An Integrative Pedagogical Approach to Teaching Counseling Supervision

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Abstract

Counselor Education programs are required to prepare doctoral students to become supervisors, however there is both no single agreed upon pedagogy or method, as well as a seeming lack of culturally responsive pedagogy or teaching methods for instructing students in learning and developing supervision knowledge and skills in counseling supervision courses (Korcuska, 2016). The authors propose the integration of established pedagogical approaches to address students' implicit and explicit bias in order to develop cultural competence and humility in becoming culturally responsive supervisors. The authors provide an overview of Critical Race, Feminist, and Experiential Learning theories and how these theories can be infused to enable Counselor Educators to teach future supervisors with a diverse blend of methods. A sample case study is provided.

Keywords

Counselor education doctoral programs are tasked with the preparation of future counselor educators (CEs) and supervisors. However, research indicates a significant gap in developing doctoral students for the role and leadership responsibility of being an educator. In a review of counseling literature from 2001-2010, only 15% of articles related to teaching clearly identified pedagogical foundations (Barrio Minton et al., 2014). Although from 2011-2015 there was a shift in the trend as indicated by an increase of focus on clearly identified pedagogical foundations, literature continues to focus heavily on skills and techniques used to teach master's level students (Barrio Minton et al., 2018). The most recent analysis also indicates a continued lack of focus on doctoral preparation, especially when it comes to specialized content areas such as teaching supervision. This lack of focus highlights concern for the development and support of CE teaching practices in preparing supervisors.

Korcuska (2016) underscored the dearth of pedagogical content in counseling literature, stating pedagogy is "remarkably absent in the literature" (p.156). In addition to the Barrio Minton et al. (2014) 10-year content analysis, another study revealed a large focus on the supervision process, but without any pedagogical support of how to teach supervision (Bernard & Luke, 2015). This article is a response to Korcuska's (2016) call to highlight the supervision process from pedagogical perspectives that have cultural and diversity considerations. The authors will explore an integrative approach of teaching supervision from the lens of critical race and feminist theories, utilizing experiential learning theory as the vehicle for delivery.

Pedagogy

The 1920s are cited as the beginning of adult learning theory research, which started with behaviorists such as Watson, Skinner, Pavlov, and cognitivists such as Piaget, Bruner, and later Vygotsky (ACES, 2016). According to Knowles et al. (2005) there is a high correlation between

one's learning theory and one's teaching approach. Murphy (1996) defined *pedagogy* as "the interactions between teachers, students, and the learning tasks" (p.35). Knowles (1973) identified the fact that many educators approach teaching adults by applying child learning theory.

Knowles (1973) posited adult learning is more complicated due to adults being more developmentally advanced. He suggested use of the terms, andragogy, which means man-leading and is a term that described teaching practices geared toward growth and change for adults (Knowles et al., 2005). Whereas the term pedagogy means child-leading and describes activities geared toward the art of teaching children (Knowles, 1973), it continues to be used to describe adult related higher education teaching. Knowles (1984) also laid out five assumptions for adult learners as they mature and develop:

1. Self-Concept - concept moves from one of being a dependent personality toward one of being a self-directed human being.

2. Adult Learner Experience - accumulates a growing reservoir of experience that becomes an increasing resource for learning.

3. Readiness to Learn-readiness to learn becomes oriented increasingly to the developmental tasks of social roles.

4. Orientation to Learning - changes from one of postponed application of knowledge to immediacy of application. As a result, orientation toward learning shifts from one of subject-centeredness to one of problem-centeredness.

5. Motivation to Learn - is internal (p.12).

These key assumptions, according to Knowles (1984), operate as a foundation and framework upon which a comprehensive program for adult learners may be organized, implemented, and measured. Knowles also stressed the learning context within his framework.

