Counselor Educators' Teaching Practices in Contemporary Society

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Recommended Citation

Trahan, D. P., & Keim, J. (2019). Counselor Educators' Teaching Practices in Contemporary Society. *The Journal of Counselor Preparation and Supervision, 12*(3). Retrieved from https://repository.wcsu.edu/jcps/vol12/iss3/1

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Abstract

Counselor education programs aim to provide students with curricula that enables them to effectively engage culturally diverse populations. However, there are no universal standards for infusing multiculturalism into curricula. This qualitative study provides an in-depth understanding of how various counselor educators infused multiculturalism/diversity into their counseling curricula. Implications for practice and future research are offered.

The American Counseling Association (ACA) Code of Ethics (2014) calls for counselor educators to provide ongoing evaluation and remediation as necessary for counselors-in-training (standard F.6.b.). When a counselor-in-training demonstrates a deficiency in a particular area, counselor educators have an ethical responsibility to provide scaffolding as needed in order to address the area for growth. This process of addressing deficiencies is a gatekeeping function. The Council for Accreditation of Counseling and Related Educational Programs (CACREP) 2016 Standards (2015) and ACA call for counselor educators to serve as gatekeepers for the counseling profession.

According to Corey, Haynes, and Moulton (2003), gatekeeping is a process that enables counselor educators and/or supervisors to monitor and evaluate a trainee's level of *competence* to enter the counseling profession. As such, training programs play a critical role in ensuring trainees are prepared to work with the public. It is expected that counselor educators will intervene, redirect, thoroughly process, and provide ongoing evaluation in order to monitor trainees' knowledge, skills, and awareness (ACA Code of Ethics, 2014; CACREP, 2015; Ziomek-Daigle & Bailey, 2010; Ziomek-Daigle & Christensen, 2010). Given that our society is increasingly becoming more and more diverse, it is imperative that multicultural considerations are infused within counselor education programs, specifically focusing on intersectionality. Intersectionality, for purposes of this work, is defined as assessing the unique combination of one's cultural identities (e.g., race, gender, age) in order to understand their worldview (i.e., how they experience the world based on their culture). For example, if you engage a 25-year-old cisgender African American woman from the Northeast, these cultural factors (i.e., race, gender, age) will impact how she experiences the world individually (e.g., race) and simultaneously (e.g., race, gender, age). To this end, counselor educators are charged with ensuring that counselors-in-training are equipped with the necessary

foundation to engage culturally diverse clients, with specific attention given to the client's unique positionality (i.e., the manner in which the client experiences the world when they present for counseling and throughout the therapeutic relationship).

Culturally Responsive Gatekeeping

While Schweiger, Henderson, McCaskill, Clawson, and Collins (2012) observed a trend in the field at-large to hire racially diverse faculty, the counselor education professorate still remains predominantly Caucasian (Freeman & McHenry, 1996; Glosoff, Watson, & Herlihy, 2002; Magunson, Norem, & Haberstroh, 2001; Schweiger et al., 2012). As such, trainees are trained primarily by Caucasian faculty. The authors are not saying Caucasian faculty are incapable of addressing multicultural concerns. It would be irresponsible, however, to negate the fact that one's personal life experiences and worldview influences the lens through which they think and behave. To this end, it is imperative that faculty members process their own cultural sensitivity, as this will in fact influence the manner in which they scaffold trainees' development (Chavez & Longerbeam, 2016). Counselor educators are not exempt from deeply imbedded biases with which they may present. Moreover, they are not by default experts as it relates to infusing multiculturalism into their curricula; therefore, trainees are directly impacted by the lens of their instructor.

Until efforts are successfully made, as a field, counseling continues to run the risk of producing clinicians who lack cultural sensitivity. While, counselor education programs are expected to address multicultural issues across the curricula, it appears that many programs lack specific strategies for doing so (Holcomb-McCoy & Bradley, 2003; Author, 2013). In turn, culturally responsive gatekeeping is crucial for not only trainees, but counselor educators as well. Arredondo and Arciniega (2001) argued that counselor training programs need to restructure themselves into learning organizations that respond to the changing demographics of our vast

society, which includes challenging and changing existing training norms. Decisional frameworks (e.g., Code of Ethics, 2014; CACREP 2016 Standards, 2015) have evolved overtime in order to address these concerns. Given the fact that the United States is continuously becoming more diverse (e.g., culturally, ethnically, racially), counselor educators need to develop ongoing provisions in their pedagogy in order to prepare trainees to meet the needs of the populations that they will serve upon graduating from a professional counseling program.

