2-14-2014

Counselor Educators' Teaching Practices in a Multicultural Society: A Multicase Study

Don Trahan Jr

Don Patrick Trahan, Jr.
Candidate

Individual, Family, and Community Education
Department

This dissertation is approved, and it is acceptable in quality and form for publication:

Approved by the Dissertation Committee:

Dr. Jeanmarie Keim, Chairperson

Dr. Kristopher M. Goodrich

Dr. Alicia F. Chavez

Dr. Elizabeth Noll

COUNSELOR EDUCATORS' TEACHING PRACTICES IN A MULTICULTURAL SOCIETY: A MULTICASE STUDY

BY

DON PATRICK TRAHAN, JR.

B.A., Psychology, Texas A&M University-Corpus Christi, 2008
M.A., Clinical Psychology, Texas A&M University-Corpus Christi, 2010

DISSERTATION

Submitted in Partial Fulfillment of the
Requirements for the Degree of
Doctor of Philosophy

Counselor Education

The University of New Mexico
Albuquerque, New Mexico

December, 2013

DEDICATION

This dissertation is dedicated to my grandparents, Herchel and Willa Smith, in appreciation of their faith, the values they instilled in me, and their unfaltering encouragement to follow my dreams. Thank you for your prayers, love, and support throughout this journey.

ACKNOWLEGMENTS

It is with deep appreciation that I take this opportunity to acknowledge the guidance and support, which has led to the completion of this dissertation. First, I would like to thank my immediate family: Ms. Darlene Smith, Ms. Chanell Wilson, Mr. Caiden Bluitt, Mr. and Mrs. Herchel Smith, Mr. Tomango Smith, and Cameron Smith, who have accompanied me on this journey since 2004, with their love and words of encouragement. I could not have realized this aspiration without your contributions, as well as those made by other members of our extended family and friends.

To Mr. Marcellus Howard, Mrs. Ashley Jones-McCracken, and Dr. and Mrs. Ronald Howard, I thank you for continuing to provide a beacon of encouragement during my academic endeavors. Dr. Howard, your mentorship throughout the years gave me the will to pursue a doctorate. For this, I will forever be grateful.

I would like to thank the members of my dissertation committee. Dr. Jeanmarie Keim, your guidance through the various stages of this undertaking was invaluable. To the other members of my committee: Drs. Kristopher Goodrich, Alicia Chavez, and Elizabeth (Betsy) Noll, your constructive criticism helped me make the transition from doctoral candidate to colleague. My final case report benefitted significantly as a result of your dedication to my dissertating process. I look forward to collaborating with all of you on future projects.

To my editor and dear friend, Mr. Mark T. Worthy, the countless hours that you spent reviewing, offering suggestions, and operating as a sounding board undoubtedly rendered this experience a vibrant learning process. Our camaraderie sustained me during this important milestone in my life. I thank you.

To the brothers of Alpha Phi Alpha Fraternity, Inc., I thank you for upholding the aims of our fraternity, which adhere to the demonstration of manly deeds, scholarship, and love for all mankind. Your commitment positioned me to continue moving onward and upward toward the light.

To the staff at the University of New Mexico's African American Student Services: Mr. Scott Carreathers, Ms. Jamila Clayton, Ms. Yolanda Moreno, and Ms. Bernadette Sizemore, your consistent encouragement created an atmosphere that enabled me to flourish. In addition, to all the students who I have had the honor of engaging during my tenure as the Senior Student Program Advisor, your support and encouragement really touched my heart and helped me see this dissertation through.

To my inner circle: Dr. George Williams, Jr., Dr. Marla Wyche-Hall, and Ms. Cherese Fine, ABD, I extend immense gratitude for the opportunities we have spent engaged in vibrant exchanges as we chart our unique pathways as African American educators and scholars. This fountain of knowledge has enabled me to continuously reaffirm my commitment to advocating for multiculturalism and social justice. I would also like to extend my gratitude to all my fellow colleagues in various doctoral programs at the University of New Mexico and across the United States. Your reassurance that "we will make it" really impacted me during this journey.

To the faculties and staff at Midwestern State University, Texas A&M University-Corpus Christi, and the University of New Mexico, I extend deep appreciation for the support and services you provided at each respective institution, which I benefitted greatly. This process has been a journey since graduating high school in 2004 and all of you have played a role in me navigating smoothly and successfully.

To the nine counselor educators who participated in this study, without you, this dissertation would not be possible. I thank you for your commitment to the future of our discipline, advocating on behalf of multiculturalism and social justice.

Last but not least, I would like to thank God for giving me the strength to bring this undertaking to fruition. You have continuously enveloped me with your comforting hands and I thank you from the depth of my being.

COUNSELOR EDUCATORS' TEACHING PRACTICES IN A
MULTICULTURAL SOCIETY: A MULTICASE STUDY

BY

Don Patrick Trahan, Jr.

B.A., Psychology, Texas A&M University-Corpus Christi, 2008
M.A., Clinical Psychology, Texas A&M University-Corpus Christ, 2010
Ph.D., Counselor Education, University of New Mexico, 2013

ABSTRACT

Counselor education programs aim to provide students with curricula that will enable them as clinicians to effectively engage culturally diverse populations. In contemporary society, it is almost certain that counselors will encounter clients whose cultural background differs from that of their own (Remley & Herlihy, 2010). According to the ACA *Code of Ethics* (2005) section F.11, counselor educators are expected to actively infuse multicultural and/or diversity competencies into their training and supervision practices. While the ACA *Code of Ethics* (2005) provides counselor educators with ethical guidelines that are expected to assist its members in constructing a professional course of action, there are still loopholes. Although counselor education programs are expected to address multicultural issues that arise in our diverse society, it appears that many programs lack specific strategies for doing so (Holcomb-McCoy & Bradley, 2003). There are no universal standards for "how" counselor educators are to infuse multiculturalism and/or diversity into their teaching practices. The results from this multicase study identify commonalities for infusing multiculturalism and/or diversity into one's teaching practices from the lenses of nine counselor educators from three regions of the United States. Implications for practice and future research are offered.

TABLE OF CONTENTS

Contents   **Page**

Chapter One

Statement of the Problem

Learning rarely occurs in isolation from the environment in which the learner resides (Merriam, Caffarella, & Baumgartner, 2007). As such, learning can be understood through an examination of the social context in which it occurs (Merriam et al., 2007; Spring, 2010). When considering the spectrum of learning opportunities, it is important to acknowledge that learning can take place in multiple formats. In addition, the curriculum content that one selects to foster learning is a crucial factor for educators alike, but especially adult educators. How is learning shaped by the social context in which it occurs? Furthermore, how does the sociocultural context determine what is learned and by whom?

Adult learners often cite the following factors as positive attributes of learning: (a) knowledgeable, well-organized instructors, (b) relevant and useful coursework and/or materials, (c) participatory and well-crafted lectures, and (d) respect for the adult learner as positive aspects of the learning process (Kasworm, Sadmann, & Sissel, 2000). On the other hand, adult learners often refer to the following as negative factors that impact learning: (e) irrelevant coursework and/or materials, (f) poorly delivered content or lectures, and (g) arrogant instructors who have no sense of them as people (e.g., cultural sensitivity) or their positionality as contributing to their lack of interest in learning (Kasworm et al., 2000). As the researcher and advocate for cultural sensitivity, I have often contemplated how one's understanding of culture impacts the development of curricula content in institutions of higher education.

In this study, culture is defined as traditions of thought and behavior such as language and history that can be socially acquired, shared, and passed down to future generations (Schaefer, 2006). Although one's culture is often used interchangeably with race and ethnicity, commonly accepted definitions of culture say nothing about a biological component (which race implies). Thus, the definition of culture is not limited to racial or ethnic groups and includes such factors as one's age, developmental disabilities, socioeconomic status, and sexual orientation (Hays, 2008).

When one thinks about learning, the image of a formal classroom setting often comes to mind (Branche, Mullennix, & Cohn, 2007; Coombs, 1985; Irvine, 2003; Teel & Obidah, 2008; Wlodkowski & Ginsberg, 1995). Such a setting is characterized by a highly institutionalized structure (Merriam et al., 2007). For example, the format is curriculum-driven, bureaucratic, and formally consists of assignments that are graded according to a scale that has been selected by the instructor and/or institution (Banks, 2004). Moreover, in a formal educational setting, one envisions students in a classroom with an instructor who is an expert in a particular field of study learning in a myriad of ways (e.g., traditional lectures, small-group interactions, seminar-style). I have often contemplated how one's culture impacts classroom interactions, with an emphasis on the curriculum content chosen to foster learning.

In the year 2010, historically marginalized populations accounted for approximately 37 percent of the total population in the United States (United States Census Bureau, 2012). Conversely, it is estimated that by the year 2060, these populations will account for approximately 57 percent of the total population in the United States (Schaefer, 2006; United States Census Bureau, 2012). As such, institutions

of higher education will continue to be impacted. According to Chavez (2007), within universities across the United States, contemporary classrooms consist of students with varied cultural characteristics (e.g., learning styles, age, sexuality, gender, race, religion). Unfortunately, teaching strategies and curricula have changed very little, if at all, in the few hundred years in which colleges and universities have been in existence in this country (Ibarra, 2002; Johns & Kelley-Sipp, 2004; Viernes-Turner, 1994). Therefore, the cultural diversity of today's population presents special challenges for educators (Barth, 2001). Monitoring the learning process of any group of students is challenging; monitoring the learning process of a highly-diverse group of students presents an even more challenging task (Alfred, 2002).

Little attention has been given to the manner with which adult learners from different cultural and ethnic groups learn. Two commonly cited reasons for adult educators implementing cultural specific teaching strategies are as follows: (1) acknowledging the students' lived experiences adds to the learning environment. Adult learners are able to incorporate "who they are" into their coursework, which adds to their epistemology, and (2) utilizing various forms of instructional techniques to appeal to a diverse student body equips students to recognize their abilities and skills as life-long learners in a culturally diverse society (Merriam et al., 2007).

Pursuant to this ideology (i.e., cultural specific teaching strategies), counselor education programs aim to provide students with curricula that will enable them as future counselors to effectively support an ever-changing population. As the researcher and counselor educator, I am proactively engaged in examining the manner in which culture is embraced in a classroom setting. In the field of counseling, counselor educators are

ethically bound to infuse multiculturalism into counselor training programs (ACA *Code of Ethics*, 2005, standard F.6.b.). As an advocate for multiculturalism, I am invested in contributing to matters pertaining to ethical issues, in counseling, as they relate to cultural sensitivity.

In contemporary society, it is almost certain that counselors will encounter clients whose cultural background differs from that of their own (Remley & Herlihy, 2010). Thus, counselor educators are faced with identifying evidence-based methods to infuse multiculturalism and/or diversity competencies into counseling curricula. Research shows that the composition of counselor education faculties in the United States is approximately 85 percent Caucasian (Freeman & McHenry, 1996; Glosoff, Watson, & Herlihy, 2002; Magunson, Norem & Haberstroh, 2001). Considering that Caucasians typically do not view themselves as a racial group (Schaefer, 2006), and thus are less likely to be cautious about how their racial or ethnic background may impact their teaching practices, it is important for Caucasian counselor educators to remain cognizant of their positionality in the classroom. It should be noted, however, that non-Caucasian counselor educators are not exempt from the need to be culturally competent simply by virtue of belonging to a culturally diverse group.

Counselor educators are expected to conduct counselor training programs in an ethical manner and not only serve as gatekeepers for the profession, but also professional role models for students (ACA *Code of Ethics*, 2005). As role models, it is imperative that counselor educators make continued efforts to ensure that they are up-to-date with developments in the field at-large (Remely & Herlihy, 2010; Schlosser & Foley, 2008). Additionally, they have an obligation to nurture the growth and development of their

students as they progress through their counseling training programs (Myers, Mobley, & Booth, 2003). Therefore, with the state of our society, diversity considerations must be taken into account. Counselor educators must imbed multicultural factors and training into their curricula if students are to be genuinely successful counselors who have the knowledge, skills, and awareness to engage culturally diverse clients in their future practices.