Counselor Education Pedagogy

Teaching pedagogy is a fundamental aspect of most educational professions. Doctoral students, within these professions, are tasked with developing a teaching identity and to arrive at a concrete understanding of their philosophy of teaching (West et al., 2013). Most professions ascribe to a signature pedagogy, which assists in the training and development of attitudes and dispositions of future practitioners in their profession (Shulman, 2005). According to the core standards of the Council for Accreditation and Related Educational Programs (CACREP, 2016), counselor education programs should place significance on effective teaching pedagogy. However, there is a lack of literature to further define effective teaching pedagogy for counselor education.

Brackette (2014) highlighted the absence of a definitive study or article that acts as a signature pedagogy for counselor education. She further iterated that many CEs may be implementing pedagogies sans the ability to name them as such. This lack of shared language of "program principles, paradox, tensions, and axioms" (Loughran, 2014, pp. 132-133), makes the persistent uniform preparation of doctoral students difficult. Identifying and defining specific pedagogies for counselor education and supervision instruction, could lead to a level of scholarly discourse that would allow fine tuning of learning and teaching of counseling courses, including teaching supervision (Brackette, 2014). This article will provide a discussion on supervision pedagogy and discuss the cultural considerations of three pedagogical approaches for teaching supervision.

Developing a philosophy of teaching in counselor education is a current issue steeped within the very roots of counselor education. Upon cursory review of the early years of the ACES journal, *Counselor Education and Supervision (CES),* there is a clear call for research on the effectiveness of counselor education (Bixler, 1963; Litwack, 1964), proposals for a conceptual

framework (i.e., philosophy and theory) organizing the education of counselors (Kiesow, 1963; Landsman, 1963), and examples of "techniques" utilized by CEs in the selection and training of counselors (e.g., Cheney, 1963). Fifty plus years later, the most recent editor of *Counselor Education and Supervision* opines, "the one topic remarkably absent in the literature published in CES, a journal about counselor education, is pedagogy" (Korcuska, 2016, p.156). This suggests the conceptual foundation of counselor education and supervision contains "structural weaknesses underneath teaching and supervision practices" (p.156).

Instruction of Supervision

Supervision is a required and necessary role within counselor education and professional identity. Supervision is necessary in the preparation of counselors, doctoral students, and future supervisors. Given the long history of supervision and its history within education, it is surprising the lack of attention supervision teaching and training is given in research. As highlighted in Bernard and Goodyear (2014), clinical supervision is responsible for training future counselors and protecting clients through gatekeeping efforts, a vital part of counselor education and development. In addition, training competent supervisors requires clear teaching methods of supervisory processes supported by research and theoretical direction, like teaching counseling practices. Tangen and Borders (2017) highlighted that the inclusion of learning theories in supervision could "inform broader and more pedagogically astute supervision conceptualization and provide guidance in choosing and implementing more intentional interventions" (p. 98). In turn, learning theories support and guide supervisors to conceptualize supervisees' learning processes and guide the selection of more intentional interventions with supervisees.

Tangen and Borders (2017) argued the need for developed learning theories of supervision to support the implementation of teaching supervision models. Learning theory is concerned with

the process of learning to inform the conceptualization of learners and helps to guide supervisors in selecting and sequencing appropriate intervention models. Current models of teaching supervision include teaching supervisors-in-training (SITs) how to implement an assessment of supervisee development and process, utilizing supervision models such as the Discrimination Model (Bernard & Goodyear, 2014) and the Integrated Developmental Model (Stoltenberg & McNeil, 2010). SITs are taught to assess supervisees and provide interventions to enhance clinical effectiveness (Tangen & Borders, 2017). This is often provided in the delivery of several methods of supervision, the most common being dyadic and triadic for clinical supervision and group, which is also the most common method for instruction of supervision (Guerin, Kerr, & Green, 2015). In addition to the instruction of supervision practices is the implementation of supervision of supervision, where a faculty member provides mentorship or supervision to the doctoral supervisor. However, there is no clear description of pedagogy or support for teaching supervisory practices to prepare doctoral students for the role of supervisor.