Current Programs and Training

While the ACA Code of Ethics (2014) and many scholars (e.g., Collins & Pieterse, 2007; Holcomb-McCoy & Bradley, 2003; Trahan & Lemberger, 2014) have emphasized the need to infuse multiculturalism into all aspects of counselor training, it appears that a single course (i.e., multicultural counseling) approach remains the tool most frequently utilized in the vast majority of counseling programs (Malott, 2010). Ancis and Rasheed (2005) identified some of the challenges faced when trying to infuse multiculturalism and/or diversity into curricula, which include the following: (a) the broad definition of diversity, (b) the broad definition of culture and/or cultural competence as well as ethnographic variables, and (c) differences in the extent to which contextual variables of people's lives are emphasized.

Fouad (2006) identified the need for explicit institutional and program-level commitment and an examination of course content (e.g., readings, course topics, course assignments) in order to identify cultural factors as critical multicultural considerations. While these descriptions give some idea of the extant approaches, there is no published record of a unified teaching framework for faculty members in order to infuse cultural sensitivity into counselor education programs across the United States. While recent efforts have been made (e.g., Multicultural and Social Justice Counseling Competencies; Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2015) to

address the ever evolving complexity of diversity, equity, and inclusion in contemporary society, such counseling frameworks only explain what counselors should do in order to demonstrate a level of cultural sensitivity (e.g., attitudes and beliefs, knowledge, skills, action) in various areas (e.g., counselor self-awareness, client worldview, the counseling relationship, counseling and advocacy interventions). How this is taught in the classroom and evaluated, however, will vary from class to class, faculty to faculty, and program to program. To this end, the authors note that the lack of agreement in defining terms and an absence of a unifying framework, similar to the ACA Code of Ethics (2014) and CACREP 2016 Standards (2015), obstruct faculties' ability to identify what cultural competence means as it relates to their teaching practices. In turn, cultural sensitivity remains a gray area within the field at-large.

Ethical principles are intended to serve as philosophical guidelines to support the most irreproachable professional relationships between professional counselors and clients (Cottone & Tarvydas, 2007; Remley & Herlihy, 2016). For counselors, the most foundational of these principles is the ACA Code of Ethics (2014), from which counselors are obligated to avoid harming their clients and minimize unavoidable or unanticipated harm (standard A.4.a.). From a multicultural perspective, this standard is a direct reflection of the primary responsibility of counselors, which is to respect the dignity and to promote the welfare of clients (i.e., standard A.1.a.), which encompasses cultural sensitivity.

CACREP and ACA

The CACREP 2016 Standards (2015) acknowledges the importance of diversity and advocacy in counselor training programs; however, the standards throughout the document do not provide specific guidelines on "how" faculties are to infuse (i.e., teach) the understanding of the cultural context of relationships, issues, and trends in a multicultural society. These standards only

serve the purpose of being expectations and/or suggestions for faculties but have no guarantee of being infused beyond being mentioned in course syllabi or programs' self-studies. When one considers the various cultural factors that exist in contemporary society (e.g., ethnicity, gender, sexual orientation), the problematic nature of future clinicians being properly trained and equipped with the skill-sets necessary to address the widely diverse clients becomes apparent.

According to the ACA Code of Ethics (2014), under section F.6 (i.e., responsibilities of counselor educators), counselor educators are expected to infuse material related to multiculturalism/diversity into all courses and workshops for the development of professional counselors. Additionally, under section F.11 (i.e., multicultural/diversity competence in counselor education and training programs), counselor educators are expected to actively infuse multicultural/diversity competency in their training and supervision practices. Furthermore, they are expected to actively train students to gain awareness, knowledge, and skills in the competencies of multicultural practice (ACA, 2014).

While the ACA Code of Ethics (2014), CACREP 2016 Standards (2015), and other decisional frameworks (e.g., Ratts et al., 2015) provide counselor educators with ethical guides that are expected to promote the values of the counseling profession, there are still loopholes, commonly referred to as grey areas that exist within the field at-large. When counselors are faced with ethical dilemmas, they are expected to engage in a carefully considered ethical decision-making process (Remley & Herlihy, 2016). In reference to supervision, training, and teaching, the issue lies in the fact that the aforementioned frameworks tell counselor educators what they should do in order to educate trainees. Unfortunately, to date, there are no universal standards that tell counselor educators how to infuse these concepts (i.e., specific guidelines that tell counselor educators what to teach, how to structure assignments, topics that span multicultural counseling,

