Theme 1 indicates that regardless of the participants' intersecting identities, all seven were cognizant of the role of intersectionality in their lives and as members of educational institutions.

Theme 2: Intentionality and Responsibility to the Students

Each participant discussed the ways in which they intentionally infuse intersectionality into their multicultural pedagogy. Some even discussed their feelings of accountability and responsibility for ensuring they discussed this across classroom subjects and not just multicultural counseling education. Participants also talked about their feelings of accountability and responsibility in preparing their students for working in the field. For example, Patricia, who acknowledged that her experiences with oppression were limited due to her intersectionality, discussed how she intentionally uses intersectionality in her classroom:

I provide space and voice for people in the classroom, for people to speak their truths and in doing so help other students who may not have a clue about any of those firsthand experiences and to facilitate empathy and connection so that there's less objectification and additional marginalization.

Nicole supported the idea that marginalization in the classroom should be addressed and discussed how she uses intersectionality to highlight the privilege in the room without tokenizing marginalized students in the process:

I think I've come to this point where I have enough confidence to speak to the power in the room, to speak to my own power, but also to the power that is coming in via my students' opinions, really. It is about making space for a person to contribute if they want to contribute but certainly not tokenizing or placing responsibility on marginalized students to defend or explain themselves in the classroom to their more privileged peers.

James recognized his experience with his health as a contributing factor to why he integrates intersectionality into his pedagogy:

Several years ago, I tested positive for HIV. ... Without talking about my personal experience with HIV, I always talk about how

HIV works, what the lingo and the jargon are, because I want my students to know and understand that "this may be what this person is feeling right now" and be successful and confident in their ability to help them. This is inclusive of how to access resources and making sure students know what this looks like because their support should not stop at just being empathetic. Their knowledge and understanding about this are important because if a client comes to them excited or disappointed that their CD4 count is a certain number, they should be able to understand what this client's happiness or sadness is about.

These three examples highlight the ways in which participants brought their awareness of intersectionality into the classroom to create awareness of how intersectionality might impede students' lives and the lives of their future clients.

Theme 3: Intersectionality as Pedagogy for the Counseling Profession

Most of the participants also recognized the benefit of using intersectionality as pedagogy for the counseling profession. For example, James identified how current counselor educators who do not use intersectionality as a pedagogy are preparing future counselors to be ill-equipped for performing multicultural counseling because they are approaching it from an insulated view:

[Intersectionality] should be an integral part of every single course that we teach. As we explore our cultural identity, we realize that we are intersectional with regard to gender, race, ethnicity, religion, health status, student status, socioeconomic status, region, and origin. All those things are integrated. It is imperative that we as counselor educators have our students explore these parts of themselves, too, before they begin working with clients.

Kimberly called for the faculty members in the depart-

ment to engage with intersectionality at key points in the review process:

Well, some would argue that multiculturalism is integrated throughout the coursework and throughout the design of CACREP-accredited programs. I would take it a step further and include intersectionality as the theoretical framework in all classes as well as departmentally for the professional development of faculty members. I would like to see it used in the classroom, supervision, and during discussions of student reviews.

Overall, participants acknowledged that intersectionality was something for not only students to be aware of but also faculty to readily acknowledge and apply in their own professional duties, and they stated that doing so would lead to better counselors.

Theme 4: Intersectionality for Building Bridges in the Classroom and Empowerment

Several participants discussed the need to empower traditionally marginalized students by offering them opportunities for advancement. Others discussed how intersectionality could be used to break down barriers of resistance with more privileged students because it allows discussion of oppressed and privileged identities. For example, Patricia shed light on how she used her position to support students who have more marginalized identities:

I want to check myself to make sure that I'm not being paternalistic. I often like to be last or third on projects with students because that's part of another thing that I can do is to help people but not take the credit for it....

Nicole and Amirah discussed how intersectionality could be used to build empathy among more privileged students for their more marginalized peers and clients by highlighting their oppressed identities and connecting the similarity in those experiences. Nicole stated:

Intersectionality at its core focuses so much on the uniqueness of any given person. The uniqueness of their experiences, and their layers of identities that a person has and the kind of compounding effects of that experience. Intersectionality gives us a way to talk about cultural differences that doesn't reduce people to social stereotypes.

Amirah further discussed how the uniqueness intersectionality offers the student can thus lead to a broader understanding of power in society:

I try to get students to prioritize three or four of their own cultural identities that are at the forefront. So, the upper middle-class White woman might not really experience oppression in any way except maybe in being female but teasing out what that oppression felt like to her and encouraging her to hold on to that feeling for a little bit as she learns of other individuals who experienced oppression in four or five different avenues.

Thus, Theme 4 shows how participants used intersectionality to change a broader social landscape by creating opportunities to traditionally marginalize students and empower all students.

Individual Portraits

Using the individual transcripts and summaries submitted to participants for review, which were returned with feedback, the PI developed individual portraits of each participant. The portraits are condensed from the actual summaries for clarity but are written in first person to retain the essence of the individual participant's experience. The PI completed this during the process of immersion, incubation, illumination, and explication as outlined by Moustakas (1990).

