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The Intentional Andragogy Model: A Teaching Framework for Counselor Educators

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Abstract

Counselor education programs can help support doctoral students in developing teaching philosophies. Yet, limited guidance exists about how counselor educators can help doctoral students integrate andragogies into their teaching philosophy statements. Overlooking andragogy may impede educators from deepening their philosophical beliefs and teaching with authenticity and intentionality. Therefore, we offer the Intentional Andragogy Model (IAM), a process-oriented reimagining of Halbur and Halbur's (2015) Intentional Theory Selection model (ITSM). Counselor educators-in-training can follow this scaffolded step-by-step process to write teaching philosophy statements rooted in their life philosophies and their unique contexts, and in andragogy, as well as linking andragogy and teaching practice. To illustrate this model, we present a step-by-step case example of how counselor educators can implement the IAM in a doctoral teaching course. We also present considerations for implementation of this model.

Significance to the Public

The Intentional Andragogy Selection Model described in this article is a structured process for counselor educators and counselor educators-in-training to develop teaching philosophies infused with andragogy and awareness of individual and systemic contexts. This intentional and reflexive model aids in writing teaching philosophy statements that integrate andragogy with practice, connecting teaching with knowledge and experiences, making teaching more relevant and motivating for learners, and developing metacognitive skills.

Keywords: counselor education, doctoral teaching preparation, pedagogy, andragogy, integrating theory and practice

Researchers have identified the need for more andragogical and empirical grounding for teaching in counselor education (Barrio Minton et al., 2014; Korcuska, 2016). Utilizing andragogy (i.e., the theory and practice of teaching adult learners; Knowles, 1980; Merriam & Baumgartner, 2020) to guide teaching for counselor educators may strengthen teaching and supervision practices by providing educators with more intentional direction and theoretical and empirical rationales for their teaching practices (Korcuska, 2016; Swank & Houseknecht, 2019). Yet, limited research evidence exists about how counselor educators can develop teaching philosophies and integrate andragogy into

their teaching. In Barrio Minton and colleagues' (2014) content analysis of peer-reviewed articles published on teaching and learning in counselor education, only a fraction of researchers clearly grounded their articles in learning theory or instructional research. Similarly, multiple researchers have argued that counselor education programs should increase the integration of andragogy into doctoral teaching preparation (Hall & Hulse, 2010; Waalkes et al., 2018). If the state of research is reflective of practice, counselor educators may not consistently approach their teaching philosophies with a strong foundation in andragogical theory. In a content analysis of

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teaching philosophy statements, Hall and colleagues (2021) discovered that nearly half of participants did not name specific andragogies in their teaching philosophy statements and many of the other participants dedicated only a few sentences to andragogy. Developing andragogical frameworks, rooted in counselor educators' styles and beliefs, the needs of the counselors and communities in their areas, and the theoretical foundations of the field of counseling may lead to more habitual and intentional integration of theory and teaching (Borders, 2019; Swank & Houseknecht, 2019).

Therefore, in this conceptual article, we offer the Intentional Andragogy Model (IAM) to aid in the development of teaching philosophies for counselor educators-in-training. With this method, counselor-educators-in-training can follow the scaffolded step-by-step process for intentional development of a personalized model of teaching by integrating their beliefs and contexts with the established andragogies (Hall et al., 2021). Additionally, we offer an example of how instructors can implement this model in teaching a doctoral teaching course to help students intentionally link teaching theory and practice (Swank & Houseknecht, 2019).