According to the American Counseling Association (ACA) *Code of Ethics* (2005, section F.11), counselor educators are expected to demonstrate commitment to multicultural and/or diversity competence by recognizing and valuing diverse cultures and the types of abilities their students bring to the training experience. In addition, faculty members are expected to actively infuse multicultural and/or diversity competencies into their training and supervision practices. This increases the likelihood of counselors-in-training developing awareness, knowledge, and securing the skill-set necessary to practice competently with culturally diverse clients. The code of ethics suggests that counselor educators include a variety of teaching strategies (e.g., case examples, role-plays) in order to promote and represent various cultural perspectives (ACA *Code of Ethics*, 2005, standard F.11.c). These varying strategies serve as an opportunity for students to ask questions and to develop a better understanding of that which is required to work with diverse client needs (e.g., racial and/or ethnic differences that exist within the therapeutic relationship).

While the ACA *Code of Ethics* (2005) provides counselor educators with ethical guidelines that are expected to assist them in constructing a professional course of action that promotes the values of the counseling profession, there are still loopholes. When

counselors are faced with ethical dilemmas or gray areas, they are expected to engage in an ethical decision-making process (Remley & Herlihy, 2010). Heretofore, there are no universal standards for "how" counselor educators are to infuse multiculturalism and/or diversity into their teaching practices. According to the code of ethics, reasonable differences can and do exist among counselor educators with respect to "how" each approaches the ethical standards. Be that as it may, counselor educators are left with the task of interpreting the aforementioned ethical section as they see fit.

Although counselor education programs are expected to address multicultural issues that arise in our diverse society, it appears that many programs lack specific strategies for doing so (Holcomb-McCoy & Bradley, 2003). Therefore, this research was of paramount importance for our discipline because there is a paucity of literature pertaining to the subject matter upon which my work is based. As an African American male pursuing a doctorate in counselor education, I have consistently pondered how counselor educators across the United States infuse multiculturalism into their teaching practices. Are they cognizant of the methods used in their classrooms? How much consideration is applied to the assignments in various courses? What constitutes multiculturalism through their lenses?

In an effort to address this area of concern, my research question is as follows: How do faculties in Council for Accreditation of Counseling and Related Educational Programs (CACREP) counselor education programs apply the ACA *Code of Ethics* (2005) standards F.6.b. and F.11.c. in their teaching practices? Subsequent questions this study addresses are: (1) How do faculties apply these standards when they describe their pedagogy? (2) How do faculties apply these standards when they develop their

curriculum content? (3) How do faculties apply these standards when they select classroom activities and/or strategies?

The purpose of this study was to develop an understanding of "how" counselor educators' across the United States infuse multiculturalism and/or diversity into their curricula content, which influences their teaching practices. As the researcher, I believe that it is crucial to develop an understanding of the most commonly used teaching practices by counselor educators for the purpose of developing curricula content that will facilitate future counselor development. This study serves as a benchmark for our field in order to establish guidelines for infusing multiculturalism into curricula content, which increases the likelihood of future counselors competently working with culturally diverse populations.

Culturally responsive pedagogy, defined as a student-centered approach to teaching wherein the students' cultural identities are utilized in the classroom as a tool to promote student learning outcomes (Gay, 2000) was implemented as a theoretical framework in this study. As the researcher, I believe that this framework is most appropriate because culturally responsive pedagogy emphasizes the importance of creating an inclusive learning environment that encompasses the cultural practices that students develop in their home and peer communities; thereby, using such lived experiences as learning resources. Consistent with the nature of this inquiry, this framework guided my analysis and served as a catalyst for understanding "how" the counselor educators in this study applied the ethical standards in question.

Chapter Two

Literature Review

Learning rarely occurs in isolation from the environment in which the learner resides (Merriam et al., 2007). Additionally, that which one desires to learn, as well as the ways in which one can learn, is determined to a large extent by the nature of the society. One of the challenges for educators is that learning is shaped by the changing demographics of our society (Spring, 2010). For example, there has been a debate among college and university leaders across the United States regarding how to engage the different student populations that comprise institutions of higher education (Wyatt, 2011). Today, every campus in America has, at minimum, two primary groups of students: (1) the traditional college student, aged 18-24, and (2) the non-traditional college student, aged 25 and above. The latter is the primary focus in this study with an emphasis on adult graduate students.

Non-traditional students are the fastest growing segments of higher education enrollments in the United States and represent diverse backgrounds (Chavez, 2007; Merriam et al., 2007; Wyatt, 2011). The increase in the number of non-traditional students returning to school presents special challenges for instructors in order to meet the demands of the experiences that students bring to the classroom. These students typically enter the classroom with prior knowledge derived from work or life experiences (Toynton, 2005). As such, when educators consider the spectrum of learning opportunities that exist, it is important to acknowledge that learning does not take place in a vacuum. In fact, the ways in which one learns can take place in multiple formats (Merriam et al., 2007). According to Wyatt (2011), to successfully engage adult learners,

educators have to develop an understanding of the epistemology of how adult learners learn. This involves developing teaching methods that support personal and social transformations (Merriam & Caffarella, 1999; Merriam et al., 2007). Special attention, however, is warranted for adult graduate students. When teaching adult graduate students, educators should be cognizant of the professional experience students bring to the classroom (Kember, 2001). This understanding is very important, especially when one considers the diverse cultural backgrounds that are represented in classrooms at the post-graduate level.

The changing demographics of the United States have influenced all social institutions, with education being at the forefront (Bills, 2004). Research indicates that social and cultural aspects of life in adulthood are the primary motivators for growth and change (Clark & Caffarella, 1999; Spring, 2010). When people, in general, consider learning in adulthood, the image of a formal classroom setting comes to mind (Branche, et al., 2007; Coombs, 1985; Irvine, 2003; Teel & Obidah, 2008; Wlodkowski & Ginsberg, 1995). Such a setting is characterized by a highly institutionalized structure (Merriam et al., 2007). For example, the format is curriculum-driven, bureaucratic, and formally consists of assignments that are graded according to a scale that has been selected by the instructor. Moreover, in a formal educational setting, one envisions students, in a classroom with an instructor who is an expert in a particular field of study, learning in a myriad of ways (Chavez, 2007). Typically, instructional techniques in such a setting consist of such methods as the following: traditional lectures characterized by the instructor facilitating, small group interactions among students, and seminar style wherein the discussion is more inclusive among the students and the instructor. As the

researcher, I believe it imperative to understand what factors contribute to adult learners' interest in learning or lack thereof.

According to Bills (2004), the United States has shifted from a youth-oriented society to an adult-oriented society (i.e., we have witnessed an increasing number of older adults in the population). In more recent years, colleges and universities across the United States have seen a dramatic increase in the number of adult learners enrolled in comparison to traditional age students (Kasworm et al., 2000). In fact, approximately half of the students enrolled in colleges and universities are over the age of twenty-four. As such, post-secondary institutions have to take into consideration that in today's society, adults are more likely to seek an advanced formal education, which is not consistent with previous cohorts (Merriam et al., 2007; Spring, 2010).

Adult learners often cite the following factors as contributing to their positive interest in learning: knowledgeable, well-organized instructors, relevant and useful coursework/materials, participatory and well-crafted lectures, and respect for them as adult learners (Kasworm et al., 2000). On the other hand, adult learners often cite the following factors as contributing to their lack of interest: irrelevant coursework/materials, poorly delivered content/lectures, and arrogant instructors who have no sense of them as people (e.g., cultural sensitivity) or learners as contributing to their lack of interest in learning (Kasworm et al., 2000). With the consistent decline of the dominant culture and rise of historically marginalized groups in the United States, post-secondary institutions have been vastly impacted.

The cultural diversity of United States population today presents special challenges for educators (Merriam et al., 2007). In this study, culture is defined as

traditions of thought and behavior that can be socially acquired, shared, and passed down to future generations (Smedley & Smedley, 2005; Triandis, 1996). Although one's culture is often used interchangeably with race and ethnicity, commonly accepted definitions of culture say nothing about a biological component (which race implies). As such, the definition of culture in this study is not limited to racial or ethnic groups and includes such factors as one's age, developmental disabilities, socioeconomic status, sexual orientation (Hays, 2008; Sue & Sue, 2008).

Students of color often describe having to navigate collegiate life (especially on Predominantly White Institutions (PWI) campuses) due to the inconsistency with their own cultural norms, ways of learning, and personal priorities (Ibarra, 2002). These students graduate at much lower rates than their Caucasian counterparts (Ibarra, 2002; Johns & Kelley-Sipp, 2004). There is literature that focuses of the retention of students of color (Aragon & Perez, 2006; Landry, 2003; Zamani, 2000). Little attention, however, has been given to the ways adult learners from different cultural and ethnic groups learn. As such, educators will have to continue making accommodations for a diverse student body. According to Chavez (2007), today's classroom in the United States post-secondary scene consists of a wide variety of students with a host of cultural characteristics (e.g., learning styles, age, sexuality, gender, race, religion).

Historically, in the late nineteenth and early twentieth century, the United States experienced an influx of immigrants from European countries. Today's immigrants, however, are more likely to migrate from various non-European countries (Alfred, 2002). On the other hand, even within the broad cultural diverse society of the United States, teaching strategies and classroom environments have changed very little, if at all, in the

several hundred years colleges have been in existence in this country (Chavez, 2007; Ibarra, 2002; Johns & Kelley-Sipp, 2004; Viernes-Turner, 1994). Overseeing the learning process of any group of students is challenging; overseeing the learning process for a highly diverse group of students presents an even more challenging task (Alfred, 2002). As such, research shows that infusing multicultural education into curricula is now more than ever important for post-secondary institutions (Alfred, 2002; Chavez, 2007; Hays, 2008).

Multicultural Education

Banks (1999) and Gay (2000) defined multicultural education as a reform movement, which serves the purpose of creating structural change in educational systems. According to Banks (1999), one of the goals of multicultural education is to steer away from stereotypes and discrimination associated with ethnic groups, which equips students with the ability to contribute to and appreciate cultural diversity. Moreover, Gay (2004) asserted that it is not enough to discuss the concept of diversity; educators have to work towards creating systematic change, which enables students to accept cross-cultural differences as an integral component of all societal institutions. Research shows that discussions on multicultural education typically involve broadening the appreciation and understanding of cultural diversity (Korn & Bursztyn, 2002).

According to Banks (1999), multicultural education is needed because it offers a more accurate picture of the historical context of the United States (e.g., cultural composition). To this end, multicultural education assumes that race, ethnicity, socioeconomic status, gender, and other cultural factors are salient parts of society. When one considers the historical accuracy of this country, however, the concept of cultural

assimilation has to be examined. For example, the coined term "melting pot" demonstrates an ideology that consists of all races being fused together (Ramsey & Williams, 2003). Conversely, the paradigm that evolved was an "American" who operates in a manner most similar to European and/or Caucasian American. This mind-set prevails in today's society when teachers expect culturally diverse students to adhere to behavioral norms that are consistent with the dominant culture. Therefore, educators should develop an understanding that multicultural education involves taking an ethical stance committed toward providing a quality education to which all students are entitled (Ladson-Billings, 2004).

In regard to pedagogical issues, teachers are often faced with the challenge of determining what materials to infuse into their curriculum, in order to comply with discipline specific (e.g., code of ethics) standards (Grant & Portera, 2011). Moreover, teachers have to abandon the ideology that there is only one standard of learning (i.e., Eurocentric) and embrace the cultural diversity (e.g., age, gender, race and/or ethnicity, sexual orientation) that their students bring to the environment. In multicultural education, teachers are viewed as the primary agents for change (Ladson-Billings, 2004). As such, they are expected to infuse material into their curriculums that help students develop acceptance and understanding for diverse cultures. For example, systematically infusing multicultural education involves the integration of curriculum that cultivates change in one's perspective and/or understanding for culturally diverse groups (Bennett, 2004). As such, teachers endeavor to create a means for counteracting racism and other forms of oppression.

Multicultural education consists of ongoing exchanges between students and the instructor, which frames the content of the curriculum in one's class (Korn & Bursztyn, 2002). To this end, the following approaches to multicultural education provide a lens with which educators can adhere in order to infuse multiculturalism into their curriculum content: (a) Banks (2004) dimensions of multicultural education, (b) Grant and Sleeter (2001) five approaches to multicultural education. Banks (2004) proposed five dimensions for educators to consider in an effort to comply with multicultural educational standards: content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture/social structure.