Rhonda. I am an adjunct faculty member, and I'm currently a doctoral student. My personal and professional experiences with marginalization influence how and why I try to incorporate intersectional-

ity into the classes I teach. I feel this is important to connect with students and prepare them for working with different populations. I incorporate this theory by bringing in guest speakers who are clinicians working in the community as well as potential clients at different sites so they know what clients' needs are in the area.

Kimberly. My personal and professional experiences influence how I incorporate intersectionality into my pedagogy. I was raised in an interfaith home and I am a biracial Chinese American woman, so intersectionality has always been part of my life. I was often teased and mistreated growing up because I present differently racially. To not include it in my pedagogy seems unnatural because it has been so much a part of my life. When I include it in the classroom, I do not directly call it intersectionality, but I do focus on the multiple ways oppression and privilege intersect and contribute to the formation of one's identity. I think it is important for students to connect with each other when discussing these topics because it gives them the opportunity to engage with one another, learn, and practice how to get to know people who are different from them. I also think faculty members should be held accountable for how they interact with students who are culturally different from and similar to them by using intersectionality to ensure that occurs.

James. The experiences I have had are directly related to how and why I teach intersectionality in the classroom. It should be included in all classes, not just multicultural counseling. It needs to be included in courses on human development, career, techniques, etc. because it encompasses the complex nature of identity that is so important to acknowledge at every stage of life. My area of expertise is career counseling, and I include intersectionality as an area of strict consideration throughout that course. I want students to know they can successfully support someone who is very different from them, including understanding how a person's past and present experiences and future goals affect their job searches. As someone who is

preparing future counselors, I take my role very seriously. We cannot compartmentalize identity categories and we should not encourage that through inaction and blatant disregard in the classroom, but I feel like that is occurring when we don't discuss intersectionality as faculty members.

Nicole. I came to feel ashamed of who I was because I grew up in a privileged community. I am a White woman who grew up in the rural south, and I try very hard to hide those parts of my identity, including my accent. It's hard for people to guess that I am not from a more progressive part of the country. My experiences with acknowledging my biases, racism, internal homophobia, and discrimination; leaving my hometown; educating myself; and working on my shame greatly influence why I include intersectionality in my pedagogy. I struggle with not forcing this process on my students because I know how helpful it has been for me. It is necessary for them, but I have to find a responsible balance between being supportive while holding them accountable; that is where I am now in my own professional development. I also struggle with making sure I don't place undue responsibility on marginalized students in the classroom. I don't want to further alienate them or make them feel like a spokesperson, but I do want to allow them to share their concerns or beliefs in a safe space. I think I have learned, and I am continuing to learn how to do this appropriately. Intersectionality is everywhere and it is experienced by everyone, so it needs to be included in every part of counselor education, not just a single course but in every class and as pedagogy.

Patricia. I think intersectionality needs to be included across the board in all classes and not just in multicultural counseling. My personal experiences with privilege and oppression have influenced why I use intersectionality because I am a White woman who has benefited all my life from the privilege of not having to do as much as those who do not look like me. I have also experienced oppression, which has opened my eyes to the experiences of others who I feel are more oppressed than I am. As a woman and

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someone who has a nontraditional sexual orientation, I have experienced oppression by being called names, and I've been physically assaulted before. All these experiences influence my devotion to including intersectionality in every course.

Amirah. My experiences with privilege and oppression have definitely led me to include intersectionality in my pedagogy. Intersectionality is not separate from my teaching practices; it's directly and indirectly included all the time. I am often judged and I experience microaggressions because I am told that I sound like a White woman and receive comments acknowledging such; however, I am Arab/Middle Eastern. When I present physical documentation of my visa status, I often experience more blatant forms of discrimination and disrespect from TSA agents and other government workers because of how my culture is viewed. I struggle because I typically only have oppressive experiences when I have to submit legal documentation confirming my identity, but on a day-to-day basis, I do not have as many experiences as others I know who present as more "other" than I do. I feel like I cannot always claim the oppressive experiences of my cultural group because of my physical presentation, although I experience them internally because of my upbringing. Intersectionality allows me to identify this feeling because it is situated in acknowledging the complex, multiple identity categories an individual can experience throughout their lifetime. I feel it is my personal and professional responsibility to hold faculty members in our field accountable for how they use this term. I want to make sure that they are not just saying it and that they are actively acknowledging their identity categories and participating in professional development where they learn how to use it as their pedagogy because it is imperative for the advancement of this profession.

Brittany. My upbringing and experience with learning about my privilege was very typical. I did not have to question my privilege, and I did not know I had any until I was in my master's counseling program. I was not challenged to speak out about injus-

tices or wrongdoings, and I was often encouraged to be quiet and polite. Growing up in the south, I learned that this was the appropriate way for women to engage. I am now learning to be assertive and to have a voice, which includes advocating for myself and for other people. Mentorship has positively impacted how I view women in higher education. I have several mentors to whom I refer for guidance, and I hope to do the same for others too. In the classroom, I use intersectionality by emphasizing the need for students to think about the various identity categories a person can experience throughout their lifetime. I often use case examples to support this goal. My approach is always going to be a work in progress, and I am up for that challenge if it means ensuring future counselors are prepared to work with their clients.