and how to evaluate counselors-in-training multicultural sensitivity) into their teaching practices. Reasonable differences can and do exist among counselor educators at-large with respect to addressing multiculturalism in counseling curricula. For example, the CACREP 2016 Standards (2015) tell counselor educators what competencies should be covered in order to meet compliance with a particular standard. However, the standards do not instruct counselor educators on how to accomplish this, which has the potential to lead to standards being mentioned in course syllabi, but not taught and evaluated in order for faculty to serve as gatekeepers as it pertains to multicultural sensitivity (see Greelings, Thompson, Kraaij, & Keijsers, 2018). Faculty members are left with the task of interpreting how to infuse multiculturalism as they see fit. This can directly impact the development of counselors-in-training sensitivity to multicultural counseling. To this end, the purpose of this study was to develop an in-depth understanding of *how* counselor educators from different parts of the United States infuse multiculturalism and/or diversity into their curricula in order to develop culturally sensitive counseling professionals.

Methodology

A multi-case study (Bogdan & Biklen, 2007; Creswell, 2007; Merriam, 2009; Yin, 2009), consisting of collecting and analyzing data from several cases, was conducted. Given that the researchers sought to understand counselor educator teaching practices throughout the country, this approach, with multiple sites, was selected as it is distinguished from a single case study that has sub-cases embedded within (e.g., faculty members within one counseling program). A total of nine cases (i.e., five men, four women) were included in this study. The final number of participants included in this study was based on data saturation across all nine cases and regions and best practices in qualitative research for case study methodology. The bounded system that qualified participants to be eligible for this study was a status of tenured and/or tenure-track faculty

member at a CACREP accredited institution from one of three different Association for Counselor Education and Supervision (ACES) regions in the United States (i.e., RMACES, SACES, NARACES). It should be noted that the authors opted to utilize the aforementioned regions based on the idea of spanning the United States. As such, the logic was that this approach would allow the authors to engage faculty members from very diverse regions with students from various culturally and linguistically diverse backgrounds, based on their geographically location. Five participants were tenured and four were tenure-track. Their years of teaching experience ranged from two to twenty years and each participant taught a variety of courses at the masters and doctoral level. Purposeful sampling (Merriam, 2009) was utilized in order to identify participants from each region that varied in their cultural/linguistic backgrounds and years of teaching experience. More specifically, the authors utilized a snowball recruiting method, which led to various faculty members being nominated by counselor educators to participate in this study. All nominations were assessed by the authors to ensure that potential participants met the requirements for the bounded system in this study. All nine participants were from different institutions across the three identified regions. The racial/ethnic demographic background of the participants in this study is as follows: African American/Black, Caucasian, Hispanic, Multiracial. Four participants were Caucasian, two participants were African American/Black, two participants were Hispanic, and one participant was Multiracial. The number of participants as well as the variation across cases (i.e., region, site) and years of teaching experience enabled the researchers to identify teaching practices among regionally diverse sites and faculty.

Procedure

This study was reviewed and approved by the institutional review board at the researchers' institution prior to recruiting and data collection. Participants were sent an email notifying them that they had been nominated to participate in an initiative aimed at identifying best practices for infusing multiculturalism and/or diversity into counselor teaching practices. Upon initial contact, the researchers explained the purpose of the study, the criteria for participation, including the documentation (i.e., consent form) necessary to participate, and the anticipated time-frame of the study. Once consent was received, a follow-up email was sent requesting copies of teaching materials used in various courses and the following attachments: a demographic sheet, research generated teaching prompts, interview protocol. When a time and date was secured, telephone interviews commenced. The researchers conducted all interviews utilizing a semi-structured interview protocol (Appendix). Participants were asked a series of open-ended questions regarding their teaching philosophies and practices in 60 to 90-minute interviews. The interviews were audiotaped and transcribed by an outside medical transcription company that followed appropriate HIPPA laws are regulations. Subsequent engagements (e.g., member checking) took place as required. All participants selected a pseudonym, which will be used in the results section of this study.

Methods

This research utilized the following methods in order to triangulate the data in this study: interviews, mining personal documents, mining public record documents, mining research-generated documents. The researchers conducted all interviews using a semi-structured protocol, which was adopted from another interview protocol, created by the first author after conducting a pilot case study. Semi-structured interviews are defined by a mixture of structured and less structured questions (Creswell, 2007; Merriam, 2009; Yin, 2009). Based on participant responses,

probing was used as a means to gather more information regarding statements that were unclear or required further processing. To contrast interviews and further support saturation of the data, mining through personal (e.g., statement of teaching), public record (e.g., course syllabi), and research-generated (e.g., teaching prompt) documents was conducted (i.e., triangulation). The researchers provided each participant with a teaching prompt that inquired about how they defined multiculturalism and infused multicultural techniques into their teaching practices across various courses. Moreover, participants were asked to send copies of their current teaching statements and course syllabi from the last three years to the authors.