Content integration consists of how one infuses information into the curriculum (e.g., how teachers infuse examples from diverse cultural groups to demonstrate various concepts). In addition, the teacher aims to remain cognizant of who the intended audience is within the classroom, which guides how historical perspectives influence the content. According to Banks (2004), there are four approaches to content integration: the contributions approach, the additive approach, the transformation approach, and the social action approach. The contributions approach integrates ethnic and cultural elements in a discrete manner into the curriculum. On the other hand, the additive approach purposefully includes themes related to ethnic and cultural content, though neither approach actually seeks to change the basic structure of the curriculum. To this end, the transformative approach seeks to change the structure of the curriculum content to present relevant issues from the lens of various ethnic and cultural groups. The social action approach allows students to supplement the transformative approach by providing

a means for them to identify and respond to key social issues faced by culturally diverse persons (Banks, 1999, 2004).

Knowledge construction, from a multicultural perspective, is not seen as objective but rather a construction based on subjective ideologies related to culturally bound assumptions. As such, knowledge gains validity only when one considers the subjectivity of the cultural factor in question. Multicultural education aims to highlight the process by which implicit cultural factors (e.g., assumptions, frames of reference, biases) influence how knowledge within the domain of a particular discipline is constructed (Banks, 2004). Prejudice reduction consists of strategies that promote developing attitudes that are more open and accepting to cultural differences that exist between various populations (Banks, 2004; Hollins & Guzman, 2005). For example, teachers aim to create an environment in which students develop awareness of internal racial biases that potentially exist in an effort to develop cultural sensitivity.

Equity pedagogy consists of teachers using various instructional methods that facilitate the academic advancement of racial and ethnically diverse students (Banks, 2004). Empowering school culture and social structure consists of institutions adopting a social justice framework that provides racial and ethnically diverse student populations with educational equality (Banks, 2004). This process involves examining how students are labeled and/or grouped, which directly impacts the climate of an institution. The teachers' attitude toward and expectations of students has to be examined in order to restructure the climate of the institution at-large (Banks, 2004).

Grant and Sleeter's (2001) five approaches to multicultural education include the following (a) teaching the exceptional and culturally different, (b) the human relations

approach and/or intergroup studies approach, (c) the single-group studies approach and/or ethnic studies approach, (d) multicultural education approach, and (e) education that is multicultural and social reconstructionist. Teaching the exceptional and culturally different aims to assist all students with developing skills and knowledge similar to that of Caucasian, middle-class students, but does not address inequitable resource and power distribution (Grant, Elsbree, & Fondrie, 2004). The human relations approach, commonly referred to as the intergroup studies approach, aims to develop knowledge through such means as role playing and cooperative learning in an effort to help the students develop appreciation for culturally diverse individuals (Grant & Sleeter, 2001). According to Grant et al (2004), this approach results in an increase in one's tolerance and understanding across individuals and groups as students learn to appreciate cultural diversity.

The single-group studies approach, commonly referred to as the ethnic studies approach, challenges the ideology of traditional school knowledge that reinforces the lenses of Caucasian men from upper socioeconomic statuses as the normal standard to which students must adhere (Grant & Sleeter, 2001). This approach aims to address particular groups that have historically faced oppression; however, single-group studies have often been marginalized from the mainstream curricula (Grant et al., 2004). The multicultural education approach examines power relationships across various cultural factors, such as gender, sexual orientation, and socioeconomic status, (Grant et al., 2004) in an effort to promote social justice. This is accomplished by creating tasks that enable students to expand the scope of their lenses as it pertains to understanding cultural diversity and equality across societal structures. Education that is multicultural and social

reconstructionist aims to evaluate societal inequality and oppression (Grant et al., 2004) in an effort to challenge students to reconstruct society, with the goal of creating greater equity as it relates to cultural diversity (Grant & Sleeter, 2001).

While these concepts offer leading conceptual approaches to multicultural education, as the researcher, I believe that the teachers' lenses need to be explored in order to develop a complete understanding of how they conceptualize multicultural education. Teachers, regardless of their backgrounds, arrive with their own personal histories, which include personal beliefs about various differences (Villegas & Lucas, 2002). Culturally diverse teachers and/or advocates for multiculturalism are not exempt from biases that are deeply embedded in Western society with regard to particular groups (Schaefer, 2006; Trahan, Jr. & Lemberger, in press). For example, Caucasians typically do not consider themselves as a racial group, and thus, are less likely to be cautious about how their racial background may impact their belief and/or value systems or students from diverse groups (Schaefer, 2006).

According to Kayes and Singley (2005), approximately 90 percent of college faculties across the United States are Caucasian, which further supports the importance of one being aware of how they may impact students from diverse cultural groups. Moreover, unlike racial minorities, research shows that Caucasians tend to minimize the importance of their racial identity, often referencing a color-blind or race-neutral outlook (Bonilla-Silva, 2001). On the other hand, it should be noted that belonging to a dominant group, regardless of identity, carries privilege (Hays, 2008; Trahan, Jr. & Lemberger, in press). For teachers to truly demonstrate culturally responsive teaching, they have to take into account such factors.

According to Chang (2005), faculties must adhere to accountability as it relates to cultural competence through a process of continuous negotiation among institutional and/ or discipline specific standards for consensus about teaching accountability. McDonald (2005) emphasized the need for faculties to address social justice issues across a programs curriculum, with a focus on such questions as the following: how do course assignments engage teachers in considering social justice from a focus on individual students to institutional arrangements (e.g., institutional commitment to cultural diversity). Furthermore, Hasslen and Bacharach (2007) encouraged faculties to engage in continuous exploration of knowledge, skills, and dispositions related to cultural diversity and social justice, with the intention of seeking learning experiences that can transform attitudes and ones understanding about cross-cultural relationships.

Culturally responsive teaching requires teachers to develop a sociocultural consciousness (Villegas & Lucas, 2002). Sociocultural consciousness consists of one gaining awareness that their worldview is not universal, but rather shaped by their life experiences. This ideology is shaped by multiple factors, chief among them are one's race and/ or ethnicity, socioeconomic status, and gender (Bennett, 2004). Given the continuous changing demographics of the United States, teachers need to expand their worldview if they are to learn to see life through the lens of their students (Villegas & Lucas, 2002). As aforementioned, approximately 90 percent of college faculties are Caucasian (Kayes & Singley, 2005). Teachers teaching from a deficit lens develop an understanding that the dominant group is superior to marginalized cultural groups in society (Chavez, 2007; Cochran-Smith, 1999). This perceived superiority leads to the cultural norms of the dominant group being viewed as the acceptable standard for the

United States and its social institutions (Alfred, 2002; Chavez, 2007; Cochran-Smith, 1999). As such, students from cultural diverse groups who do not conform to the dominant ideology, which is the unquestioned standard in academia, are less successful than their Caucasian-counterparts.

By contrast, culturally responsive teachers view their students through an affirming lens, acknowledging the fact that there is a plurality of ways to learn, think, talk, and behave in society (Villegas & Lucas, 2002). Moreover, culturally responsive teachers see all students as capable learners who bring a great deal of knowledge and experience to the classroom setting (Villegas & Lucas, 2002). As such, their role is to help students build upon rather than replace what they bring to the learning environment. These teachers understand that all students, not just those who are affiliated with the dominant group, have unique lenses that enhance the overall learning environment, which reflects one being socioculturally conscious (Xu, 2001).

Teachers who respect cultural differences within students are more likely to believe that students are capable learners, which supports student achievement (Alfred, 2002; Delpit, 1995; Esposito & Swain, 2009). They expose students, regardless of their background, to an intellectually rigorous curriculum that uses both individualistic and collectivistic assignments, set high performance standards for their students and make it a point to hold them to those standards, allow students to build on the individual and cultural factors that they bring with them to the learning environment, and so forth (Villegas & Lucas, 2002). Strategies such as these demonstrate the level of respect that teachers have for students in spite of their differences. In fact, these differences become the basis for meaningful relationships to develop between teachers and students and yield

favorable academic results (Daniel, Lenski, Crawford, Crumpler, & Stallworth, 2004). Educators can use this knowledgebase to continue advancing culturally responsive teaching in colleges and universities across the United States. It is crucial, however, for educators to remember that if they are truly adhering to an affirming lens, there are multiple learning opportunities that exist.

The importance of adult educators understanding the array of learning opportunities that exist in our diverse society is twofold. First, acknowledging one's experiences (e.g., types of abilities students bring to the classroom setting) add to the learning experience as a whole for all students. Adult learners are able to incorporate "who they are" into the learning environment, which adds to their epistemology of learning. If faculty members in institutions of higher learning would consider utilizing various forms of instructional techniques to appeal to a diverse student body in their classrooms (e.g., non-traditional/hands-on experience), adult learners may be better equipped to recognize their abilities and skills as life-long learners in a culturally diverse society (Merriam et al., 2007). As the researcher and counselor educator, this is especially important because as a field of study, counselors are ethically bound to infuse multiculturalism into their counselor training programs (American Counseling Association, 2005).

Counselor Education

In contemporary society, it is almost certain that counselors will encounter clients whose cultural background differs from that of their own (Remley & Herlihy, 2010). In addition, the makeup of counselor training programs has shifted from the traditionally majority Caucasian student body to include students from culturally diverse backgrounds.

As such, counselor educators are faced with the challenge of finding the best means necessary to infuse multiculturalism and/or diversity competency into their teaching practices.

According to Dollarhide, Smith-Glenn, and Lemberger (2008), the essence of counselor education is to provide counselors-in-training with a program of study that will enable students to develop clinical thinking skills; the ability to reflect on what clients say and integrate that information into their practice (e.g., theoretical, diagnostic, and practical insights) in an effort to develop therapeutically meaningful interventions. Research on counseling pedagogy has suggested that involvement in and/or experience with counseling-related tasks provides students with the means to develop confidence in performing counseling tasks (Tang et al, 2004), that counseling interventions (e.g., role-play, discussion questions) demonstrated in the classroom set that stage for the development of clinical skills (Cummings, 2000), and that experiential pedagogy (e.g., case studies) directly influences students' abilities to manage therapeutic alliances and process case conceptualizations (Grant, 2006).

According to Mayfield, Kardash, and Kivlighan (1999), this skill-set (i.e., thinking as a counselor) involves a number of dimensions, ranging from the ability to remember and access large, meaningful patterns identified during the counseling process to analyzing the overarching presenting problem (i.e., problem analysis). Counseling schemas (i.e., the conceptual structures that help counselors make sense of clients and issues), however, are often difficult to learn due to their abstract nature. To assist students with this process, Nelson and Neufeldt (1998) suggested that instructors place students in problem-focused situations that enable them to critically think in order to foster social

construction of applied concepts. Counselor educators can use this notion to promote an environment wherein students can develop cultural sensitivity. How to infuse multicultural training into counseling programs, however, still remains problematic for the field at-large.

Current Programs and Training

Many scholars have emphasized the need to infuse multiculturalism into all aspects of counselor education programs (Collins & Pieterse, 2007). It appears, nevertheless, that a single course (e.g., Multicultural Counseling) approach remains the tool most frequently utilized in the vast majority of counseling programs. For example, in a survey of counselor education programs, most faculties' reported that multicultural issues were largely the domain of a specific multicultural counseling course (Abreu, Chung, & Atkinson, 2000). Within skill-based and experiential training, a variety of approaches have been adopted by counselor educators, including cultural immersion exercises, self-awareness exercises, and multicultural skill development (Kim & Lyons, 2003). Ancis and Rasheed (2005), however, have documented some of the challenges faced when trying to infuse multiculturalism and/or diversity into curricula, which include the following: (a) the broad definition of culture and/or cultural competence as well as ethnographic variables, and (b) differences in the extent to which contextual variables of people's lives are emphasized. The authors note that the lack of agreement in defining terms and an absence of a unifying framework obstruct faculties' efforts to infuse multiculturalism. Fouad (2006) identified the following as critical multicultural considerations in counselor-training programs: (c) the need for explicit institutional and program-level commitment, (d) an examination of course content (e.g., readings, course

topics, course assignments) to identify cultural factors and, (e) active recruitment and retention of diverse faculty. While these descriptions of multicultural training give some idea of the extant approaches, there appears to be no published record of a unified content of course instruction documented in counselor education programs across the United States.