It is possible this gap in literature exists because clear pedagogy foundations lack support in literature and exclusion of CACREP core areas outside of social and cultural diversity, counseling and helping relationships, and group work, which leaves teaching supervision untouched (Barrio Minton et al., 2018; Barrio Minton et al., 2014; Korcuska, 2016). It is imperative to delve into the pedagogy of supervision to develop and support the training of doctoral students to become competent supervisors and future CEs. Developing a strong pedagogical foundation of supervision will increase CEs' professional identity and effectiveness in teaching supervision with the charge to consider ethical and cultural factors (Bernard & Goodyear, 2014).

Cultural Considerations within the Instruction of Supervision. As discussed by Ancis and Marshall (2010), cultural competence in counseling has been defined as involving an awareness of one's own cultural assumptions and biases, understanding the worldviews of culturally diverse clients, and being committed to developing ways of appropriately working with all clients, including assuming the advocate role (Sue et al., 1992). Cultural competence is not something that can be achieved, but rather a type of responsiveness that involves cultural humility in which counselors, supervisors, and educators should be mindful of and constantly work to improve knowledge, skills, and self/others awareness, over time (Ratts et al., 2015).

The American Counseling Association's Code of Ethics (2014) calls for counselor educators to "infuse material related to multiculturalism/diversity into all courses and workshops for the development of professional counselors" (p. 14) and to "actively infuse multicultural/diversity competency in their training and supervision practices…train students to gain awareness, knowledge, and skills in the competencies of multicultural practice" (p. 15). According to Robinson et al. (2000), the first step in culturally responsive supervision is that the supervisors develop an awareness of how cultural issues impact the counseling process. The CE plays a critical role in this parallel process as they educate future supervisors in doctoral programs.

While we have a vast body of literature exploring culturally responsive supervision frameworks and techniques, there is a gap in the literature when it comes to addressing the pedagogy used by CEs to teach supervision to doctoral level students. The authors seek to examine and explore existing pedagogical theories that emphasize cultural responsiveness and articulate how those can be utilized in the instruction of supervision.

Critical Race Theory

Critical Race Theory (CRT) began as a concept in the legal field as research revealed that white supremacy and racism were often upheld by the law (Haskins & Singh, 2015). CRT focuses on equity and social justice within the classroom and in faculty-student interactions. As discussed by Haskins and Singh (2015), "The overarching goal of CRT is to address racism and white hegemonic social practices that silence the voices of marginalized ethnic and racial groups" (p. 289). Within CRT there are five tenants: (1) the permanence and intersectionality of race and racism, (2) the critique of liberalism and color blindness, (3) counter storytelling, (4) interest convergence, and (5) whiteness as property (Haskins & Singh, 2015). CRT has since been applied to the social sciences as a culturally competent framework within education. What follows is a brief description of each tenant and discussion of how they may be used in teaching supervision (see Table 1).

Table 1

Critical Race Theory Tenants in Relation to Teaching Counseling Supervision

CRT Tenant	CES Supervision	
	Counselor Educators (CEs)	Supervisors-in-training (SITs)
The permanence and intersectionality of race and racism	CEs model cultural responsiveness through discussing current social systems impacted by racism; challenges SITs to reflect on supervisory social system.	SITs become familiar with social systems and identifying through parallel process how racism will impact the supervision process (e.g., between supervisor and supervisee, and between supervisee and clients).

Table 1 (*continued*)

CRT Tenant	CES Supervision	
	Counselor Educators (CEs)	Supervisors-in-training (SITs)
The critique of liberalism and color blindness	CEs address and models awareness of white privilege and challenges the notion of "not seeing color" in supervision.	SITs practice broaching in supervision to address "color blindness" and privilege, becoming aware and deconstructing their own privilege or that of their supervisee (Day-Vines et al., 2007).
Counter storytelling	CEs bridge client, counselor, and SIT stories from marginalized communities to illuminate their experiences and challenge the dominant narrative.	SITs model and explore the supervisees experience and the supervisee relationship to the dominant culture.
Interest convergence	CEs actively examine counseling and supervision history of documents and materials (e.g., textbooks, articles, theories) benefit the dominant culture.	SITs identify and examine current theories, models, and documents informing the supervision process and begin to challenge and reframe through a culturally responsive lens.
Whiteness as property	CEs explore and inform SITs of how whiteness enhances the right to disposition, the right to use and enjoyment, the right to status and property, and the right to exclude (Harris, 1993).	SITs actively translate these four rights into the supervisory process and how they will arise with future supervisees.