Data Analysis

All interviews were transcribed and shared with the participants in order to check for accuracy (Bogdan & Biklen, 2007; Creswell, 2007, Yin, 2009). Upon confirmation from the participants, the initial analysis of the data commenced with the authors analyzing each case individually. The researchers began by using a technique that is typically used in phenomenology research, horizontalization (Moustakas, 1994), in order to place equal value on all of the data collected. Following the line of argumentation of Moustakas (1994), the researchers listed every significant statement identified across all of the methods used in this study in order to begin the coding process. This was important because the researchers wanted to focus on the participants' teaching practices from a holistic lens. Specifically, the researchers sought to eliminate the potential bias of focusing on one method more than other methods used in this study as well as one case over another (i.e., equal time was spent looking at each case individually). By using this technique, the researchers were able to thoroughly identify every significant statement that each participant raised in their interview as well as statements embedded in all documents (i.e., personal, public record, research-generated) used in this study. This positioned the researchers to assess the

purpose of the study continuously across all nine cases and eliminate bias. Next, all of the data collected went through a series of coding, beginning with open coding (Yin, 2009). Open coding allowed the researchers to search for patterns in the data (i.e., statements identified during horizontalization), with the ultimate goal of finding meaning behind related codes that were grouped together throughout the series of coding. Next, Hays' (2008) ADDRESSING framework was used as a template in order to identify cultural dynamics infused in the participants' teaching practices. Hays' model is a widely accepted multicultural framework that identifies ten cultural factors that mental health professionals can assess throughout the counseling process. Given that Hays' framework has been identified as a model that encompasses prominent cultural factors, this provided the researchers a lens through which to categorize what types of content and subject matters the faculty members infused in their curricula. Every statement that was associated with one of the cultural frameworks identified in Hays' model was coded using that domain in order to organize the data. This process consisted of extracting significant statements from individual transcripts and documents, searching for potential themes and strands within each participants' teaching practices that highlighted *how* diversity was addressed. Bracketing (Creswell, 2007) was utilized in order to organize the data and eliminate researcher bias for all nine individual cases until saturation was reached across each method.

Upon completion of individual analyses, a cross-case synthesis was utilized in order to identify commonalities across all nine of the participants' teaching practices. Cross-case synthesis allowed the authors to mobilize the data/knowledge acquired from each individual case study (Merriam, 2009). The purpose of this approach was to compare and contrast the findings in order to identify best practices across all the participants in this study. The objective was to identify teaching strategies and techniques that diverse counselor educators utilized in order to infuse

multiculturalism and/or diversity into counselor curricula. It should be noted, however, that the authors remained cognizant of factors that did not align with a unified description (i.e., differences) as it was still important for the manner in which individual faculty members addressed diversity. The cross-case analysis treated each participant as a comprehensive case in and of itself (Yin, 2009) and organized the data based on overarching themes (discussed in the results section) that are representative of the participants' collective teaching practices.

Trustworthiness Checks

Triangulation (Creswell, 2007; Merriam, 2009; Yin, 2009) was used as a means to ensure that the conclusions drawn were consistent and aimed at eliminating researcher bias. The researchers cross-checked data obtained from interviews with the documents collected in order to thoroughly develop an understanding of how the participants' infused multiculturalism and/or diversity into their curricula. This process was enhanced by using member checks (i.e., respondent validation), thereby, increasing the internal credibility of this study. According to Maxwell (2005), soliciting feedback from participants decreases the likelihood of researchers misinterpreting what participants say and/or do. To this end, this served as a means for the researchers to identify and eliminate biases, thus, increasing the credibility of the study.

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Results

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The results from this study identified five overarching themes that emerged during the cross-case synthesis for the nine counselor educators in this study, which included the following: multicultural teaching framework, personal cultural identity, culturally inclusive assignments, CACREP program requirements, and current multicultural literature. In this section, each theme will be presented.

Multicultural Teaching Framework

The participants' pedagogies encompassed a multicultural teaching framework, structured around students developing a sound understanding of competencies required to engage culturally diverse individuals (e.g., knowledge, skills, awareness, action). This was accomplished by using the classroom as a collaborative learning environment in order to model how to work across differences, with a specific focus on the faculty member and the students' backgrounds. This ideology enabled the participants to develop their curriculum content, select classroom activities to foster learning, and create a culturally responsive environment. Garrison described this process as follows:

> I encourage students' to be co-contributors to the learning process…one of the things that I think is really difficult is for students at the masters level to really think that's possible, that they're really expected to show up and contribute to the class and learning environment other than asking questions. I think it's really important to help them see that they can contribute to the generation of knowledge.