Need for Multiculturalism

According to Whitfield (1994), the emergence of multiculturalism as the fourth force in counseling mandated that counselor training programs move beyond a monocultural (i.e., Eurocentric) view of counseling to that which is multicultural. As such, a single course (e.g., Theory and Practice of Multicultural Counseling) is simply not adequate for counselors-in-training to develop multicultural competence (Arredondo & Arciniega, 2001). This practice violates standard F.6.b., which proclaims that counselor educators infuse material related to multiculturalism/diversity into all courses and workshops for the development of professional counselors, of the code of ethics (ACA *Code of Ethics*, 2005).

Constantine and Ladany (2000) argued that counselor training programs need to adopt a broader conceptualization of what constitutes multicultural competence. According to Arredondo and Arciniega (2001), all counseling is multicultural in nature. Therefore, sociopolitical and historical forces influence the worldview of both the client and counselor as it relates to the culture of counseling beliefs, values, and practices. To this end, culture and other dimensions of diversity need to be factored into counselor preparation and practice. Multicultural competence should not be measured solely on

race-related issues but rather multiple social identities (e.g., race, socioeconomic status, sexual orientation, religion) that intersect within society.

Choudhuri (2003) found that students consistently stated that traditional approaches (i.e., focusing on specific minority groups) to facilitating multicultural courses in counseling taught them how to stereotype historically marginalized populations, keep issues of diversity at a superficial and/or intellectual level, and lacked a specific focus on issues related to exploring power and discrimination. It is clear from such findings that traditional methods of instruction do not adequately prepare counselors-in-training to develop multicultural competence.

The results from a national survey indicated that counselors-in-training typically have low levels of multicultural competence (Holcomb-McCoy & Myers, 1999; Yeh & Arora, 2003). This is supported by Cartwright, Daniels, and Zhang's (2008) study which found that counselors-in-training self-report of multicultural competence and an independent observers ratings were significantly different, with counselors-in-training perceived competence being lower than their demonstrated skill-set. A variety of factors contribute to the lack of multicultural competence by counselors-in-training including, but not limited to the following: the general perception that rather than being a philosophical shift to cultural empathy as a part of the counseling process, multiculturalism is just an afterthought, negative attitudes of the trainees, lack of knowledge and trainings by supervisors (Hill, 2003). To this end, researchers (e.g., Hill, 2003; Holcomb-McCoy & Myers, 1999) challenge counselor educators to be at the forefront of training students to develop multicultural competence, including but not

limited to the following: counselor awareness of their own cultural values and biases, counselor awareness of the clients lenses, and culturally appropriate interventions.

Council for Accreditation of Counseling and Related Educational Programs

The Council for Accreditation of Counseling and Related Educational Programs (CACREP) was established in the United States in 1981 through the efforts of the Association for Counselor Education and Supervision (ACES) and the American Counseling Association (ACA) to provide accreditation for counseling programs nationally. Today, CACREP is an independent agency that sets national standards for counseling and related educational programs, administration, faculty and curriculum within the United States to "provide leadership and to promote excellence in professional preparation" (CACREP, 2009). As such, CACREP requires graduate programs in counseling to infuse multicultural content into their training programs to meet the standards for program accreditation (CACREP, 2009).

While CACREP does acknowledge the importance of diversity and advocacy in counselor training programs, the standards throughout the document do not provide specific guidelines on "how" faculties are to infuse 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 in CACREP programs 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), this concept reinforces the problematic nature of future clinicians being properly trained and equipped with the skill-set to address culturally diverse clients.

Intersection of Culture in Counseling

Race, ethnicity, gender, and socioeconomic status are all prominent cultural factors in the United States (Constantine, 2001; Robinson & Howard-Hamilton, 2000). They become lenses through which clinicians should view their clients. In addition, understanding religion and/or spirituality issues in the counseling relationship have implications for counseling theory and practice (Passalacqua & Cervantes, 2008), which is consistent for individuals from indigenous backgrounds (Chavez, Ke, & Herrera, 2012). For example, O'Connor and Vandenberg (2005) found that in their investigation of counselors' assessment of pathologies with case vignettes, there was a level of confusion with respect to evaluating the role that religion and/or spirituality played in the counseling process. Likewise, research has demonstrated that social class affects individuals from all racial, ethnic, gender, and religious backgrounds; socioeconomic status has important implications for physical and mental health (Diala, Muntaner, & Walrath, 2004; Thompson, Cole, & Nitzarim, 2012).

In contemporary society, similar to racial and ethnic barriers, sexual orientation remains a key societal issue (Misawa, 2010). It has been suggested, however, that graduate counseling programs do not adequately prepare counselors-in-training to work with lesbian, gay, or bisexual (LGB) clients (e.g., Carroll & Gilroy, 2002; Matthews, 2005; McCabe & Rubinson, 2008; Walker & Prince, 2010). While there has been more acceptance and tolerance toward sexual minorities (e.g., legalized domestic partnership in several states), discrimination based on sexual orientation is still prevalent in all facets of contemporary society (Kumashiro, 2001; Misawa, 2010). This is heightened when one considers the intersection of race and sexual orientation, especially with individuals of

color who self-identify as lesbian, gay, or bisexual (LGB) in the United States

(Kumashiro, 2008; McCready & Kumashiro, 2006; Misawa, 2007). As evidenced in the

Council on Rehabilitation Education (CORE) accreditation standards (2009), the

disability and rehabilitation service systems that exist in contemporary society are

different; thus, counselors-in-training must develop a new set of knowledge, skills, and

values in order to meet the needs of culturally diverse clients (Kosciulek, 2010). Ramirez

and Zhang (2007) noted that this argument is consistent when one considers the

generational influences that exist when counseling across generations (e.g., Baby

Boomers vs. Generation Y).

        According to Constantine (2001), when counselors view each factor as a separate

entity rather than a joint identity, they increase the risk of failing to accurately assess their

clients' worldview. There is a paucity of literature that addresses the intersection of

multiple cultural factors and how such factors influence the therapeutic relationship. In

contemporary society, there are consequences associated with not attending to salient

cultural factors in the counseling relationship (e.g., thwart clients' growth and

development). As clinicians, failing to recognize the intersection of cultural influences on

clients' lives is incongruent with effective cross-cultural counseling. To this end, to

address the lack of conceptual and professional awareness, which provides a critical link

to informing and influencing effective cross-cultural counseling, counselor educators

must set the foundation for developing multiculturally sensitive counselors in their

teaching practices.

American Counseling Association Code of Ethics

According to the ACA *Code of Ethics* (2005), under section F.6 (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 (ACA *Code of Ethics*, 2005, standard F.6.b.). Under section F.11 (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. In addition, they are expected to actively train students to gain awareness, knowledge, and skills in the competencies of multicultural practice. To accomplish this task, counselor educators may include case examples, role-plays, discussion questions, and other classroom activities that promote and represent various cultural perspectives (ACA *Code of Ethics*, 2005, standard F.11.c).

While the ACA *Code of Ethics* (2005) provides counselor educators with an ethical guide that promotes the values of the counseling profession, there are still loopholes, commonly referred to as gray 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, 2010). In reference to supervision, training, and teaching, the issue lies in the fact that there are no universal standards for "how" counselor educators are to infuse these concepts into their teaching practices. According to the ACA *Code of Ethics* (2005), reasonable differences can and do exist among counselors with respect to approaching the ethical standards. Heretofore, counselor educators are left with the task of interpreting the ethical standards aforementioned as they see fit.

Competence is a major issue that arises in the multicultural literature (Hays, 2008; Sue & Sue, 2008). Counselor educators are obligated to provide competent services. The ACA *Code of Ethics* (2005) standard F.6.a. requires counselor educators to be skilled as teachers and practitioners. They must commit to being knowledgeable regarding the ethical, legal, and regulatory aspects of the profession (Remley & Herlihy, 2010). Therefore, counselor educators are expected to conduct counselor training programs in an ethical manner and not only serve as gatekeepers for the profession but also role models for students.

According to Remley and Herlihy (2010), as role models, it is imperative that counselor educators make ongoing efforts to ensure that they are remaining up-to-date with developments in the field at-large (e.g., reading literature, attending workshops/conferences, implementing recommended course evaluation criteria into future courses). Counselor educators have an obligation to nurture the growth and development of their students as they matriculate through their counseling training programs (Myers, Mobley, & Booth, 2003). Thus, diversity considerations must be taken into account in regard to faculty/student relationships.

Counselor educators have an ethical responsibility to recruit and retain culturally diverse students (ACA *Code of Ethics*, 2005, Standard F.11.b.). While Schweiger, Henderson, McCaskill, Clawson, and Collins (2012) observed a trend in the field at-large to hire culturally diverse faculty, the counselor education professorate still remains predominately Caucasian. Research shows that the composition of counselor education faculty is approximately 85 percent Caucasian (Freeman & McHenry, 1996; Glosoff, Watson, & Herlihy, 2002; Magunson, Norem, & Haberstroh, 2001; Schweiger et al.,

2012). Thus, counselor education programs are predominately populated with Caucasian

faculty, which reinforces the importance of faculty members being competent in regard to

preparing counselors-in-training to meet the demands of our vast society. Although

counselor education programs are expected to address multicultural issues that arise in

the field at-large, it appears that many programs lack specific strategies for doing so

(Holcomb-McCoy & Bradley, 2003). Until efforts are successfully made, as a field,

counseling continues to run the risk of producing clinicians who are incompetent when it

comes to addressing the needs of culturally diverse clients.

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

norms. Given the fact that the United States is continuously becoming more diverse

culturally, ethnically, and racially, counselor training programs need to develop ongoing

provisions in their pedagogy to prepare their students to ethically meet the needs of the

populations that they will serve. 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,

2010). For counselors, the most foundational of these principles are the ACA *Code of

Ethics* (2005), from which counselors are obligated to avoid harming their clients and to

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 (standard A.1.a.),

which encompasses cultural competence.

As an African American male pursuing a doctorate in counselor education, this research is of paramount importance because there is a paucity of literature pertaining to the subject matter upon which my work is based. I have often contemplated how faculties in counselor education programs infuse multiculturalism into their teaching practices. In an effort to address this area of concern, the overarching research question in this study is as follows: How do faculties in CACREP counselor education programs apply the ACA *Code of Ethics* (2005) standards F.6.b. and F.11.c. in their teaching practices? Subsequent questions this study addressed are: (1) How do faculties apply these standards when they describe their pedagogy? (2) How do faculties apply these standards when they develop their curriculum content? (3) How do faculties apply these standards when they select classroom activities and/ or strategies?

Culturally Responsive Pedagogy

The term culturally responsive pedagogy has often been used interchangeably with other pedagogical terms such as multicultural, culturally congruent, culturally diverse, and culturally appropriate (Esposito & Swain, 2009). While there are many variations of terminology, the primary focus is on curricula and pedagogy. According to Gay (2000), culture is central to learning. Culture not only plays a role in communicating and receiving information, but also in how students process information (Charner-Laird, 2006). The intersection of students' cultural factors (e.g., age, gender, sexual orientation) is viewed as an asset to the learning process, valuing the diverse lived experiences that students' bring to the classroom. Culturally responsive pedagogy integrates mainstream teaching strategies and curricula with the cultural composition of one's classroom. To this end, culturally responsive pedagogy provides instructors with a means to enable

students to critically analyze and examine social injustices on a micro- and macro-level (Esposito & Swain, 2009; Gay, 2000; Villegas & Lucas, 2002). The foundation is set in the classroom wherein students, regardless of their cultural backgrounds, are included in the learning process rather than merely affirming the Eurocentric social paradigm.

Culturally responsive pedagogy consists of three dimensions: (a) institutional, (b) personal, and, (c) instructional. For the purpose of this study, I only focus on the personal and the instructional dimensions. The personal dimension involves instructors engaging in a self-reflection process, which consists of them critically examining their belief and/or value system (Gay, 2000; Villegas & Lucas, 2002). Through this process, teachers learn who they are which positions them to explore their personal histories and confront biases that may have an impact on their value system. Given that one's values impact the relationship they have with others, teachers must reconcile any negative dispositions they have regarding cultural diversity (e.g., racism, sexism). As a result, they develop an appreciation for the various cultural identities represented in their respective classrooms; thereby, shifting their teaching philosophy toward a more culturally inclusive paradigm.