Composite Portrait

When asked to describe their personal and professional experiences with privilege and oppression, each participant shared how these experiences contributed to their incorporation of intersectionality in their pedagogy. The overwhelming consensus from each participant was the belief that intersectionality needs to be incorporated throughout counseling programs and not just in multicultural counseling courses. Each participant also acknowledged that based on their personal experiences, they cannot separate intersectionality from their pedagogy. The themes from this study showed an awareness of how participants' experiences with privilege and oppression directly contributed to their pedagogy (seven out of seven participants), their intentionality in using intersectionality and responsibility to their students (seven out of seven participants), the importance of intersectionality as a pedagogy for the counseling profession (seven out of seven participants), and intersectionality as a tool for empowerment and a way to build bridges in the classroom (three out of seven participants).

Creative Synthesis

The PI engaged in creative synthesis as the final phase of this study after intense immersion with

the phenomenon and all data collection. In a journal entry, the PI reflected on the experiences of participants and incorporated her own experiences with the knowledge of the participants. She wrote:

Working as a mental health professional and being a person with multiple marginalized and privileged identities has opened my eyes to the various ways that people move through the world. I think that my experiences with oppression keep me aware of the experiences of others and help me connect with those who are otherwise ignored by those who have more privilege. I also think that my experiences with privilege do not mean that I am unable to connect with people who do not have the same experiences as I do, but it means that I have to work harder on finding ways to support them clinically (with clients) and in the classroom (with students). My hope is that this study reflects a common voice from participants who feel the same way and who are experiencing this in their roles as counselor educators. I hope to be in this position soon, but this is my first step in meeting that goal.

Discussion

All seven participants identified their personal experiences with privilege and oppression as why they include intersectionality in their pedagogy. In accordance with the ACA (2014) *Code of Ethics*, each participant upholds code F.7.c. by infusing intersectionality in all their teaching practices. Participants shared personal experiences regarding how privilege and oppression contribute to pedagogy and their explicit use of intersectionality to increase the cultural literacy of students. Furthermore, this information suggests that CES faculty members using intersectionality, no matter the course topic, as a pedagogy are appropriately modeling how counselors-in-training can and should engage in multicultural counseling and social justice advocacy with all their clients.

Limitations

One limitation of this study is that the researchers assumed the interviewees were honest. Participants may have embellished, attributed, or even telescoped information to represent the outcomes of the information in the study (Miles, Huberman, & Saldana, 2014). Another limitation is the lack of prior research on the intersectionality within the context of CES faculty members' experiences with the theory. Having limited research to cite made the process of laying foundational goals for this study difficult but not impossible (see Miles et al., 2014). A major limitation of this study is that there were no White cisgender male CES faculty member participants. The systemic makeup of privilege and oppression in Western countries points to the colonization by imperialist nations led by White cisgender men. The United States and other Western nations benefited from such colonization, which includes slavery, and the continued systemic oppression that followed, which was led by White men. To ethically ensure these issues are accounted for, future research on this topic must include the privileged majority, which includes White men. If historically privileged populations are not targeted, then future researchers will passively continue to ignore the numerous amounts of historical harm done to marginalized groups.

Teaching and Supervision in Counseling

This study was designed, conducted, and shared to improve the multicultural pedagogy of CES faculty members. The results of this study give faculty in the counseling profession the opportunity to critique their current pedagogy and consider using intersectionality. Due to the similarity in its foundation to that of the multicultural and social justice competencies (Ratts et al., 2015), faculty would benefit from learning the history of the concept of intersectionality and infusing that into their teaching practices. Codes F.2.b., F.7.a., F.7.b., and F.7.c. of the ACA (2014) *Code of Ethics* indicate the responsibility supervisors and counselor educators have for infusing multicultural and diversity issues into their training with supervisees and students. These codes also highlight

the ongoing need for counselor educators to remain competent with changing concepts, including and especially related to multicultural issues in the mental health field. Sections 2 and 6 of the CACREP standards also highlight the need for supervisors to extend the knowledge base beyond traditional educational practices (CACREP, 2016). CES faculty members are now tasked with including intersectionality as pedagogy to enhance their training practices.

Conclusion

CES faculty members are well suited to demonstrate the areas of change needed to include intersectionality as pedagogy and how to best support students in the process. The current study provides the opportunity for future research to explore racial and gender privilege in the context of the hegemonic structure of privilege and oppression. This is based on sociological and ecological factors in the United States and other Western nations and how these factors are possibly repeated in the counselor education classroom as experienced by faculty members and students. The present study can lead to continued improvement in the cultural competency, training, and clinical implementation of multicultural counseling for faculty and students using intersectionality theory.

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