Integrating Theory and Practice

Integrating andragogy into teaching practice is critical to effective teaching and, in turn, preparing competent counselors, supervisors, and counselor educators (CACREP, 2016; Swank & Houseknecht, 2019; Wood et al., 2016). The CACREP standards (2016) require doctoral counselor education programs to cover “andragogy and teaching methods relevant to counselor education” (6.B.3.b.) and “models of adult development and learning” (5.B.3.c). Yet, many beginning counselor educators have reported not feeling adequately prepared to integrate theory into their teaching in their doctoral programs (Hall & Hulse, 2010; Waalkes et al., 2018). Counselor educators surveyed in Hall and Hulse's (2010) study who had discussions with faculty about teaching philosophies reported feeling better prepared to teach. At the faculty level,

structured supervision of teaching is often inconsistent and unstructured (Taylor & Baltrinic, 2018), which may present challenges for beginning faculty in integrating andragogy into their teaching practice. Structured methods of organizing andragogies and developing teaching philosophies may help scaffold this process for counselor educators-in-training and uncover ways that andragogy is relevant for students' teaching by linking it to their prior knowledge (Ambrose et al., 2010; Knowles, 1980).

In response to the need for strengthening andragogy in counselor education, numerous counselor educators have recently pointed to signature pedagogies (Shulman, 2005), or the pervasive (i.e., cutting across topics, courses, and programs), habitual, and distinct ways that new professionals are prepared to think, perform, and act with integrity within a specific profession, as a framework for conceptualizing and advancing pedagogy in counselor education (Baltrinic & Wachter Morris, 2020; Borders, 2020). Signature pedagogies can serve as a guiding framework for professionals within a discipline to identify what counts as knowledge within the field and to define how knowledge is constructed, analyzed, criticized, accepted, and discarded (Shulman, 2005). More pragmatically, signature pedagogies can inform the development and revision of accreditation practices and standards within the values of the field, the conceptual framework used to develop and design content to address student learning outcomes, and the intentional design of programmatic and course content and process (Baltrinic & Wachter Morris, 2020). Although discussion of signature pedagogies in counselor education is still evolving, the concept of signature pedagogies underlies the need for counselor educators to develop andragogies that apply to adult learners within the unique context of the counseling field (Ambrose et al., 2010; Baltrinic & Wachter Morris, 2020; Borders, 2020; Knowles, 1980). Identifying and reflecting on prior knowledge and individual and systemic contexts in developing a teaching philosophy may help counselor educators-in-training intentionally integrate andragogy with teaching practice and form

“habits of the mind, habits of the heard, and habits of the hand” (Shulman, 2005, p. 59).

Teaching Philosophies Statements

Teaching philosophy statements serve two purposes in academia: (1) a means for achieving a professional goal and (2) a reflexive method of facilitating growth in teaching. In terms of achieving professional goals, teaching philosophy statements serve as an evaluation tool in faculty hiring processes, award decisions, and evaluations. The IAM model, however, primarily focuses on writing teaching philosophy statements with the second purpose in mind. Writing statements to facilitate growth in and reflection on teaching and intentionally grounding teaching in andragogy (Beatty et al., 2020; Swank & Houseknecht, 2019; Wood et al., 2016). Numerous researchers have argued that teaching philosophy statements have more utility as living documents that are continuously updated throughout educators’ careers (Kearns & Sullivan, 2011; Medina & Draugalis, 2013; Yeom et al., 2018). Additionally, reflexive writing of teaching philosophy statements can encourage educators to determine where their beliefs fit within the shared lexicon of educational philosophies among communities of educators (Beatty et al., 2020). Regular reflection and feedback on teaching philosophy statements can help counselor educators and counselor educators-in-training move beyond resorting to convenient shorthand or buzzwords (e.g., student-centered learning, teaching the whole person) since these terms can have varied definitions and implementations among educators (Beatty et al., 2020).