The instructional dimension encompasses the teaching practices one adopts, accompanied by the challenges associated with implementing such strategies (Banks & Banks, 2004; Gay, 2000). This process consists of the following: (a) acknowledging students' differences as well as their commonalities, (b) validating students' cultural identity in classroom practices and instructional materials, (c) educating students about the diversity of the world around them, (d) promoting equity and mutual respect among students, (e) fostering a positive interrelationship among students lived experiences and the classroom, (f) motivating students to become active participants in their learning, (g)

encouraging students to think critically, and (h) assisting students in becoming socially and politically conscious. This ideology is student-centered and becomes a negotiation between the instructor and the students in an effort to best meet their collective learning needs.

Do counselor educators only give "lip-service" to the concept of multiculturalism? Are counselor education programs merely a reflection of pre-determined knowledge constructed by the dominant culture for the dominant culture? Contrary to the beliefs of advocates of multiculturalism, there is a paucity of literature that addresses this subject matter. Consistent with the diverse student bodies that are enrolled in counselor training programs and the clientele that future clinicians will serve, I believe that the principles assessed in this framework are essential for counselor educators to adopt in their teaching practices.

Hays' ADDRESSING Model

The ADDRESSING model (Hays, 2008) in multicultural counseling originated from the transcultural specific perspective (see Appendix H). It focuses on historically marginalized groups that have traditionally been ostracized by the field of counseling but also incorporates research on several non-ethnic minority groups to increase the understanding of minority groups at-large. It should be noted that the term minority is used to refer to groups that have experienced systemic marginalization and oppression by the dominant culture, regardless of numerical size. The ADDRESSING model draws attention to cultural factors and corresponding minority groups that counseling and psychological research has noted need special attention (e.g., Constantine, 2001; Matthews, 2005; McCabe & Rubinson, 2008; Morrison & Borgen, 2010; Smith, Foley,

Chaney, 2008). These factors include the following: (a) age, (b) developmental

disabilities, (c) disabilities acquired later in life, (d) religion, (e) ethnic and racial identity,

(f) socioeconomic status, (g) sexual orientation, (h) indigenous heritage, (i) national

origin, and (j) gender.

The ADDRESSING factors do not represent all possible cultural influences, but

rather, focus on those named important by the American Counseling Association's

Division of Multicultural Counseling and Development (AMCD), the American

Psychological Association (APA), and various cultural specific researchers (e.g.,

Constantine, Smith, Redington, & Owens, 2008; Reid & Knight, 2006). With the

exception of social status, according to Hays (2008), specializations have been developed

that apply to several of the minority groups associated with factors identified in the

ADDRESSING model (e.g., multicultural counseling and psychotherapy, feminist

therapy, sexual minorities counseling, counseling and religion, rehabilitation counseling).

Commonalities among the specializations are as follows: (a) the biases in the larger

society, research, and in counselors themselves toward the respective minority group, (b)

the impact of exclusion and oppression of clients with in a particular group, (c) the

meanings of identity, (d) emic dynamics, and (e) the strengths of individuals and groups

who have been seen in largely negative terms by the dominant culture.

The ADDRESSING models overarching purpose is to call attention to the cultural

diversity that exists within the United States. According to Hays (2008), it can be used by

clinicians and counselor educators in the following manner: (a) to raise awareness of and

challenge one's own biases and areas of inexperience, and (b) to consider the salience of

multiple cultural influences. The central task for counselors working with culturally

diverse clients is to determine what cultural factors are important in their clients' lives; thereby, developing an understanding with regard to the relative salience derived from the intersection of various cultural factors (e.g., an African American male who identifies as a member of the LGB community). This model provides counselors with an organizational framework for considering diverse influences and identities; thereby, decreasing the likelihood of missing one or more important aspects of clients' cultural identities. To this end, I followed Hays' line of argumentation and used this model as a means to identify how the participants in this study infused multiculturalism and/or diversity into their teaching practices.

Chapter Three

Methodology

This study utilized a qualitative approach in order to answer the following research question: How do faculties in CACREP counselor education programs apply the ACA *Code of Ethics* (2005) standards F.6.b. and F.11.c. in their teaching practices? Subsequent questions this study addressed are: (1) How do faculties apply these standards when they describe their pedagogy? (2) How do faculties apply these standards when they develop their curriculum content? (3) How do faculties apply these standards when they select classroom activities and/or strategies?

According to Van Maanen (1979), "qualitative research is an umbrella term covering an array of interpretive techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world" (p. 520). As such, qualitative research is naturalistic and rich in description (Bogdan & Biklen, 2007). Researchers who utilize qualitative methods are interested in understanding how one interprets their experiences, how one constructs their world, and what meanings are associated with various experiences (Merriam, 2009). To this end, the key concern with this methodology is to develop an understanding from the participant's lens, also referred to as the emic (i.e., insider's perspective).

In qualitative research, the researcher is the primary instrument for data collection and analysis (Bogdan & Biklen, 2007; Creswell, 2007; Merriam, 2009; Yin, 2009). One of the benefits of this characteristic is that the researcher has the ability to process information immediately. Moreover, the researcher can confer with participants for

accuracy of interpretations, explore unanticipated responses or materials obtained while in the field, and clarify/summarize data (Merriam, 2009; Yin, 2009). As a result, the final product of a qualitative inquiry is rich in description. As the researcher, my objective was to report that which was learned about the phenomenon in question (i.e., how faculties infused multiculturalism and/or diversity in their teaching practices). To address this area of concern, the research design that I utilized was multicase study.

A case study is a detailed examination of one setting, a single subject, a single depository of documents, or a particular event (Bogdan & Biklen, 2007; Merriam, 2009; Yin, 2009). The study is defined by a bounded system (i.e., a unit that has boundaries). As such, the case in a bounded system can be a single person, a group, an institution, a community, or a particular policy. In this study, I engaged various individuals from different regions of the United States, which is commonly referred to as a multicase approach. A multicase study consists of collecting and analyzing data from several cases (Bogdan & Biklen, 2007; Creswell, 2007). This approach is distinguished from a single case study that has sub-cases embedded within (e.g., students within a school) by the number of sites that the researcher seeks to understand.

To this end, in this study, multiple cases were included. The bounded system consisted of faculty (n=3) from three different regions in the United States. A total of nine cases were included in this study. As Stake (2006) explained, "in multicase study research, the single case is of interest because it belongs to a particular collection of cases. The individual cases share a common characteristic or condition. The cases in the collection are somehow categorically bound together. They may be members of a group or examples of a phenomenon" (pp. 5-6). The number of participants as well as the

variation across cases (i.e., regional differences) allowed me to identify common teaching

practices among counselor educators who teach in CACREP programs in the United

States. The final case report features a rich description of pedagogical practices in

counselor education programs.

Qualitative case studies are parallel with other forms of qualitative research (e.g.,

phenomenology, ethnography, grounded theory) in the following manner: (1) the

researcher searches for meaning and understanding, (2) the researcher serves as the

primary source of data collection and analysis, and (3) the final report is rich in

description (Merriam, 2009). According to Yin (2009), a case study is the preferred

strategy when researchers ask "how" or "why" questions. This strategy helps researchers

understand complex social phenomena (Patton, 2002; Stake, 2005).

Participant Demographics

The participants in this study are faculty members from three regions in the

United States that teach in CACREP counselor education programs. The regions are as

follows: the Rocky Mountain Association for Counselor Education and Supervision

(RMACES), the Southern Association for Counselor Education and Supervision

(SACES), and the North Atlantic Region Association for Counselor Education and

Supervision (NARACES). All faculty members are full-time tenured and/or tenure-track

oriented and teach masters and/or doctoral level courses. There were a total of nine

faculty members who participated in this study (five men and four women). Participation

in this study was voluntary; participants were not compensated for their participation.

The universities in which the faculty members teach were selected solely based upon

geographical location within the Association for Counselor Education and Supervision

(ACES). I believed that having representation from the majority of the ACES regions would allow my final case report to identify the most common teaching practices used by counselor educators. I aimed to identify faculty members from various cultural backgrounds in order to have a diverse sample. While the literature shows that the composition of counselor education faculty is approximately 85 percent Caucasian in the United States (Freeman & McHenry, 1996; Magunson, Norem & Haberstroh, 2001), I was able to recruit men and women from various racial and ethnic identities (e.g., African American, Caucasian, Hispanic). Additionally, their years of teaching experience post-doctorate ranged from the year 2000-2012. For the purpose of confidentiality, all participants' selected a pseudonym of their choice, which I use to reference them in the remainder of this study.

Procedure

Faculty members were sent an email (see Appendix A) that consisted of a brief explanation, which indicated that they had been nominated to participate in an initiative aimed at identifying best practices for infusing multiculturalism and/or diversity into teaching practices. In addition, the email included an attached invitation to participate in this study (see Appendix B) as well as a consent form (see Appendix C). The attached invitation provided potential participants with a statement of the problem that this study addresses, as well as a list of what would be required of the faculty member upon participation in this study (e.g., approximately a forty-five minute to one hour telephone interview). With their consent (which consisted of responding to my initial email and attaching their consent form), a follow-up email was sent which included a demographic sheet (see Appendix D), teaching prompts (see Appendix E), and the dissertation protocol

(see Appendix F). In addition, a time and date for the telephone interview was requested. Furthermore, all faculty members were asked to submit their written materials (e.g., teaching prompts) at their earliest convenience. Thereafter, faculty members sent me an email with the following attachments: (a) demographic sheet, (b) teaching prompts, (c) teaching philosophy, and (d) course syllabi.

Upon securing a time and date, faculty members were contacted in order to participate in a telephone interview. Prior to commencing the interview, a verbal consent to be audio-recorded was reconfirmed. Participants were asked a series of open-ended questions regarding their teaching philosophies and practices. At the conclusion of each interview, permission was requested to re-engage the interviewees for additional input during the analysis phase of this study in order to ensure that my interpretation of their interview and/or written materials was accurate. Subsequent engagement took place as required.

Gaining Access

As the researcher, the first problem that you are faced with is gaining permission to conduct your study (Bogdan & Biklen, 2007). I conducted semi-structured interviews with faculty members from three different regions in the United States. Per the recommendation by my dissertation committee, I made my interest known to the various faculty members by first reaching out to their department chairs via telephone or email to identify faculty members who they believed would be ideal for the subject matter upon which my study is based. During this process, department chairs typically referred me to faculty members within their departments who taught the multicultural course. While I believed that having this perspective was important, in order to diversify the composition

of faculty members' perceptions of multiculturalism, I wanted to have participants who taught various courses across the curriculum. Therefore, I utilized contacts from within the field (e.g., colleague's, former professors) to identify additional faculty members who could participate in this study. I made an overture toward a total of fifty counselor educators across the United States of which nine actually volunteered to participate in this study. In my opinion, I believe that the primary reason for the low response rate was timing. My recruitment efforts began in the latter part of the spring 2013 semester which prevented multiple faculty members from being able to participate in this study. To this end, it appears that the participants who volunteered are a highly motivated subset of counselor educators.

Methods

I utilized several approaches to collect data for this multicase study (e.g., interviewing, mining personal documents, mining public record documents, mining research-generated documents). DeMarrais (2004) defined an interview as "a process in which a researcher and participant engage in a conversation focused on questions related to a research study" (p. 55). Interviewing is a necessary means of collecting data when the researcher cannot observe the participants behavior, feelings, or how people interpret the world around them (Merriam, 2009). Interviewing is also necessary when the researcher is interested in past events that cannot be replicated (e.g., previous academic terms). One of the keys to obtaining reliable data from an interview is to ask the right questions (Yin, 2009).

I conducted a pilot case study with one faculty member to create a well-developed protocol and interview questions. As a result, in this study, semi-structured interviews

were implemented to gain an understanding of each instructor's perception of how they infuse multiculturalism and/or diversity into their teaching practices. Semi-structured interviews are defined by a mixture of structured and less structured questions (Merriam, 2009). Patton (2002) advises researchers not to ask "why" questions because they typically lead to speculation about causal relationships, which in turn can lead to dead end responses. I ensured that all interview questions were open-ended as a means to gather in-depth responses. Based on participant responses, I used probing as a means to gather more information regarding statements that were unclear.