The first tenant of CRT is the permanence and intersectionality of race and racism. This tenant iterates that racism is part of American social systems which permeates political, social, and economic realms of US society (Hilrado, 2010). The second tenant is the critique of liberalism and color-blindness. This tenant focuses on challenging the sentiment of "not seeing color". Proponents of CRT believe that by not seeing color people are inherently ignoring white privilege and closing their eyes to the racism that is occurring within the country and even in counselor education programs. Counter storying is the third tenant of CRT and is the production of an alternative narrative that focuses on the experiences of individuals in marginalized communities. These stories challenge the dominant white, male, heterosexual narrative (Delgado, 1995). The fourth tenant of CRT is interest convergence. This tenant brings attention to the fact that White people are the ones who primarily benefit from civil rights legislation (Ladson-Billings & Tate, 1995; DeCuir & Dixson, 2004; McCoy, 2006). The fifth and final tenant of CRT is Whiteness as property. According to Hilrado (2010), "Historically, the idea of Whiteness as property has been an asset (both physically and intellectually) that only White individuals can possess. This historic system of ownership and the reverberations from it further reinforce and perpetuate the system of White supremacy because only White individuals can benefit from it" (p.55).

Although limited, there is research related to CRT and counselor education. Haskins and Singh (2015) discovered that students of color feel isolated and unprepared to step into counseling roles due to a lack of relevant coursework that discusses counselor identity from the perspective of marginalized clinicians. These studies demonstrate that there is a need to alter counselor education so that students feel both included and represented in their programs.

CRT Applied to the Instruction of Supervision

The use of CRT in the instruction of supervision may aid educators in exploring and emphasizing the narratives of clinicians from marginalized backgrounds. This approach would involve a collaborative learning environment that acknowledges racial disparities and how they are enacted and reinforced in the United States. Haskins and Singh (2015) created a checklist (p. 301) which provides a framework for educators to utilize CRT in a general classroom. Although not created specifically for the instruction of supervision, this checklist could be an appropriate starting place for CEs to integrate CRT in their instruction of supervision. It begins with an acknowledgement of the existence of racism and its embedment within the curriculum of counseling programs by way of White norms and beliefs. The checklist goes on to describe the process of assessing racialized experiences, exploring the impact of privilege, identifying oppressive narratives and their impact, examining how dominant norms are rewarded, planning for integration of needs of students from diverse background, initiating conversations with program and university faculty about CRT integration into decisions regarding students, utilizing CRT to examine teaching materials, and identifying how dominant culture affects/dictates course content and strategies for teaching (Haskins & Singh, 2015, p.301).

Because CRT is an oft-applied theory to address marginalization and/or disparities in society, such as access to quality, culturally responsive, mental healthcare, it could also be an effective framework for instruction and more specifically for instruction of supervision. It is incumbent upon CEs to conduct additional research that outlines specific techniques and deepens our understanding of the theory. CEs may still find it useful to utilize elements of the theory to address issues of race and racism within the supervisory role, in turn benefitting future supervisees and therefore clients.

Feminist Pedagogy

Another pedagogical approach useful to Counselor Education is feminist pedagogy. The theory is rooted in the belief that challenging hierarchical systems of oppressions allows students to develop the self-awareness needed to become effective counselors (hooks, 1994; Light et al., 2015; Shrewsbury, 1987). Feminist pedagogy provides a restorative approach to learning, one that is attentive to the promotion and protection of positive relationships within a learning community, and the core of this approach is relational in nature (Nicholas et al., 2015). The approach is also student centered with emphasis on learning as a transitional process in which each person grows and learns.