Yet, the integration of theory into teaching philosophy statements is often overlooked (Beatty et al., 2020). Overlooking theory may impede educators from deepening their understanding of their andragogies and teaching with authenticity (Beatty et al., 2020). For example, in a content analysis of counselor educators’ teaching philosophy statements (Hall et al., 2021), many

participants did not describe complex andragogical beliefs on teaching and learning and instead focused on descriptions of their class activities. Therefore, we offer the IAM as a structured guide to writing teaching philosophy statements infused with andragogy and awareness of individual and systemic contexts. We also offer a case example of how instructors of doctoral teaching courses in counselor education might utilize this model for peers to support and offer feedback to one another in the process. This intentional, iterative, and reflexive process of writing teaching philosophy statements can help counselor educators-in-training write teaching philosophy statements that deeply integrate andragogy with teaching practice, connect their teaching with their prior knowledge and experiences, make their teaching more relevant and motivating for their future adult learners, and develop metacognitive skills (Ambrose et al., 2010; Beatty et al., 2020; Knowles, 1980).

The Intentional Andragogy Selection Model

The IAM is a reimagining of Halbur and Halbur’s (2015) four-step Intentional Theory Selection Model (ITSM) designed to help guide counselors-in-training and beginning counselors in reflecting on and defining their theoretical counseling orientation in ways that align with their beliefs and established theories. Their model took an “inside-out” approach, beginning with self-reflection on broad philosophical beliefs about life and connecting these beliefs with evidence-based practice. The IAM follows a similar “inside-out” assuming counselor educators teach in ways that are congruent with their personal beliefs and with ways adults’ prior knowledge and experience impact their learning (Ambrose et al., 2010; Knowles, 1980; Swank & Houseknecht, 2019). The IAM follows a process of developing a contextualized life philosophy and finding an andragogy that aligns with that life philosophy. It can help guide counselor educators-in-training toward developing a teaching philosophy around personal beliefs, research about learning, and theoretical frameworks (Swank & Houseknecht, 2019). In turn, this might

lead to more intentional, authentic, motivating, and metacognitive teaching practices (Ambrose et al., 2010; Beatty et al., 2020; Knowles, 1980; Swank & Houseknecht, 2019; Wood et al., 2016). We describe each stage of the IAM in the following sections.

Step One: Life Philosophy

The first stage in the IAM is to develop a life philosophy (Halbur & Halbur, 2015). Life philosophy includes learning related elements such as an individual's views on how human growth occurs, what humans need to find relevance and meaning in life, what motivates people, and how people solve problems (Ambrose et al., 2010; Beatty et al., 2020; Borders, 2019; Knowles, 1980). Developing a broad life philosophy helps individuals reflect on how they view and experience the world and, in turn, how their beliefs and contexts shape their views on teaching and learning. Outlining a life philosophy helps counselors-in-training to become more aware of their prior knowledge and practice metacognitive monitoring, which are skills for college instructors (Ambrose et al., 2017; Borders, 2019; Swank & Houseknecht, 2019; Wood et al., 2016). Since a life philosophy can change over time, even if students have considered it in other contexts (e.g., counseling theory), it is worth revisiting as a reflective practice to prepare to apply it to the context of teaching in counselor education in the next stage of IAM.

Step Two: Life Philosophy in Context

The next step of the IAM is placing those core elements of life philosophy into context (i.e., the context of teaching in counselor education including possibly the context of the city and institution where the individual teaches). In this step, counselor educators-in-training should consider how their beliefs align with the values, dispositions, and competencies of counseling and counselor education. Additionally, this contextualization of life philosophy can also include the author's context (i.e., the influence of their previous educational experiences, prior knowledge, and cultural

backgrounds on their life philosophies (Knowles, 1980; Ambrose et al., 2010). Additionally, in this step, authors should consider how systems (e.g., their institution, the culture of academia) impact their teaching and the needs of their student populations. For example, counselor educators who have spent years in classrooms rooted in individualistic cultural values where instructors primarily utilized lectures should reflect on how these experiences have shaped their perceptions of education and how they might need to adapt their teaching for students who come from different cultural backgrounds. Contextualizing life philosophies to teaching in counselor education can help counselor educators-in-training consider how they might monitor and adapt their teaching philosophies to meet the contextualized learning needs of counselors-in-training and formulate their beliefs about teaching and learning in ways that are relevant to the field (Ambrose et al., 2010; Knowles, 1980; Wood et al., 2016).