This framework directly impacted the methods of instruction selected, as the counselor educators were deliberate in developing and implementing tasks that addressed self-awareness and reflection, which served the purpose of developing culturally sensitive counselors. For example, Charles stated the following:

> I try to get to understand who the students are to try to make things relevant for them…I believe that my job is not to stand up there in class and just give information. I want to give information in a way that's meaningful to students where they can begin to reflect on content in relation to self.

This process is supplemented with the learning environment being inclusive, which was reflected in their descriptions of bringing attention to issues of diversity, inclusion, and social justice in the classroom setting. Leah explained:

> I often spend a good deal of time doing course orientation. As part of that orientation, I share my expectations for a collaborative and growth-enhancing environment. I tend to facilitate a discussion about classroom relationships, using our voices, and honoring unique ways of contributing especially as I am aware my expectations for collaboration and my disclosure may violate some cultural norms regarding what the teacher-student relationship should look like.

This practice enables the participants to model agreed upon standards identified in cultural frameworks (e.g., the Multicultural Counseling Competencies, Arredondo, Toporek, Brown, Jones, Locke, Sanchez, & Stadler, 1996 and the Multicultural and Social Justice Counseling Competencies, Ratts et al., 2015), and serve as gatekeepers when one may experience difficulties with addressing their limitations of cultural sensitivity. To this end, students are positioned in a way that cultivates self-growth through the process of exploring internal biases and the intersection of cultural lenses that culturally diverse individuals present with, which increases the likelihood of counselors-in-training being sensitive to such factors.

Personal Cultural Identity

The participants' personal lens (i.e., *cultural identity*) was found to be a major contributor to how they facilitate their teaching practices. Their worldview influences how they understand culture, which ultimately influences how they train their students. George asserted:

> I grew up with a great mom and grandparents and we continue to be very close and connected. When I work with students…who have a similar cultural belief in terms

of family, I think I'm more understanding and empathic of their situation. I understand that students come to school at night and they are trying to balance families and significant others…I try to relate to them…I think those two areas have really influenced my practice in the classroom in terms of being supportive and understanding of our students.

Race and/or ethnicity was identified by the participants as a significant factor they are cognizant of, specifically when addressing diversity and inclusion or content related to counseling culturally diverse individuals. For example, Caucasian participants acknowledged that being aware of how they present, in terms of power and privilege simply by association, must always be taken into consideration. Vivienne explained:

> I'm a White woman talking about some of these aspects, so I'm really trying to be explicit and honest and authentic about issues like White privilege and talking about not only my own experiences of moments where I've felt that maybe my cultural identity hasn't been celebrated as much, and I can use those as examples. But also talking about encounters I've had where, either in the moment or later, I realized I probably was not the most culturally empathic or culturally competent in my interaction.

On the contrary, faculty of color shared that they are mindful of how they may be perceived in the classroom as a result of their racial identity and thus, practice caution in order to avoid isolating students or being labeled solely based on their racial identity. Steven described:

> As a Black male, I often times talk about how I've been socialized and my experiences have led me to view the world in certain ways…I'm also aware in my teaching of how people will view me as a cultural being in the classroom. I'm very

attentive to projections that students might have about me. I think the identities that

are most salient for me are my masculinity, my gender, and my race.

Martin attested to a similar mindset when he asserted "while I may feel that many White students

have a certain privilege…it's important not to isolate any student. It affects the way I teach because

I do not want to compromise or to placate certain students," which then positions one to constantly

reflect on how, what, and why they are engaging in certain practices. The underlying objective

then becomes seeking strategies and assessments that cultivate an inclusive learning experience,

regardless of personal attributes on behalf of the faculty member or students.

Culturally Inclusive Assignments

The ACA Code of Ethics (2014) emphasis on multiculturalism was acknowledged by the

participants as the professions understanding of how significant diversity and inclusion is to our

society and thus, its role in the classroom. Given the cultural dynamics that exist today, it's

essential for trainees to be presented with a robust set of training modalities in order to be prepared

to practice in our diverse society. Therefore, participants emphasized how they were deliberate in

identifying and utilizing culturally relevant materials (e.g., role-plays, discussion

questions/activities, case vignettes) in order to address multiculturalism and/or diversity. For

example, several participants use small group discussions or assign tasks that position students to

reflect on how one's cultural identities (i.e., intersecting lenses) may influence their personal lens

or that of their client's worldview, which impacts the counseling process. For example, through an

advocacy assignment, Anne-Marie asserted:

I think people are drawn to particular populations, whether it be a particular cultural

group, particular gender or affectional orientation, a particular status that someone

has, a particular diagnosis that someone has… so I have students talk about such

populations in class. I think it's important to learn to tap into advocacy because it

is so crucial to our identity and on individual levels and micro and macro-systemic

levels.