Mining through personal (e.g., statement of teaching), public record (e.g., course syllabi), and research-generated (e.g., teaching prompts) documents was conducted in order to develop an understanding of how faculties infused multiculturalism and/or diversity into their curricula. According to Merriam (2009), using various forms of documentation is not much different from using interviews or observations. As the researcher, whether you are in the field or utilizing documentary data, the process of data collection is guided by questions, intuition, and continuous interpretation of one's findings (Bodgan & Biklen, 2007; Merriam, 2009). Additionally, Merriam claims that it is imperative to keep an open mind when discovering useful documents (i.e., being open to various forms of documentation used in the classroom). For that reason, I reviewed various forms of documentation that the instructors utilized in their curricula, which further supported my efforts to develop an understanding of how the counselor educators in this study infused multiculturalism in their teaching practices.

Analysis

The analysis was conducted in two parts: (a) open coding/axial coding and (b) I followed Hays' ADDRESSING framework (2008) as a line of argumentation (see Appendix H) to identify how faculty members in this study infused multiculturalism and/or diversity into their curricula. All interviews were transcribed and analyzed using horizonalization (Moustakas, 1994), which consists of extracting significant statements from transcribed interviews or text, to search for themes and strands in the participants' teaching practices. I began this process by reading each transcript, the documents collected, and the notes from my researcher journal to make comments and observations, as well as to develop queries about the teaching practices that the faculty members in this study utilized. I aimed to remain open to anything possible that might be useful in my attempt to identify teaching practices related to multiculturalism. As a result, open codes were assigned.

Upon assigning open codes to my data, I went back over each source (i.e., interviews, documents) to group comments and notes that were related. According to Corbin and Strauss (2007), the process of grouping open codes together is called axial coding. I identified patterns in my data, which enabled me to interpret and reflect upon the meanings of the participants' responses and/or documents. This led to the development of categories and/or themes. Hays' ADDRESSING model (2008) allowed me to identify the primary focus (i.e., cultural specific) of the participants' assignments. During this process, however, I noticed a pattern that emerged in regards to the format of the participants' assignments. As such, I developed a separate set of categories and/or themes specifically for assignments, which are discussed in chapter 4.

Cross-case synthesis was utilized for the purpose of identifying the commonalities within the participants' teaching practices. This analysis treated each participant as a comprehensive case in and of itself (Yin, 2009), which led to the development of categories and/or themes that are representative of the participants' collective teaching practices. According to Yin (2009), this method allows one to identify similarities among cases (e.g., teaching practices), which can potentially lead to subgroups and/or categories. Therefore, suggestions for infusing multiculturalism and/or diversity are reflected in the results section according to categories and/or themes that emerged in this study. Additionally, I utilized member checking as a means to ensure that my interpretations were accurate and consistent with the participants' intended messages. Atlas.ti computer software was used to upload, code, and categorize the transcripts from my interviews.

I triangulated (Creswell, 2007; Merriam, 2009; Yin, 2009) all the data obtained as a means to understand how the participants' infused multiculturalism and/or diversity into their teaching practices. According to Merriam (2009), triangulation consists of the researcher processing multiple methods of data collection, with an emphasis placed on cross-checking the data collected. For example, one may compare and cross-check data collected through observations with what they read about in various documents that are related and/or relevant to a particular phenomenon in question. In this study, I cross-checked data obtained from my interviews with the documents (e.g., personal, public record, research-generated) collected in order to thoroughly develop an understanding of how the participants' infused multiculturalism and/or diversity into their curricula. Thus, triangulation was employed through the process of using multiple methods of data

collection. This process was enhanced by using member checks (i.e., respondent validation), thereby increasing the internal validity and/or credibility of this study.

Inasmuch as I operated from a culturally responsive perspective, I sought to determine as much as possible about the participants' teaching practices. As themes emerged, I consulted the literature (e.g., Arredondo et al., 1996; Hays, 2008; Sue & Sue, 2008), particularly focusing on researchers who have thoroughly investigated the topic of multiculturalism in counseling to categorize and interpret the data obtained. This served as an initial phase for my analysis and was repeated throughout the process. In areas fro which there is a paucity of literature, I developed new codes (e.g., intersection) in order to describe the themes that emerged.

Researcher Credibility

To increase the credibility and trustworthiness of my findings, I used triangulation, which integrated multiple methods of data collection (e.g., interview, mining through personal documents, mining through public record documents, mining through research-generated documents). In addition, member checks (i.e., respondent validation) were used throughout the study in an effort to solicit feedback as findings emerged (Creswell, 2007; Merriam, 2009; Yin, 2009). 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 me to identify my own biases, thus, increasing the validity of the final case report.

Lincoln and Guba (2000) discussed the importance of the researcher's positionality (i.e., reflexivity), noting that reflecting critically on one's self as the researcher is essential to the credibility of qualitative research. As such, the final case

report features a detailed explanation of my biases, dispositions, and assumptions that arose during this study. To accomplish this task, I kept a researcher journal and/or memos in which I noted such items (e.g., reflections, questions, decisions regarding problems, issues, ideas encountered) as I navigated through the data collection and analysis. According to Richards (2005), much of the validity in qualitative research stems from the researcher's ability to demonstrate how they reached the conclusions (e.g., teaching practices) in a particular study. In addition, Maxwell (2005) noted that the researcher's reflexivity provides readers with a means by which they can understand how one's positionality influences the conduct and conclusions of a study. Therefore, I provide readers with a rich description of how I reached the conclusions, drawn from this study and the limitations of this study.

Chapter Four

Analysis of the Data: The Results

Overview

In this chapter, the results from this study are explained in a format that provides

rich descriptions of pedagogical practices. I begin with an in-depth analysis of each

participant's teaching practices, noting practices that directly influenced how the faculty

in this study infused multiculturalism and/or diversity into their curricula. Next, a cross-

case analysis is presented which identifies commonalities that emerged across each

participant's teaching practices. The cross-case analysis is presented and based upon

themes that were identified in this study. Both analyses address the following research

question: How do faculties in CACREP counselor education programs apply the ACA

Code of Ethics (2005) standards F.6.b. and F.11.c. in their teaching practices? Subsequent

questions the analysis addresses are: (1) How do faculties apply these standards when

they describe their pedagogy? (2) How do faculties apply these standards when they

develop their curriculum content? (3) How do faculties apply these standards when they

select classroom activities and/or strategies?

The Case of George

Teaching Philosophy

George obtained a Doctor of Philosophy (PhD) in Counselor Education in 2012.

He self-identifies ethnically as Hispanic. His teaching philosophy involves high academic

expectations, direct and active learning experiences, real-world applications, and

unconditional support. George's philosophy is based on personal experiences, research

findings, and best practices. He believes students cannot only succumb to low

expectations but also rise to high expectations. For him, this practice translates into

informing students that he believes in their academic potential, as well as their ability to succeed in his courses. George's goal is to communicate his belief in all students' abilities to accomplish their academic and personal goals.

In response to this philosophy, George frequently utilizes active and direct learning experiences to engage students in meaningful discussions. This approach is different from what he experienced during his counselor training program. George noted, "whereas I had professors who delivered traditional lectures, I find that active learning provides more meaningful experiences." Therefore, he designs classroom activities that encourage students to speak with one another about important issues; thereby, creating opportunities for students to become active learners in the classroom. For example, George asserted, "I begin most class sessions with an interactive Power Point presentation in which students are encouraged to ask questions and reflect on the content."

I discovered that George supports the idea that students make connections with real world situations. Thus, through guided discussions and case studies, he encourages students to connect course concepts with practical applications. Due to the potential for a lack of connection between classroom training and practice, George makes a concerted effort to bridge the gap between research findings and actual practice. For example, I learned that students in George's research class are "encouraged to think about ways to conduct an experiment in a school setting with important implications for academic achievement." Additionally, in his Marriage and Family Therapy course, "students are encouraged to think about how certain theories and/or concepts can be applied with specific families or couples from case examples." Based upon George's responses, it

seemed that his emphasis on linking curricula content with real world applications is intended to best prepare students for the unknowns that only come with face-to-face interactions with another person. As noted by Hill (2003), without the opportunity to 'practice' the skills taught in counselor training programs, students lack the skill-set to ethically make decisions, thereby increasing the likelihood of them practicing unethically.

George advocates for unconditional support, encouragement, and empathy, which he believes are essential for creating an environment wherein transformative learning can take place in the classroom. He asserted, "without support from faculty, some students might not do well academically." He posited that faculty support is invaluable and contributes significantly to the success of the students. Throughout his experience as a counselor educator, George has learned that most students balance different roles (e.g., mother, wife, student). "While I do not reduce expectations or coursework requirements, I communicate my understanding of their situation and life roles." As such, George endeavors to connect with his students and illustrate his support and encouragement in their coursework, program goals, and career goals.

Evolution of Teaching: George identified several areas wherein his teaching philosophy has changed since receiving his doctorate in 2012. As a new counselor educator, George noted, "when I first started teaching, I relied heavy on content and Power Point presentations." As a result of student feedback and personal experiences, today, George frequently utilizes experiential learning activities in his curricula to expose students to various cultural characteristics that may emerge in the therapeutic relationship. "I think I understand that I need to do more activities, more experiential learning experiences as opposed to content." The rational for this change is that students

can read the material from the textbook and/or assigned readings and develop an understanding of what is being portrayed. Therefore, class sessions now serve as an opportunity to infuse practical examples that students need to be cognizant of in their future work. "In the classroom, I think I'm more aware now that I need to create opportunities to expand on the knowledge in the textbook to real world and applicable situations." This evolution was evident in George's Personal Growth course, wherein I noticed he positioned his students to "evaluate attitudes, beliefs, understandings, and acculturative experiences" (course syllabus) which include specific experiential learning activities. He explained in his syllabus,

> You will be a functioning member of a counseling group comprised of members of this class. Each student will co-lead and lead at least one class in a group activity. These activities should supplement assigned readings.

This excerpt from George's syllabus is consistent with the CACREP (2009) standards, whereby counselor education programs are expected to provide studies that provide both theoretical and experiential understandings of group purpose, development, dynamics, theories, methods, skills, and other group approaches in a multicultural society (standard II G-6). It seemed that George attempts to provide each student with the ability to apply the principles of group dynamics (e.g., developmental stages, group member roles and behaviors) and identify their group leadership styles, which will aid them in effectively facilitating groups in the future. I learned that when students are required to serve as the group facilitator and co-facilitator, they are provided with the opportunity to experiment with various group counseling techniques (e.g., reflection, cutting off, drawing out), thereby, enabling George to provide support as needed.

Curriculum Development

George identified the CACREP (2009) standards as a developmental framework for his curricula. "Our curriculum is structured around our CACREP standards. Our program is CACREP accredited, so each class has a book and content aligned with those standards." While the standards are predetermined, the manner in which he delivers the content is an area that he has flexibility. This provides him with the means to situate various cultural factors and personal growth activities in his curricula. "I mean I do have some flexibility in how I deliver the material. How I deliver is what makes it a little unique." Given that there are multiple cultural dynamics (e.g., Constantine, 2001; Passalacqua & Cervantes, 2008; Robinson & Howard-Hamilton, 2000) that counselor educators can address in their curricula, the way in which they choose to attend to culture has a direct impact on student learning outcomes. For example, at George's institution, there is an approved textbook that all students in the College of Education utilize in research methodology courses. "It was agreed upon by all of the research faculty that the book would be the same for any student in any program in the College of Education." While the content being covered is identical, George noted that "I might place more emphasis on quantitative" while another member of the faculty might focus more on qualitative methodologies.

George explained, "I like teaching all the classes, but my specialty seems to be research." He explained that he typically covers the content from the textbook for approximately one hour to one hour and fifteen minutes, noting, "in that class there's not as much discussion in the first part of class because research is a difficult class and the content is heavy." He spends this time covering "a lot of explanation and a lot of question

and answer sort of things." Across all courses, George created an activity where students have to apply what they've learned in the textbook and/or assigned readings to a real life situation. The nature of the assignment, however, depends on the course that he is teaching. For example, in his Personal Growth course, he infused an activity in every class that required students to apply the assigned readings to their personal growth orientation (e.g., self-awareness, family dynamics). Consider the following from George's syllabus:

> You will write a personal growth paper indicating how you changed or grew as a result of this course. This paper will be due at the end of the semester giving you sufficient time to reflect on all of the readings and group discussions. This paper should be a minimum of four pages.