Step Three: Identifying Andragogies

The next stage of the IAM is to consider various andragogies and identify one or more andragogies that fit with the author's life philosophy and background and the context of counselor education. The purpose of this step is to encourage intentional course design and teaching with deeper integration of andragogical theory (Borders, 2019; Swank & Houseknecht, 2019; Wood et al., 2016) by offering expert structures of organizing the deeper characteristics of andragogies (Ambrose et al., 2010). To help identify andragogies relevant to adult learning, counselor educators-in-training can use textbooks that present a sampling of different theories (e.g., Merriam & Baumgartner, 2020). Before selecting andragogies, authors should take time to review and digest a variety of theories and understand how they are similar and different from one another (Swank & Houseknecht, 2019; Wood et al., 2016). They might look for andragogies that feel relevant to their lives, the lives of their students, and important problems facing the field of counseling and client populations (Knowles, 1980). In the interest of teaching with more intentional

authenticity (Beatty et al., 2020), authors should also consider which theories have the most overlap with their life philosophies. Additionally, counselor educators-in-training might also consider theoretical questions specific to their teaching practice such as the roles of students and educators in the learning process, the role of evaluation in learning, and what unique skills, traits, or experiences they have to offer as an educator (Knowles, 1980; Swank & Houseknecht, 2019; Wood et al., 2016). Once they have identified an andragogy or andragogies, authors can explore relevant literature to look at the goals and techniques within an andragogy to discover evidence-based strategies for facilitating learning.

Implementation of the IAM in a Doctoral Teaching Course

This section offers an example project designed for a 16-week doctoral teaching course taken early in students' doctoral programs. This example illustrates one way counselor educators can implement this model by incorporating it as a central component of the course through a series of scaffolded phases. In this implementation, doctoral students can develop and refine their teaching philosophies with the ongoing support and feedback of their peers and their instructors. We present this method broadly and flexibly so that each counselor educator can adapt it to fit the needs and context of the students in their courses. This implementation is based on the authors' experiences writing their teaching philosophy statements using this model and their experiences helping doctoral students develop as teachers in co-teaching and teaching internship supervision in CACREP-accredited counselor education doctoral programs.

Phase One: Setting the Stage

The course instructor begins the implementation of the IAM in the first couple class meetings by defining andragogy, discussing the scope and parameters of andragogy, and explaining the IAM and how the assignments throughout the course align with it. In sharing the model, instructors might

want to differentiate between a life philosophy and a teaching philosophy. Since some students may not understand how a life philosophy is related to teaching, the instructor can explain the “inside-out” approach of the IAM, where it is important to examine deeply held beliefs and contexts before considering one’s teaching (Halbur & Halbur, 2015). If many students have prior knowledge of their life philosophies (Ambrose et al., 2010) and experience in developing their life philosophies already (perhaps in a counseling theories course), instructors might frame the life philosophies in terms of revisions to previous explorations. Instructors also can facilitate a discussion about the different components of life philosophy that are more important for developing a counseling theoretical orientation or life philosophy in another context versus a teaching philosophy. Finally, in the interest of modeling and offering a concrete example, the instructor could share their life philosophy. They also could discuss their process in writing it and how their life experiences and cultural background have influenced it.

Phase Two: Life Philosophy Papers

Next, in approximately the third or fourth week of a 16-week course, doctoral students write a low-stakes, formative, life philosophy paper. Instructors can choose to adjust the length and requirements of the paper based on the needs of their students. This assignment aligns with step one of the ITAM. This version of the paper is a rough draft that students will share with their peers to receive feedback. This paper should offer enough depth and detail to facilitate helpful peer feedback but does not need to be well-polished. Instructors can use the following prompts linked to important andragogical concepts to help guide students in writing their life philosophy papers: What do you believe motivates human behavior? How do people learn and grow? What provides people meaning in life? and, How do people solve problems? (Ambrose et al., 2010; Borders, 2019; Knowles, 1980).