Moreover, the participants asserted that the use of culturally specific assignments enables them to

scaffold students own cultural identity awareness, specifically areas for growth, in order to develop

more receptivity toward cultural sensitivity. Furthermore, this enables faculty to monitor and make

adjustments to their curricula in order to meet that which is relevant in society as changes

continuously influence how one practices. Carmen asserted:

For me, I tweak or change and evolve courses over time. That's often using

information that I gain from just sort of my own reflective practice in terms of what

I have learned through the delivery of the course, from students, from myself, what

worked, what has not worked. I also use student feedback, so whether it's formally

that students give me feedback through say course evaluations or other ways that I

inquire…I look at things that way.

It appears that valuing the various lenses that students present with was central to the faculty

members creating a culturally inclusive classroom, which influenced their teaching practices.

CACREP Program Requirements

All participants identified the CACREP 2016 Standards (2015) as a decisional framework for their

curricula development. Trainees in all nine programs were expected to develop a culturally

sensitive lens, which is a core CACREP requirement. For example, Anne-Marie shared "We're a

CACREP accredited program. I think we start in ways for every course. One is the CACREP

objectives. Being an accredited program, you have to cover the content that is included in the

CACREP standards core curriculum." The participants described a process wherein they identify

core CACREP standards in all courses, with specific attention given to aspects related to cultural diversity and advocacy in order to adhere to CACREP and the ACA Code of Ethics (2014). Specifically, the participants utilized the CACREP cultural diversity and advocacy standards with the Multicultural Counseling Competencies (Arredondo et al., 1996), Multicultural and Social Justice Counseling Competencies (Ratts et al., 2015) and ACA Code of Ethics in order to establish expected student learning outcomes. These (i.e., expected student learning outcomes) served as a means to track student progress through the collective program and implement gatekeeping (e.g., remediation) as necessary. The standards also provided participants with guidelines for courses that traditionally may not emphasize multiculturalism (e.g., assessment, research and evaluation, diagnosis). For example, Vivienne asserted "In my diagnosis class, students write their own bio-psycho-social histories and try to look at themselves through a clinical lens but also they're learning about what types of things we're thinking about."

This type of assessment positions students to demonstrate competencies required to adjust counseling tools in order to make culturally sound decisions, which is required per the CACREP competencies.

Incorporating Current Multicultural Literature

Continuing education and current literature and/or advancements in the field was identified as an essential component of developing ones' teaching practices. Charles acknowledged, "I look at the journals to see what new information is out there that I need to include or what information do I have in here that I need to take out." This process may include reviewing and critiquing current literature in the field (e.g., within the last ten years) in order to make changes and/or adjustments in their curricula content. Moreover, faculty may review several textbooks in order to select a text(s) that best reflects an inclusive framework that will enable students to process

multiculturalism, specific to the subject matter being facilitated. The participants also discussed how they integrate targeted classroom activities (e.g., role-plays, case studies, video demonstrations) into their teaching practices in order to address intersectionality and position students to assess their own biases and values. This process is supplemented with implementing cultural-based competencies (e.g., ALGBTIC Competencies for Counseling LGBQQIA Individuals), which provide students with a decisional framework to assess that which is in question. Vivienne described this process as follows:

> I go to the literature and I go to what I think's important from a professional stance. What are the current textbooks suggesting as important theories and also just taking a step back and being reflective, as an educator, and wondering what else is missing, what else is critical, what else is something that our students need to know as they go forward? That's how I develop the content.

Through this process, the participants are able to develop and design their syllabi, which may include intentionality in ordering content. For example, in Anne-Marie's diagnosis course, the first three face-to-face meetings cover the history of the *Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition* (DSM 5; American Psychological Association, 2013) in order to equip trainees with a lens that enables them to thoroughly assess how clients may present in therapy. This process leads to assessments from a holistic perspective, which includes cultural influences (e.g., differential diagnosis based on culturally specific dynamics), before diagnosing. Additionally, the participants frequently consult with colleagues and assess student feedback in order to process the manner in which they infuse multiculturalism into their curricula and make adjustments accordingly.