Many ideologies of teaching see the student as simply a consumer of knowledge, often dehumanizing the individual student experience (Freire, 1970; Kahn, 2017). In contrast, feminist pedagogy helps to deconstruct systems of power and control in order to create brave learning spaces that facilitate communal growth and values the individual contributions of each student and their lived experience. Feminist pedagogy supports the idea that traditional hierarchical systems, often present in academia, diminish students' ability to learn, foster creativity, and challenge existing knowledge (hooks, 1994; Light et al., 2015; Shrewsbury, 1987). Feminist theorists call for classrooms to be spaces where students and instructors have meaningful and authentic connections which in turn aid in the overall learning process (Ellsworth, 1992).

CEs who ascribe to feminist theory endeavor to create a space that is safe for students to give voice freely to their experiences, to think and share openly. Feminist pedagogy also emphasizes student and teacher learning from one another. The teacher does not position themselves as the expert to impart knowledge, but as guide and collaborative learner to share knowledge and hopefully, extend it (LaMantia et al., 2016). It is important within this approach

for instructors to utilize cultural humility and approach knowledge as tentative, something that is alive and always changing based on new cultural contexts, societal factors, and added knowledge to the field, in addition to being keenly aware of whose knowledge is considered more valuable or noteworthy based on societal standards (hooks, 1981; hooks, 1994). As Nicholas stated in her 2015 textbook on feminist pedagogy in higher education, "It is the responsibility of a teacher not to assume the power to empower but rather, to take on the responsibility to historicize, to examine each deployment of essence, each appeal to experience, each claim to identity in the complicated contextual frame in which it is made" (p.15).

With empowerment being the focus, CEs work to facilitate a sense of equity amongst class participants. This involves cultural humility, which is not only the acknowledgement of power imbalances, but also sharing power and practicing freedom (hooks, 1981; hooks, 1994), as well as engaging a dynamic learning environment. CEs can either create a system of oppression within the classroom or cultivate a space of freedom and justice that seeks to break free from oppressive hierarchies (LaMantia et al., 2016). Feminist pedagogy focuses on critical questioning, narrative inquiry, conference, circle, and living curriculum (Nicholas et al., 2015). All of which lend themselves to the development of effective counseling skills and identity. Smith-Adcock et al. (2004) explored the principles and practices of feminist pedagogy specifically within counselor education. They concluded that the skills based traditional pedagogies of counselor education neglect cultural responsiveness and could even promote biased assumptions as appropriate ways to conceptualize clients and the counseling process (Nelson & Neufeldt, 1998; Sexton, 1998). Through the empowerment of students, the development of communities of learning, and the facilitation of leadership skills, feminist pedagogy encourages both teachers and students to

participate in learning that values all of humanity, while acknowledging the ways in which social institutions certainly fail to do so (Smith-Adcock et al., 2004).

Feminist Pedagogy Applied to the Instruction of Supervision

Feminist theory continuously analyzes the way in which power and oppression play a role within relationships. According to Porter (1985), feminist supervision is often defined by the quality of the relationship between supervisor and supervisee rather than a set of techniques. As Degges et al. (2013) stated, clinical supervision has been traditionally structured as a hierarchical relationship in which supervisees hold considerably less power than supervisors (Edwards & Chen, 1999) not unlike the relationship between CEs and SITs. Utilizing this paradigm, CEs must acknowledge there is an inherent power differential between educator and SITs (Bernard & Goodyear, 2014). Feminist theory promotes mentorship as an avenue by which CEs can approach teaching and modeling counseling supervision to combat inherent power differentials (Fickling & Tangen, 2017). The goals of teaching counseling supervision from a feminist framework include sharing responsibility for the supervision process, learning to empower the supervisee, attending to the contextual assumptions about clients, and analyzing gender roles (Degges et al., 2013). Although there is a breadth of literature exploring feminist theory, there is still a gap when it comes to approaching teaching supervision from a feminist lens, specifically in counselor education.

According to Hawes (1998), CEs teaching from a feminist framework refuse to take on a rigid, expert stance and instead focus on collaboration, this creates a space where questions are safely asked and can be explored without judgement. As emphasized by Fickling and Tangen (2017), teaching from a feminist stance involves allowing the discomfort that comes along with self-reflection and letting go of the expert-learner dichotomy. This requires CEs to emphasize context, subjectivity, difference, power, and mutuality in the learning relationship with SITs, who,

in turn, will emphasize those qualities in the supervisory relationship. While there is not a specific framework for teaching supervision from a feminist perspective, educators can employ the same principles proposed for the supervisory relationship in the context of an educator role (see Table 2).