Phase Three: Feedback on Life Philosophy Papers

After turning in their life philosophy papers, students can share them during class in small groups and receive feedback. The instructor may ask students to read their peers' life philosophy papers before class or may provide students time to read them during class. The instructor also can provide each student with their feedback on the drafts outside of class time. In the group discussions, the instructor can encourage students to ask one another questions to help clarify and deepen their life philosophies, especially around areas that seem underdeveloped. This feedback process helps students develop goal-directed practice through individualized feedback and skills in monitoring and adjusting their approaches to learning (Ambrose et al., 2010). Therefore, the purpose of the group feedback is for students to hear others' impressions of their work, consider areas to further development, and use this information to take more honest self-ownership of their writing (Knowles, 1980). The following questions can help guide students in their feedback processes: What areas of the paper offer depth and uniqueness?; What parts of the paper inspire you?; How would you characterize the voice of the author? How does the author come across as genuine and unique in their paper?; What questions are you left with after reading this paper?; What parts of the paper seem unclear or warrant elaboration?; and, In what ways do you see the author's cultural context impacting their life philosophy? What parts of the author's cultural context are you curious to know more about?

Phase Four: Life Philosophy in Context Sections

After receiving the group feedback on their first drafts, students can revise their life philosophy papers and turn in a second version. Instructors might consider telling students that they should not make revisions after the discussions just to meet the expectations of their peers but to dig deeper internally and make their writing more their own

(Knowles, 1980). In addition to revising what they have already written, students also can add a new section to the end of their paper where they apply their life philosophies to the context of teaching and counselor education. Writing this new section helps students connect their life philosophies to the context of teaching and learning in higher education in ways that help make their learning more relevant to real-world contexts and tasks (Ambrose et al., 2010). This phase aligns with step two of the IAM. Once again, this writing assignment is low stakes and formative since students will receive another round of peer and instructor feedback. This exploration might include comparing and contrasting personal beliefs with beliefs expressed in important documents related to teaching in counselor education (e.g., Swank & Hoseknecht, 2019; Wood et al., 2016). Authors also might consider what they view as signature pedagogies in the field of counseling in terms of what counts as important knowledge and how knowledge transpires through teaching and learning (Baltrinic & Wachter Morris, 2020; Shulman, 2005). Instructors can offer the following questions to help students construct this new section: (a) How have your previous educational experiences impacted you as a learner and an educator and shaped your beliefs about teaching and learning? (b) How do you believe students learn and grow in educational contexts? (c) How do the values of the field of counselor education shape your beliefs about teaching and learning? (d) What do you believe are signature pedagogies for the field of counselor education? (e) How do you believe students will learn with you as a teacher? (f) What do you have to offer that can help facilitate student learning? and (g) How do your cultural context and the cultural context of your institution impact your teaching and your interactions with students? (Ambrose et al., 2010; Baltrinic & Wachter Morris, 2020; Knowles, 1980; Shulman, 2005).

Phase Five: Feedback on Life Philosophy in Context Sections

In the same small groups from phase three, students bring their revised papers to discuss. Group

members read only the new section of the paper and then offer feedback focused on that section. Students may choose to ask their peers questions about the revisions to the content from the first section, but that is not the focus of this round of discussion. Group feedback discussions follow a process like what is described in phase three, including using the same discussion questions.