Discussion

It appears that having a commitment to using a multicultural framework in one's teaching practices enabled each faculty member to infuse multiculturalism and/or diversity into their curricula. Based on the finding from this study, having a culturally inclusive classroom (i.e., collaborative learning environment that utilizes the diversity among the students in any given classroom) allowed each participant to tailor their teaching practices to the unique lenses of the students represented, while enabling them to take an active role in their development as culturally responsive counselors. This process directly impacted the methods of instruction employed and the types of assignments selected in order to develop an understanding of that which is necessary to engage culturally diverse individuals.

The participants' personal cultural backgrounds impacted their teaching practices, specifically as it relates to their credibility in the classroom. This impacted the level of comfort and/or discomfort the participants presented with when engaging students. Moreover, this caused the participants to reflect on their positionality in order to create an inclusive learning environment. Regardless of one's background, they present to the learning environment with preconceived biases, which impacts how they engage students and come to understand multiculturalism. The results demonstrate that while one may be inclined to believe a person of color, by default, is an expert on matters pertaining to diversity and/or multiculturalism, this is not the case. Several participants of color noted that they are cautious when it comes to how they are perceived in the classroom in order to avoid isolating any particular group of students. This directly impacted how participants engaged students, which at times may cause them to avoid addressing certain topics in an effort to model cultural sensitivity in the classroom.

Intersectionality was a central component related to the participants identifying culturally relevant materials to infuse in their curricula. By focusing on intersecting identities, the participants aimed provide students with practical examples that they will be faced with when engaging culturally diverse clients. This approach also positioned students to reflect on their own awareness of their lenses and those represented in the learning environment in order to further scaffold this understanding. Providing students with a safe and supportive environment to navigate the process of becoming culturally sensitive proved to be instrumental for self-growth. Specifically, all participants processed how they position students to openly express their struggles and/or growth processes and their gatekeeping strategies in order to develop culturally responsive counselors.

The CACREP 2016 Standards (2015) served as a foundational principle for how the participants developed their curricula. Moreover, the Multicultural Counseling Competencies (Arredondo et al., 1996) core values (i.e., knowledge, skills, awareness), Multicultural and Social Justice Counseling Competencies (Ratts et al., 2015) and the ACA Code of Ethics (2014) enabled participants to develop targeted learning objectives to meet the expected student learning outcomes. Furthermore, current literature and/or advancements in the field served as a means for the participants to reflect on the content in their courses and make adjustments (i.e., additions, deletions) accordingly. This process consists of identifying course materials (e.g., readings, assignments) and practical applications (e.g., case conceptualization, role plays) that can be utilized in order to enhance one's orientation toward becoming culturally sensitive. Combined with the various methods of instruction, this enabled the participants to expose students to varying multicultural dynamics, which was instrumental for developing cultural sensitivity.

The collective narrative of this study is that cultural dynamics remain a critical area counselor educator must take into consideration when scaffolding the learning of counselors-in-training in order to enhance their ability to provide culturally responsive client care. There are inequitable factors that exist by the mere fact that members of the dominant culture, which is interchangeable depending on the matter in question (e.g., faculty-student, counselor-client), are able to ignore injustices that do not directly impact their worldview. All counseling is cross cultural, which means that it is imperative that counselor educators prepare students to reflect upon etic and emic processes at all times in order to be culturally responsive and sensitive to their clients' needs. There is power and privilege in one's ability to identify what will be addressed as it pertains to cultural diversity (e.g., how to infuse multiculturalism into the curricula, what to assess during the counseling process) or imposing a limited framework, reinforced by such concepts as colorblindness or ignoring the centrality of one's identity(ies) to their being. To this end, diversity and inclusion have been identified as concepts that counselor educators need to thoroughly process in order to prepare counselors-in-training to understand their intersecting lenses and the lenses of their future clients. The manner in which this process is facilitated varies from program to program based on members of the faculty and their professional development/training. To this end, programs can use the themes aforementioned as a template to enhance their students' clinical practice/professional development in order to practice from a culturally responsive lens.

Limitations

The interviews were conducted via the telephone. While the researchers made every attempt to limit the background noise, this was unavoidable in several interviews. Moreover, some participants elected to use their cellular phones, which enhanced the background noise in a few of the interviews as the participants were multitasking (e.g., driving). As a result, some of the content

was inaudible during the transcription phase of this study. Given that the authors were aiming to develop an understanding of best practices across different counselor educators in the United States, the sample size (i.e., nine participants) may be seen as a limitation. A total of nine faculty members from three ACES regions (i.e., RMACES, SACES, NARACES) participated in this study. While the sample size is appropriate for qualitative research, the authors acknowledge that the findings are limited to the nine participants and may not be consistent with other counselor educators. The authors purposely recruited within the regions identified in order to have a diverse sample of participants. However, this could have potentially impacted the results as the participants may have been more inclined to advance this area in the literature. The authors cannot claim with certainty that if participants were recruited from all five regions of ACES that the teaching practices would be consistent. Lastly, while the researchers took careful steps to uphold their researcher credibility, researcher bias still is a potential limitation of this study.