Table 2

Feminist Theory in Relation to Teaching Counseling Supervision

Feminist Theory	CES Supervision	
	Counselor Educators (CEs)	Supervisors-in-training (SITs)
Continuous analyzation of the way that power and oppression play a role within counseling relationships	CEs inform SITs of the goals of supervision from a feminist framework including sharing responsibility for the supervision process, empowering the supervisee, attending to the contextual assumptions about clients, and analyzing gender roles.	SITs identify how the goals from a feminist framework develop and are displayed in the context of the counseling supervision process.
Defined by the quality of the relationship between supervisor and supervisee rather than a set of techniques.	CEs address and model how counseling supervision has been traditionally structured as a hierarchical relationship in which supervisees hold considerably less power than supervisors using current models of supervision (i.e., Discrimination Model).	SITs acknowledge and promote mentorship as a way by which supervisors can approach supervision and attempt to combat inherent power differentials and increase the quality of the supervisory relationship within the context of current working models of supervision.

Table 2 (*continued*)

Feminist Theory	CES Supervision	
	Counselor Educators (CEs)	Supervisors-in-training (SITs)
Refuse taking on a rigid, expert stance and instead focus on collaboration, creating a space where questions are safely asked and can be explored without judgement	CEs take a similar approach as they instruct future supervisors, taking on a mentorship role and attempting to approach instruction in a way that focuses on relationality.	SITs allow the discomfort that comes along with self-reflection and letting go of the expert-learner dichotomy. This requires SITs to emphasize and model context, subjectivity, difference, power, and mutuality for the supervisee's counseling relationship.

Experiential Learning Theory

Kolb (2014) described Experiential Learning Theory (ELT) as a holistic learning process in which knowledge is shaped by experience. He posited there are four learning styles: *diverging, assimilating, converging, and accommodating.* Individuals who learn through *diverging* learn by observation, information gathering, and problem solve through these observations. Those who learn by *assimilating* are activated by more abstract concepts and utilize logic for problem solving. Individuals who use *converging* tend to learn using experimentation and practical implementation without much interpersonal interaction. Finally, those who learn using *accommodating* tend to rely on intuition and learn best with hands on experience (Kolb, 2014).

Furthermore, Kolb (2014) iterated learners must pass through a four-stage cycle that hits on each of these learning styles for effective learning to occur. They include the introduction of a new tangible experience, reflective observation, new conceptualization due to reflective observation, and experimentation via application of a new concept into a work environment (Kolb,

2014). ELT has been utilized for training purposes in myriad professions, including counselor education, both in-person and online (Christian et al., 2021). Experiential methods have been shown to increase students' understanding of self and the counseling process (Bratton et al., 2008). According to Furr and Carroll (2003), counselors-in-training (CITs) are more impacted by experiential learning processes than by traditional pedagogy. This is suggestive that counselor self and other awareness may be developed through experiential activities.

ELT Applied to the Instruction of Supervision

Because a paucity exists in the literature in relation to supervision pedagogy, it will be helpful to understand the rationale for the use of experiential methods during the training of supervisors. Laughlin (2000) placed importance on the neurobiological development process of a SIT's brain. Furthermore, a solid understanding of this neurobiological development process lends itself to teaching supervision, where parallels can easily be drawn and applied. According to Field (2014), the left hemisphere of the brain supports logical functions associated with supervision, such as case conceptualization and planning appropriate interventions. The right hemisphere is supportive of other important factors such as the application of intuition and empathy.

The whole brain, both hemispheres and functions, are necessary for a SITs to effectively be present with CITs and help develop self-awareness (Field, 2014). There is a tendency of CE programs to focus on the left brain and mastering skills and techniques, according to Laughlin (2000). He elucidated further the need to integrate via creativity due to its facilitation of integration. This integration requires a whole brain approach, instead of traditional left-brain approach of academics (Laughlin, 2000).