Phase Six: Andragogy-Focused Teaching Philosophy Sections

Next, students can write a section added to the end of their papers. In this new andragogy-focused teaching philosophy section, students will link their life philosophies in context to at least one established andragogy in ways that align with step three of the IAM. Instructors may encourage students to incorporate content from previous sections in a concise way to help make this section more self-contained and context rich. Before students write this section, instructors might have students read and discuss numerous andragogies and help students compare and contrast them (see Merriam & Baumgartner, 2020). Students can adapt this new section to use as their teaching philosophy statements when seeking counselor educator faculty positions in the future or continuing to develop their teaching throughout their careers (Hall & Hulse, 2010; Meizlish & Kaplan, 2008). Students should address the following questions in this new section: (a) Why do you teach? (b) What types of outcomes do you want to see for your students? (c) How are these beliefs rooted in established andragogies? (Hegarty & Silliman, 2016; O'Neal et al., 2007; Yeom et al., 2018) (d) How are your beliefs about learning rooted in established andragogies? (O'Neal et al., 2007) (e) Who do you want to be as a teacher? (f) How will you make your teaching philosophy uniquely your own? (Hegarty & Silliman, 2016) (g) What does your teaching philosophy look like in practice? (h) What are students doing and thinking about in your classrooms? (i) What would an observer in one of your classes see happening that would illuminate your teaching philosophy and integration of andragogies? (Hegarty & Silliman, 2016) (j) Why

are your chosen andragogy and associated teaching methods appropriate for the discipline of counselor education? (Kearns & Sullivan, 2011) (k) What do you see as the nature of the relationship between students and the teachers? (Kearns & Sullivan, 2011; Yeom et al., 2018) (l) What is your philosophy on learning assessment? (m) What learning assessment tools will you use and why? (Kearns & Sullivan, 2011); and, (n) In what ways can you continue to grow in developing your teaching philosophy and in integrating andragogy into your teaching? (Kearns & Sullivan, 2011).

Phase Seven: Feedback on Andragogy-Focused Teaching Philosophy Papers

In a final round of peer review, students' peers will read over their andragogy-focused teaching philosophy sections and offer feedback in the same discussion groups. The feedback can focus primarily on this section, but students may ask the group questions about previous sections if they wish. Group feedback discussions follow a process like what is described in phase three, including using the same discussion questions. Following this final round of feedback, students would have one more opportunity to revise all sections of their paper and then turn in one polished, formative final paper including all sections. The instructor may choose to grade the final paper based on the depth of philosophy, the integration of existing andragogies (Hall et al., 2021), the establishment of a genuine and unique voice, the integration of teaching experience (if applicable), and concrete examples of teaching practice as opposed to generic platitudes (Beatty et al., 2020; Meizlish & Kaplan, 2008).

Phase Eight: Teaching Philosophy Application Lesson

As a final, application-based, summative assignment to help students practice teaching in theory-driven ways, students can use their andragogy-focused teaching philosophy sections as a guide to help them design and teach a lesson on a counseling-related topic of their choice. In these lessons, students' teaching philosophies and

andragogy should be apparent to the instructor and their peers. Students may choose to use teaching methods and techniques frequently used with that andragogy. For example, students using a problem-based learning andragogy might use case studies addressing complex real-world problems faced by counselors (Hung et al., 2014). Students could teach these lessons to their peers in the course or they could create video-recorded guest lectures in master's-level counseling courses. Instructors may wish to provide time at the end of each lesson for feedback from their peers. In the case of teaching the lesson to their peers, this feedback may include a discussion of ways the teaching practice aligned with the instructor's teaching philosophy and andragogy.

Considerations for Implementation and Adaptation

Doctoral Teaching Courses and Supervision

For counselor educators teaching doctoral students to develop teaching philosophies using the ITAM in the process described, they may want to consider how such a project fits with their learning goals for the course and the unique needs of their students. Incorporating the CACREP standards (2016), counselor educators should present the activity by clearly defining the purpose and learning outcomes of the project for students. This may highlight the importance of integrating theory, practice, and reflection to teach with greater intentionality and authenticity and point to existing research literature revealing current limitations of the philosophical integration of teaching philosophy statements (Beatty et al., 2020; Hall et al., 2021; Swank & Houseknecht, 2019; Wood et al., 2016). Additionally, the learning goals may be adapted to fit the unique cultures and learning needs of the doctoral students in the course. For example, if many of the doctoral students have previous teaching experience, discussion questions and writing prompts for the project might focus more on how students' previous teaching experience has