This excerpt from George's syllabus demonstrates how he infused personal growth activities in his curricula. Additionally, George required students to complete the following assignment:

> You will maintain a journal (daybook) describing feelings, self-awareness, and insights experienced in the group or based on the assigned readings. The journal will be turned in at least twice during the semester. There should be a total of 11 journal entries for the semester. Each journal entry should be hand written and at least ¾ of a page.

This excerpt from George's syllabus further demonstrates how he infused personal growth activities in his curricula.

Perception of Culture

George defined culture as one's values, beliefs, and family practices. "For me, culture is very unique and very individual." He acknowledged that culture can be shared among a large group of people. He was cautious, however, about limiting the scope of one's being based on their cultural identity. "I think I've learned that even among Hispanics, Mexican Americans are a different subculture, and that's why I think culture

is unique based on somebody's values, beliefs, and family practices." It appeared that George acknowledged the role that culture can play depending on how one self-identifies. Drawing upon George's perspective, it appeared that this is essential because how one perceives culture directly impacts how they will engage culturally diverse individuals. This understanding influenced his perception of what constitutes cultural competence. George claimed, "of course we're not all gonna be experts on everybody's cultures but I think to be competent, you have to have at least some basic knowledge." The knowledge is reflective of the MCC (Arredondo et al., 1996) core standards, knowledge, skills, and awareness.

For George, when one does not address and/or believe that culture is important to a client's presenting problem(s), they are not culturally competent because "they're not examining all areas that could help that individual." George further discussed that one has to believe in the role that culture plays in the counseling and teaching process to be culturally competent. Based on his perspective, it appeared that George uses this mindset as a benchmark to assess his teaching practices and measure student learning outcomes. This was evident by his attention to "infusing some multicultural and diversity issues into all courses and ensuring that students understand multicultural implications; not all theories and research studies will apply to all groups of people."

George's graduate education consisted of two courses that focused on multicultural issues. During his master's program, he took a course wherein he "read about different cultural and ethnic groups" and had the opportunity to engage various guest speakers from historically marginalized groups. This proved to be a really "neat perspective to really go beyond the textbook" and develop an understanding from the

lived experiences of the guest speakers. One particular reason he appreciated this experience is because "training in the book and practice in the real world don't always match." Therefore, these face-to-face interactions provided him with the opportunity to learn from the lenses of individuals who represent contemporary society. At the doctoral level, George took an advanced multicultural issues course wherein he "learned that culture is very important in a lot of people's lives and it can be an important part in teaching and counseling."

The Case of Leah

Teaching Philosophy

Leah obtained a PhD in Counseling and Counselor Education in 2005. She self-identifies ethnically as White and Latina. Additionally, she is a national certified counselor (NCC). As an educator, Leah's primary goal is to provide learning experiences and environments that stimulate knowledge, critical thinking abilities, skill acquisition, and personal growth. In her opinion, two assumptions support the entire counseling profession: (1) humans are capable of positive growth and (2) growth toward maximum potential may be fostered via a positive, empowerment-based approach. "As a counselor with experience in a variety of mental health settings and a counselor educator dedicated to the preparation of effective clinicians, I know the importance of facilitating practical, growth-enhancing learning for clients and students alike." As such, Leah's primary goal is to provide the types of learning experiences and environments that stimulate knowledge, critical thinking abilities, skill acquisition, and personal growth. Consider the following from Leah's syllabus:

> Treatment teams are in-class, interactive examinations that allow students to demonstrate diagnostic and treatment planning knowledge and skills. Students will

work independently before and after presenting a case and diagnostic quandaries to a team of peers. When not presenting a case, students will serve as consultants to peers regarding differential diagnosis and treatment planning implications.

This excerpt from Leah's syllabus demonstrates how she created a learning environment that stimulates knowledge, critical thinking abilities, skill acquisition, and personal growth. "I believe students must experience a sense of safety in order to fully engage in and benefit from the learning process." Thus, Leah aims to develop a sense of connection with her students while providing a safe environment where students can connect with one another. This is accomplished through such activities as the following: team-building exercises, individualized conversations and feedback, acknowledgment of students' unique contributions (i.e., worldview), appropriate self-disclosure, and clear articulation of expectations, which serve to build a community that empowers students and facilitates their effective learning. Drawing upon Leah's philosophy, it seemed that her goal was to create a culturally inclusive classroom (Villegas & Lucas, 2002) wherein students have the opportunity to learn from one another as they grapple with specific curriculum content.

Leah believes that she is responsible for understanding and creating learning environments that meet and challenge students' developmental needs. I learned that this is because she acknowledges that students bring "a variety of learning style preferences to the classroom" which influenced the teaching strategies she utilized. "I adopt teaching roles that vary among courses taught and students encountered." Leah's primary goals, as an instructor, are as follows: to stimulate interest in learning and course subject matter, to promote critical thinking and problem solving skills, to model integrity and professionalism, and to help students better understand themselves so that they will be

more effective as counselors. This is accomplished through the process of identifying "techniques that vary" to match diverse learning styles. Leah asserted that students who struggle with course content may benefit from more personalized instruction, while those who excel in the material may benefit from invitations to apply their abilities to real world applications. Thus, she believes that accessibility to all students is crucial to the development of specialized learning environments. In accordance, Leah tends to use a variety of teaching techniques (e.g., lecture, group discussion, demonstrations) in her courses. "I may assign mini-projects that help students seek out information related to class topics or practice using skills discussed in class." According to Leah, using "diverse teaching methods" increases the likelihood of her students viewing the material as applicable and experiencing a sense of efficacy regarding their ability to apply material outside of the classroom. "I consistently ask students to connect their experience to course material." While not explicitly stated, it seemed that this is a desired student learning outcome that is essential for counselors-in-training to embrace to effectively counsel in contemporary society. This is supported through Leah's willingness to allow students to tailor course projects and/or activities to their personal interests and learning styles. The flexibility demonstrated supports Kasworm et al (2000) notion regarding adult learners.

Evolution of Teaching: Leah asserted that the core foundation of her philosophy is the same. The manner in which she enacts her philosophy, however, has changed over time as a result of student, peer, and supervisor feedback. "I've had kind of shifting views regarding what it means to be an instructor and my responsibilities as an instructor and then students' responsibilities." As a new instructor, Leah noted, "I really focused a lot

more on my responsibility." Today, she understands that "students have a really important responsibility" in their learning processes. It seemed that this was reflected through Leah's attempt to create a learning environment wherein students' internalize and critically evaluate the usefulness of the content, thereby, connecting the information with their own experiences. This can be seen in the following excerpt from Leah's syllabus:

> Students will demonstrate understanding of concepts and develop assessment and clinical writing skills by constructing their own biopsychosocial histories and individual service plans regarding a wellness issue.

This excerpt from Leah's syllabus demonstrates how she infused assignments that enable students to connect curriculum content to their lived experiences. Additionally, Leah asserted, "when I first started teaching in 2002, my mentor suggested I use the following format to structure my class periods: What? So what? Now what? I find myself using permutations of this formula in nearly all that I do as a teacher and aspiring scholar." Today, Leah uses a template for engaging her students (see Table 1).

Table 1

First content	Students first need to acquire a body of theoretical and empirical information to serve as a foundation for learning and critical analysis. Information may be acquired via readings or lectures and must be congruent with students' abilities, interest, and the content demands of the course.
Then connection	Once students have the opportunity to consider content-driven knowledge, they must be given the opportunity to connect the information with their own experiences. Through connection, students begin to internalize and develop critical thinking skills. In novel or rare situations, provision of real world voices via guest speakers,

	vignettes, or videotaped examples may provide the impetus necessary to discuss and evaluate how course material relates to lived experiences.
Then action	In order to integrate knowledge and develop skills, students must do something with the information obtained and connections gleaned at the onset of the learning process. Opportunities to experiment in and outside of the classroom are necessary for holistic and lasting understanding of course material.
The process continues	Learning does not end at the action stage. Rather, knowledge created through the process described above serve as new content in need of connections and actions. In the most effective learning environments, students and teacher engage in a continuous learning cycle. The learning cycle models a process of obtaining, evaluating, and applying information. Thus, students are more likely to utilize similar learning strategies outside of the classroom.

This template provides Leah with a means to build a community that empowers students and facilitates effective learning.

Curriculum Development

Leah identified the CACREP (2009) standards as a developmental framework for her curricula. "At the very beginning, I start out with whatever it is, whatever CACREP core curriculum we've designated for the course. I always start with those." Drawing upon this framework, it appeared that the emphasis of the standards vary according to the course and level (i.e., masters, doctoral). During my analysis, I discovered that Leah has more flexibility with the standards in her doctoral level courses. For example, Leah teaches an advanced multicultural course wherein CACREP requires counselor educators to identify current multicultural issues as they relate to social change theories (standard

IV I-3). It appeared that the only requirement to adhere to the standards is to cover

advanced theories of multicultural and social justice. Leah asserted that in her master's

level courses, there are typically "10 to 12 standards" that are required per CACREP.

Therefore, doctoral level courses appear to have more flexibility than master's level

courses.

After identifying the required standards, Leah shifts her attention to "how is it

that I want to go about covering this" which seemed to be directly related to how she

selects classroom activities and/or strategies. Drawing upon her philosophy, Leah takes

into consideration the size of the class and their "readiness or dynamics as a group" to

best create a culturally inclusive classroom. For example, typically in a beginning

master's level course, Leah is much more structured in her assignments and lesson

planning because of the number of students who enroll. I discovered that the structured

assignments and lesson planning enable her to manage courses. On the other hand, she

asserted, "if I know that I'm gonna have eight advanced doctoral students in a seminar, I

might actually hold myself back on structuring the course. I still develop it with

intentionality, but I'm placing a lot more responsibility on the students for facilitating our

process." This reinforces Leah's shift in students taking responsibility in the learning

process.

Leah explained that she likes to give her students some options and flexibility in

terms of what they explore (e.g., focus of a particular assignment). In all courses, Leah

infused personal orientation assignments, which required students to self-reflect.

Consider the following from Leah's syllabus:

Students will create a cultural genogram or other visual representation of their cultural identity and reflection paper as a way of exploring culturally linked life experiences, beliefs, and values. Students will share projects with the class.

This excerpt from Leah's syllabus demonstrates how she infused personal orientation assignments in her curricula. Additionally, Leah required students to complete the following assignment:

Each week, students will create journal entries in which they reflect upon the previous class period and assigned readings for the upcoming week. Instructors will review journals on a regular basis and provide students with personalized feedback regarding depth, empathy, knowledge, and application.

This excerpt also highlights Leah's emphasis on personal orientation development. It appeared that these assignments draw upon Leah's philosophy, particularly her goal for students to make a connection with the content and their lived experiences. At the doctoral level, Leah required her students to develop a manuscript or research proposal to further enhance their scholarly writing abilities. This is highlighted in another example from Leah's syllabus:

Students will develop a manuscript suitable for publication regarding multicultural issues in counselor preparation and/or supervision and relevant to a specialty area of interest; the manuscript must include connections to advocacy models and social change theories. The manuscript should be developed in full accordance with author guidelines for a possible target journal (e.g., Counselor Education & Supervision, Journal of Multicultural Counseling & Development). Alternatively, students may create a literature review and proposed methodology for a study regarding multicultural and social justice issues.

This excerpt demonstrates how Leah infused scholarly writing in her curricula. Drawing upon her philosophy, Leah allowed her students' to alter assignments as they see fit for the best possible student learning outcomes. For example, the aforementioned genogram assignment can be tailored according to the students' preferences. "Traditionally we do a

60

genogram, but I allow students' to choose any mode of expression that will help them get at the core purpose of the assignment."