Experiential learning models for SIT instruction and implementation into supervision with CITs originates from Kolb and Fry's (1975) experiential learning model. The learning model can

include reflective journaling, role-play, and utilization of creative, planned experiences tailored for SIT needs to facilitate learning and growth. Kolb and Fry (1975) asserted that people learn best by doing and experiencing. Comparable to how experiential activities have been used with CITs (Giardano et al., 2015), CEs using experiential learning in a course could use experiential activities to address overcoming obstacles to empathy that would also be effective in teaching supervision to doctoral students. They suggested using live actors, or even role play, so SITs can explore personal biases, assumptions, countertransference, and transference issues within a classroom learning environment. They also encouraged peer processing groups and the utilization of film in exploration of these issues (Giardano et al., 2015).

According to Kolb and Fry (1975) the reflective process of ELT is a central element in the solidification or integration of the learning. Furthermore, reflection is a valuable part of CE and preparation of doctoral students (Guiffrida, 2005). Experiential approaches in CE facilitate both cognitive and intuitive processes for SITs, which also increases SIT self and others understanding (Bowman, 2003). This is indicative that ELT would be an effective delivery method for instruction of supervision in doctoral programs.

Integration of Pedagogical Theories for Teaching Supervision

An integration of the three theories previously discussed provides one approach to a pedagogical framework for CEs' teaching counseling supervision. CRT focuses on equity and social justice within the classroom and in faculty-student interactions and would involve a collaborative learning environment that acknowledges racial disparities and how they are enacted and reinforced in socially structured systems (Haskins & Singh, 2015; Hilraldo, 2010). Feminist theory, rooted in the belief that challenging hierarchical systems of oppression, allows SITs to develop the self-awareness needed to become effective supervisors by working towards

deconstructing systems of power and control to create brave learning spaces that facilitate communal growth and values (hooks, 1981; LaMantia et al., 2016). Using ELT as a vehicle for integrated delivery of CRT and feminist learning theory by the CE, the individual contributions of each SIT and their lived experiences through experiential activities are designed to facilitate a transformative learning process. More specifically, the approach of CRT, FT, and ELT, to teach SITs how to supervise addresses the implied power of the evaluative supervisory relationship and acts as an invitation to be reflective whilst also learning to work through the What, So What, and Now What with relation to supervision. This transformative learning process involves risk, vulnerability, self-reflection, and a psychologically safe environment to process challenges and issues related to the supervision process (Kolb & Fry, 1975; Giardano et al., 2015).

Case Study

With the aim of illuminating a clear picture of a supervision pedagogy that encompasses CRT and feminist theory and utilizes ELT as the vehicle of delivery, the authors provide the following case study as one with endless possibilities of implementation.

A CE, teaching supervision to future supervisors (SITs), desires to facilitate an experience for SITs to learn valuable concepts related to privilege and oppression that leads to a discussion in which students can process together. The CE has experience conducting activities from an ELT perspective and has worked to enhance their methodology by infusing knowledge from current literature, such as Giardano et al. (2015). The educator considers several things: class size, topic, and available resources. The educator develops an outline to facilitate components of critical race and feminism theory in supervision using a deck of cards called Ubuntu (McCormick & Ortiz, 2014). Ubuntu, a Zulu word that means humanity or '*I am because we are*', are an innovative deck

of two-sided cards, with one side displaying multiple images and the other side a single image (McCormick & Ortiz, 2014). The CE follows Kolb's (2014) ELT cycle.