influenced their teaching philosophies. Similarly, if the future students that doctoral students will be teaching in their teaching internships largely come from marginalized and first-generation college student backgrounds, instructors may want to focus these prompts on how the doctoral students' teaching philosophies will be appropriate for educating these populations of students. Additionally, some doctoral students, especially those who have not taught before, may lack self-efficacy or experience imposter syndrome surrounding teaching (Suddeath et al., 2020) and may need additional support in exploring their emotions related to teaching. Instructors also should consider the power differentials that are inherent in the instructor–student relationship (Wood et al., 2016). Students might implicitly prefer the instructor's teaching style and philosophy in their teaching philosophy paper. To help encourage students to develop teaching philosophies that are uniquely their own, counselor educators could name and explore this dynamic early in the course. Instructors may also ask students to discuss how they might teach the doctoral teaching course differently based on their unique teaching philosophies and invite critiques of their teaching.

Instructors should encourage doctoral students to think of their teaching philosophies as ever-evolving and not static and to continue to revise them throughout their careers (Kearns & Sullivan, 2011; Medina & Draugalis, 2013; Yeom et al., 2018). Since doctoral students might have limited teaching experience when they write these philosophies, their teaching philosophies will likely change as they gain more experience and possibly build their self-efficacy in teaching (Suddeath et al., 2020). Additionally, continuing to revise teaching philosophy statements can encourage students to approach their teaching with a reflective disposition that orients them toward growth (McDonald & Khan, 2014). Continuing to update their teaching philosophy statements can help students intentionally evolve their teaching practice to keep up with cultural shifts and individual growth and help them highlight their future teaching experiences and successes. Along these lines, faculty in doctoral counseling programs may

consider ways to integrate opportunities to revise teaching philosophy statements throughout doctoral students' programs of study. For example, after doctoral students develop initial versions of these statements in a teaching course, supervisors of teaching and co-teaching internships could discuss teaching philosophies with students during supervision, offer feedback on how they see the student integrating their philosophy into their teaching, and provide feedback on a revision of the student's teaching philosophy statement that integrates the students teaching experiences during the internship.

Online Doctoral Teaching Courses

Instructors should adapt the timing, content, and format of the IAM based on the needs of their students and the context of their programs. In utilizing this model in asynchronous online courses, instructors may consider allowing students to use different modalities, including video, VoiceThread presentations, graphical models or representations, discussion boards, or metaphors, as products in the phases of the model. Incorporating different modalities could model for students how to engage students with different learning styles in online instruction so the activity does not feel repetitive (Swank & Houseknecht, 2019). Counselor educators may want to encourage students to write their final teaching philosophy statements through a written medium. Written teaching philosophy statements are expected for higher education faculty job searches, and can facilitate easier revision in the future (Kearns & Sullivan, 2011; Medina & Draugalis, 2013; Meizlish & Kaplan, 2008; Yeom et al., 2018). Additionally, instructors should consider alternative formats and tools for students (e.g., VoiceThread, Hypothes.is) to engage in peer feedback discussions. As far as the teaching philosophy application lesson in phase eight, allowing students to teach in class may not be feasible. Instructors of such courses may have students turn in lesson plans as opposed to teaching their lessons.

Counselor Educators Using the IAM

Counselor educators may need to proactively seek out support in developing their teaching philosophies with the IAM since they would not have the feedback and support of a classroom environment described in this article. Counselor educators may ask for feedback on their engagement in this process from a mentor, who might review and discuss their sections at each step of the process. Similarly, counselor educators could engage in the IAM process at the same time as a colleague to help hold them accountable and to seek input on each of their drafts. Alternatively, all faculty in a counselor education program may engage in this process in a series of professional development sessions or a faculty retreat.