Implications for Practice

Based on the findings from this study, faculties in counselor education programs can use the teaching practices identified (i.e., multicultural teaching framework, personal cultural identity, culturally inclusive assignments, CACREP program requirements, and current multicultural literature) as a decisional framework for infusing multiculturalism and/or diversity in their curricula. This study provides counselor educators with the means to identify relevant teaching practices and a multicultural framework to create a culturally responsive learning environment. Additionally, counselor educators can use the teaching practices identified in this study in order to revise their teaching philosophy, with specific attention being given to diversity, inclusion, and multicultural education. This process can directly impact how they (i.e., counselor educators) view themselves as gatekeepers to the profession, not only for counselors-in-training, but for faculty

development and promotion. When we reflect upon the departmental culture, gatekeeping has to constantly be analyzed from an internal and external lens. We believe that this will position counselor educators to have accountability for their role in the process personally and professionally. As we continue to grow as a diverse society, it is imperative that counselors-in-training are equipped with the tools necessary to engage culturally diverse individuals. If programs do not abandon the monocultural framework (i.e., guided by the dominant culture), as a discipline, we run the risk of professional counselors not being prepared to address the needs of a multicultural society. This begins in the classroom.

Future Research

Research is needed to further validate how counselor educators infuse multiculturalism and/or diversity into their teaching practices. Ideally, this research should be replicated with a larger sample size, covering the United States at-large (e.g., all five regions of the ACES). Additionally, the bounded system can be expanded in order to focus more on a broader demographic requirement for participation. While purposeful sampling was used in this study, with a specific focus on racial/ethnic diversity, future research can assess other cultural dynamics such as sexual orientation, class, religion, and ableism of the participants. This is especially important since the participants cultural identity was a central theme in this study. These are all concepts that Hays' (2008) ADDRESSING model assesses. While the researchers used this framework for coding in this study to assess curricula design and teaching practices, a more specific emphasis on these areas could lead to a richer narrative and further highlight how intersecting identities influence one's teaching practices. Moreover, the researchers believe that adding an observational component to this study would further enhance our understanding of how one infuses multiculturalism and/or diversity into their curricula content, particularly in the classroom

environment. An observational component would position researchers to identify practices that may be secondary to facilitating adult learning, which counselor educators may not be completely cognizant.

The participants' identified the CACREP 2016 Standards (2015) as a framework that is central to how they develop their curricula. These standards, however, were also identified as a factor that inhibits teaching practices as the participants were concerned with meeting CACREP requirements. While faculty members may be told they have academic latitude, being bound by the standards may also limit the scope of their teaching practices, specifically creativity. The researchers believe that addressing this issue in greater detail would be beneficial to the discipline. For example, future research studies can assess how various sections of the CACREP standards influence particular coursework and the assessments that are identified, with a specific focus on limitations such as contemporary topics (e.g., sexuality in counseling, trauma) in counseling. This can assist selected committees with redefining and making adjustments to future editions of the standards and other professional decisional frameworks (e.g., Code of Ethics, Multicultural and Social Justice Counseling Competencies, LGBQQIA).

Lastly, as we further investigate how counselor educators infuse multiculturalism and/or diversity into their curricula, we must proactively exert diligent attention to the student voice during and upon completion of their training processes. It is imperative that student feedback, both formative and summative, be analyzed in order to make adjustments in curricula content and/or teaching practices at-large. The onus is upon counselor education programs to create faculty development opportunities that enable faculty members to identify, address, and resolve how they scaffold the learning experiences of counselors-in-training and uphold their ethical responsibility to be sound gatekeepers to the profession.

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Appendix: Semi-Structured Interview Protocol

1. What is your philosophy on teaching?

2. How has your philosophy changed and/or evolved overtime?

3. How do you develop your curricula content?

4. What types of assignments do you assign your students?

5. What role does departmental and/or university standards play in your teaching practices?

6. How do you define culture?

7. How do you define cultural competence?

8. What types of multicultural training(s) have you had?

9. What role, if any, does the multicultural counseling competencies play in your teaching practices?

10. What role does your cultural background play in your teaching practices?

11. How do you ensure that your students develop cultural competence?

12. Is there anything else that you would like to share with me that we have not discussed thus far?