Introduction: After covering material related to CRT and FT in chapter readings and lecture the CE briefs the class of SITs, introducing them to the cards and handing each individual a card asking them to keep the multi-image side facing up. The CE informs them they will need to be able to relocate from their current position to perform the activity. **Activity 1: Strengths (Identity).** First, they will turn over the card where the single image side is now visible. They will each identify how they relate to this image and a strength or characteristic it represents for them. They discard the cards into a pile with the single image sides facing down. **Activity 2: Blind Power.** Each student then draws a new card from the discarded pile. Therefore, the odds of obtaining a new card that was representative of a classmate. Without looking at the single image side the students hold up the single image side visible only to their peers. SITs will recognize their previous card with their symbolic image representative of their characteristic or strength (identity). SITs are not to disclose what card they previously had that represents them. SITs then collaboratively discuss how to rearrange themselves in a particular order that represents the cards from either smallest to largest, weakest to strongest, etc. Once the order has been created, SITs swap back to their original cards that represents their identity or value. The SITs placed in the bottom half of the order are then instructed they are unable to speak or contribute. **Activity 3: Storytelling.** The SITs placed in the upper half of the order are instructed to share the rationale for the placement or order of each card revealing the assumed characteristic associated to the image. Next, the same upper half SITs develop a story together that incorporates all the single images represented and share with the group while the bottom-half SITs remain silent. **Activity 4: Common Bond Symbolic Circle.** All students are now able to speak. Next, SITs will share with

each other the meaning of their image in relation to their identity. Once each SIT has shared the object of the activity is to link each of their cards using the single image and meaning provided to their peer image on the left and right, hopefully forming a circle to demonstrate their connectedness.

Reflective observation: Upon conclusion of the series of activities, the CE begins to process the experience with the SITs. Using a series of prompts to facilitate the discussion the educator asks SITs to reflect on what happened during the series of activities. **"What happened during the activity? What did you notice?"** SITs begin to share how they identified and attached characteristics or values to their identity, then the symbol was no longer with them, but now someone else possessed a piece of them, others then made judgements and assumptions regarding each symbol and how valuable it was, the lower valued symbols were then silenced, once those with higher valued identities were acknowledged they were given the privilege to speak and form opinions. **"So, what was it like to be able to speak/not speak; to have your symbol judged?"** The SITs reflect how it felt to be silenced and not have an opportunity to voice their thoughts or have input, to have their symbols be deemed less valuable, etc.

New conceptualization: Continuing with the discussion prompts: **"What are you taking away from this experience and how does it relate to CRT and FT? How will this inform how you work with your supervisees?"** SITs begin to share how the activity highlights how easily presumptions and bias inferences regarding privilege, power, identity, values, and characteristics of others are made. In addition, the effects this can have on marginalizing populations and minimizing their beliefs, culture, and rights. The activity emphasizes the need for increased awareness and courage to address multicultural identities within supervision and counseling and not assume the traditional norm of the dominant culture.

Experimentation: SITs integrate new knowledge into observable experiences within their identified supervision model (i.e., discrimination model) in their supervision sessions. As the course continues, SITs provide tapes and reflect on how they are intentionally applying supervision skills from a CRT and FT perspective and receive ongoing feedback.

Conclusion and Recommendations

Although CACREP (2016) requires that counselor education programs prepare doctoral students to be supervisors, there is no clearly defined pedagogy or teaching method for instructing students in learning and developing supervision knowledge and skills. In addition to CACREP, the ACA Code of Ethics (2014) states (F.7.c), "Counselor educators infuse material related to multiculturalism/diversity into all courses and workshops for the developmental of professional counselors" (p. 14). With the lack of attention towards pedagogy in supervision and doctoral students, CEs should infuse established theories to inform counselor educator pedagogy. The use of critical race, feminist, and experiential learning theories provides a rich and diverse blend of methods to engage SITs to interact, work together, address implied power, take risks, and engage in deep reflective processing to create meaning and application.

With the growing necessity to examine teaching in counselor education, a recent study indicated teaching is shaped by past experiences, promotes student engagement, is not formulary, and requires risk taking (McGhee et al., 2018). Based on these findings the authors recommend an integrated pedagogical approach for instruction of supervision in the preparation of doctoral students in counselor education. This integrated pedagogical approach would encompass CRT and feminist pedagogy, utilizing experiential learning theory for delivery as appropriate to the SIT learning needs. Research is recommended that would entail implementation of these pedagogies into a doctoral level supervision class and then measure readiness to teach supervision.

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