Counselor educators may benefit from regularly revising their teaching philosophy statements as they continue to grow and evolve as educators. Numerous researchers (Kearns & Sullivan, 2011; Medina & Draugalis, 2013; Yeom et al., 2018) have recommended that faculty reflect on and grow in their teaching regularly through revisiting their teaching philosophies. Engaging in an ongoing process of reflection and revision may encourage counselor educators to develop more sophisticated philosophical beliefs on teaching and develop reflective predispositions (McDonald & Khan, 2014). Additionally, teaching philosophy is shaped by the contexts of the individual, the educational institution, the counseling program, and the culture and policies of the state, country, and world where the instructor lives (Wood et al., 2016). Instructors should construct teaching philosophy statements in ways that acknowledge and work within (or possibly against) these various cultural forces (Kearns & Sullivan, 2011). The culture and values of these entities are continually evolving, and a teaching philosophy statement can become outdated if the instructor does not continually update it to remain relevant to these evolutions (Knowles, 1980; Swank & Houseknecht, 2019). Accordingly, an evolving teaching philosophy statement helps counselor educators reflect upon the changes within themselves and their programs. It also aids reflection on the changing discipline and the

changing world, to help counselor educators more intentionally reflect these changes in their teaching.

Limitations

We have identified several limitations to using the adapted IAM to construct teaching philosophy statements. First, some students might not feel like established andragogies fit with their life philosophies, which could limit the usefulness of step three of the IAM. Many andragogies currently in a place of prominence were developed in White and Western traditions that may not fit students from non-White racial and ethnic backgrounds and non-Western cultural traditions. Integrating non-Western and non-White philosophical traditions and andragogies (e.g., adult learning from a Confucian way of thinking, Māori concepts of learning and knowledge, adult learning from an Islamic perspective; see Merriam & Baumgartner, 2020), into the doctoral teaching course may help students from diverse backgrounds engage in step three of the IAM in ways that feel more congruent with their cultural beliefs. Second, for students to engage in this project takes time and intentional reflective thinking and may require a substantial portion of students' time and energy in the course. Some doctoral students may benefit more from learning about the nuts and bolts of teaching (Waalkes et al., 2018) and their philosophy of teaching may be difficult to identify without ample context and experience as an educator in a college setting. Third, this project requires an in-depth familiarity with a wide variety of andragogies. Counselor educators who often fulfill many roles may feel challenged to make space for learning about numerous andragogies to effectively facilitate this process for students. We recommend Ambrose et al. (2010) and Merriam and Baumgartner (2020) as starting points for counselor educators looking to expand their knowledge of andragogies. Finally, some counselor educators have focused their teaching on behaviors and practice (e.g., activities, assignments, teaching techniques) without as much focus on the philosophies behind those practices (Hall et al., 2021). For some counselor educators and doctoral students, it may be challenging to think

about their teaching on this abstract and philosophical level when they are more comfortable with this behavioral level.

Directions for Future Research

Although we based the IAM on our experiences constructing our teaching philosophies and mentoring doctoral students in developing their teaching, we have not yet utilized the IAM in our work. Therefore, future researchers could explore how the IAM impacts doctoral students. Potentially, a case study incorporating phenomenological doctoral student interviews and class observations could help illuminate the IAM's impact. Such a case study design could provide depth into how students experience the IAM and ideas they have for refining it. Similarly, a single case design could measure doctoral students' growth in their teaching skills or confidence, or the depth of their teaching philosophies as a result of engagement in the IAM. Additionally, future researchers could conduct a Q methodology study to identify challenges doctoral students and counselors educators face in developing teaching philosophies. Additionally, future researchers using a Delphi methodology could identify important skills and dispositions related to the development of teaching philosophies that students should consider in stages two and three of the IAM. Finally, the development of more andragogies from non-Western and non-White perspectives in conceptual articles may help students from marginalized backgrounds integrate more culturally relevant theories in their teaching philosophies in the IAM.



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