Perception of Culture

Leah defined culture as a way of making meaning in the world that "we've learned or adapted from the various groups" with which one identifies. As such, For Leah, culture is the intersection between various cultural factors with which one self-identifies. Leah claimed, "as someone who identifies as part Latina and part White, I've internalized what it means to be White and I've internalized what it means to be Latina." In addition, Leah asserted, "as somebody who's heterosexual, I've internalized what it means to be heterosexual." Furthermore, "as somebody who grew up in a Christian tradition, I've internalized some of that and I think culture is a matter of how that all comes together to influence what we value and how we go about life and relationships." It seemed that each aforementioned cultural factor influences how Leah internalizes her worldview. This mindset influenced Leah's perspective of what constitutes cultural competence. Drawing upon her perspective, cultural competence is knowing oneself and one's cultural beliefs while being cognizant that others may have different cultural beliefs, values, and experiences. For Leah, cultural competence consists of "navigating our beliefs" to be responsive to "others' beliefs and values and cultural experiences" rather than trying to make them fit into a unified lens.

During Leah's undergraduate education, she studied sociology, "and while it wasn't explicitly multicultural training" she studied how social systems work and how culture works. This experience influenced how she conceptualizes culture, privilege and power. During her graduate education, she had the traditional multicultural counseling

course. "It was uncomfortable, but at the end of our program looking back it was a pretty good course." Additionally, Leah pursued a graduate certificate in women's and gender studies. "Although I had the one course within my counseling program, I had four or five courses that focused on gender issues." This experience also contributed to her cultural foundation. Leah identified her undergraduate experience, however, as playing a vital role in her cultural foundation which "informed me a whole lot more" than her graduate experience. As a professional, "I've gone to workshops at ACA because it's an interest of mine, but it hasn't been formal training." Furthermore, Leah consults with colleagues about how to address multiculturalism in counselor training programs. "I talk with people who teach it, you know, and we share our joys and our pains and consult when we're not quite sure how to respond to a journal entry or how to handle a faculty dynamic or something like that."

<center>**The Case of Martin**</center>

Teaching Philosophy

Martin obtained a PhD in Counseling Psychology in 2005. He self-identifies ethnically as Chicano. Additionally, he is a licensed professional counselor (LPC). Martin believes that teaching, at its essence, should be a process of collaboration between the teacher and the students. While Martin acknowledged that there are different roles (i.e., teacher, student), he believes that the teacher's role is to create a context and/or facilitate a process that allows the creativity of the students to emerge. "I think learning happens when we are able to feel and know ourselves as creators." Martin asserted, "the learning process is not simply rote memorizing" or osmosis, but rather a process that consist of the students immersing themselves in the content; thereby, becoming creators, as well as

<center>62</center>

consumers. It seemed that this mindset influences how Martin develops his curricula. Martin's teaching philosophy consists of making sure that the process of teaching is one that allows for creativity, collaboration, and a belief in the students and learning process. He stated, "the process of teaching should allow students to think and struggle with their own past experiences." According to Martin, this establishes critical thinking skills, which include the process of "thinking critically about who we are, where we are and experiences we've had" as it relates to the content being presented. Drawing upon his philosophy, it seemed that this is essential for students in order to develop into creators.

Evolution of Teaching: Martin explained, "initially I felt I would be much more hands-off. What I mean by that is present a few critical questions to the class no matter what the reading material was and really be skilled at facilitating a dialogue that would allow students to really fully engage in the discussion, much more than me doing a lot of talking." Today, his philosophy has changed because he recognizes that students enter the classroom with different lived experiences and styles of learning. "I think my philosophy has shifted a bit because every student has a different personality and a different learning style." Martin discussed that due to the structure of the educational system in the United States, many students have never had their voices validated. Therefore, his new teaching philosophy aims to validate all students. "Now, I come with my philosophy that every voice should be validated, but some students, they don't have the tools to do that. They have been products of an educational system that has taught them not to listen to that voice or has taught them that education is about sitting and listening to somebody that knows better." Martin does not fault students for believing that they are expected to only be consumers of the content. In an effort to validate each students voice, Martin aims to

"facilitate a process where there are some tools presented for the student to try to bridge the type of style that I go with when I teach and their lived experiences." Given that there is a limited amount of time to develop an understanding of the material, it appeared that Martin refocused his teaching approach, trying to set up pathways to validate all students' voices.

Curriculum Development

Martin identified the CACREP (2009) standards as a developmental framework for his curricula. "I look at the core requirements described in CACREP when I develop courses." To prepare students who are critical thinkers, "I use my assignments to tie it to the current model, I guess, of multicultural competence (i.e., knowledge, skills, awareness). Martin described that he aims to assist students with developing "culturally responsive attitudes." Drawing upon his philosophy, it seemed that this is accomplished by having students critically think about the role that the multicultural competencies play in the counseling process. "My assignments connect with each of those different areas. That's kind of the framework that I utilize: what's gonna help them with a kind of self-awareness about their values and attitudes? What kind of assignment is gonna connect with just gaining more knowledge, more specific contents and what type of assignments are gonna facilitate some skill building and some introduction to skill building and interventions?" It appeared that this is tied to enabling students' voices to be validated and promoting their growth processes to become creators.

Martin aims to infuse assignments in his curricula that "tap into different experiences that they have in life to connect as much as possible to their real lives." Based on his teaching philosophy, this creates opportunities for students to critically

think about how to connect the course content with their lived experiences. Additionally, "I give some personal reflection assignments" guided by the coursework. Once again, it appeared that the purpose is to enable students to develop critical thinking skills as it relates to the material. Martin uses popular media (e.g., films) or books that "I think reflect the spirit of some of the ideas that are in the course content" to challenge students to critically think about how the course content and ideas are reflected in such portrayals. Drawing upon Martin's philosophy, it seemed the purpose of this assignment is to challenge students to become creators and look at content in a new and more informed way.

Perception of Culture

Martin identified culture as something that is shared among a group of people. "It's something that is shared between a group of people. I just find it has some degree of a shared understanding of the world even though there could be individual differences in the extent or the degree that one perceives culture." While individuals in a particular group may have some disagreements on certain aspects of what constitutes a shared understanding, there are some shared understandings of the world. Martin shared "certain traditions are passed down in how to interact with each other in the world." It seemed that his understanding of culture consists of a shared internal belief system that encompasses how a particular group navigates in the world. According to Martin, the experiences that cultural groups have had in the world "impact their shared beliefs and shared world views." For example, Martin asserted that if you have a group that has a history of continuing to be marginalized, then that group's experience with the larger

society is going to be impacted which will influence how they interact with the larger society. This becomes the "do's and don'ts of how to interact."

The majority of Martin's multicultural training came from his graduate education. "I will say that I feel fortunate in my master's program to have had a curriculum that I believe integrated well the idea of cultural responsiveness and then attended a doctoral program that was explicitly committed to this process." Martin stated that his graduate experience at both the master's and doctoral level enabled him to become culturally competent. Today, this training is reflected in his teaching philosophy. "It wasn't an addendum or something that I had to fight for, the faculty was committed to integrating that in all different ways." Additionally, Martin attends professional conferences such as the Diversity Challenge at Boston College, the Winter Roundtable at Columbia University Teachers College, and the National Latino Psychological Association and selects to attend sessions that focus on cultural diversity. By attending such conferences, Martin stays up-to-date with new developments in the field; thereby, identifying ways in which he can infuse material into future courses.

The Case of Anne-Marie

Teaching Philosophy

Anne-Marie obtained a PhD in Counseling and Human Development in 2003. She self-identifies as a Non-Hispanic White/Italian/Slovenian/Lithuanian. Additionally, she is a licensed professional counselor (LPC). Anne-Marie is a constructivist teacher. " I believe that learning, particularly with adult learners, is co-constructed between the environment in the classroom, the material that's brought in on a topic, and both the learners and the teacher" which creates an inclusive classroom environment. Anne-Marie

sees herself as an "assertive leader" but also recognizes that the students bring their lived experiences to the classroom. Therefore, her teaching philosophy is student-centered and strength-based. "I'm definitely developmental in my teaching philosophy." It appeared that this is a result of her serving as a gatekeeper for the counseling profession. Anne-Marie makes a concerted effort to remain sensitive to the range in development that adult learners bring to the classroom. "I'm very developmental. I've tried to be sensitive to the diverse learning styles that students bring to the classroom environment." In addition, she understands that every student will not develop at the same pace. Anne-Marie stated, "not everybody will develop clinical skills at the same rate or has the same opportunity to experience such trajectories." Drawing upon this philosophy, it appeared that she aims to meet students where they are developmentally to best meet their needs.

Evolution of Teaching: Anne-Marie shared, "as a new educator, I didn't know much." As a result, she claimed that when she began her career as a counselor educator, she was "very rigid" in her teaching practices. I was very lecture focused. I think I was actually a little afraid of discussion for some reason. Not only afraid, but I was a little, I guess my sense of classroom management hadn't quite evolved." Today, Anne-Marie has embraced utilizing discussions in her teaching practices to engage students. "I find myself lecturing very little" which is the result of a colleague asking her to "think back about your graduate school days and tell me what you remember from your courses." It appeared that through the process of reflecting on her graduate experience, Anne-Marie identified her counselor training experience as a very interactive process between the instructor and the students that influenced her teaching philosophy. She noted "in every class that I could think of, it was an activity or a speaker or something, but it was never

the lecture that was ever what was memorable to me." Therefore, she has adjusted her teaching philosophy and practices, noting to herself "I'm really gonna start incorporating that."

Today, Anne-Marie claimed, "I try to make a really concerted effort to remember that students learn in different ways" and bring their lived experiences to the classroom environment. After receiving feedback from colleagues and students over the years, Anne-Marie discussed "it seems like they get a lot more out of the class when you don't actually spend as much time lecturing." As a result, "I think I've grown and evolved" which seemed to be evident in her more fluid approach to teaching. Having the opportunity to teach certain courses several times has also contributed to her evolution. "It helps when you teach the same thing over and over again because you're not having to start over. You're not just one week ahead of the students yourself." Anne-Marie shared that with time, she has been able to "add to it and refine it" in response to the students developmental needs. "If you've taught something for a few years, you're really comfortable with the material and you can get creative." This has enabled her to infuse new ideas identified in the field in an effort to enhance her students learning outcomes.

Curriculum Development

Anne-Marie identified the CACREP (2009) standards as a developmental framework for her curricula. "We're a CACREP accredited program. Being an accredited program, you have to cover the content that is included in the CACREP core requirements." She also discussed that when feasible, her program tries to infuse additional CACREP standards that fall within the realm of a particular subject matter. "When there's content from another CACREP area that a course can possibly offer or

touch on, we try to do that as well." Additionally, Anne-Marie identified her departments "mission-based objectives" as a crucial developmental framework for her curricula. "Our departmental mission deals with diversity, relational competence and creativity." As such, she ensures that her departments "mission-based objectives" are taken into consideration when she develops her curricula content.

The content "grows from there, based off of those objectives" and taking into consideration the desired student learning outcomes at the conclusion of a particular course. Anne-Marie also takes into consideration "where the course is within the curriculum." This seemed to be a significant factor that Anne-Marie considers when she develops the content for various courses. Drawing upon her philosophy, it appeared where the students are developmentally, including number of courses they've taken, influences how she develops her curricula. "You look at developmentally what needs to be included and then responsiveness." Given that there are always new developments that take place in contemporary society, Anne-Marie tries to infuse up-to-date developments in her curricula. "Things happen in society, political stuff when it's going on or natural disasters or crises. Different things happen, so I try to be flexible and responsive to those events." Drawing upon her philosophy, it seemed that infusing real world applications in her curricula serves the purpose of connecting the content and engaging students in discussions.

One of the entities that Anne-Marie infuses into her teaching practices is having her students develop "person-first language" which she believes "helps them to get in that habit that people aren't labeled." According to Anne-Marie, this enables students to "look at that person's world view and try to put yourself in their shoes" which develops a

mindset that "because someone's of this culture or has this diagnosis or belongs to this certain religious or spiritual group doesn't mean that you know what that means to them." Anne-Marie asserted that while one may have an understanding that a client may belong to a certain cultural group, "you don't know how that influences them from their point of view." It seemed that this is the rational for her wanting students to develop an understanding of person-first language. Anne-Marie shared "that's where the person-first part really is important to me because I think that that's something that we all need continuous work on including myself." It seemed that this mindset impacts her positionality in the classroom. "I'm a work in progress like everybody else. I think that it's something that I've become more and more aware of." Anne-Marie identified the "diagnosis class" as a course that really highlighted the importance of addressing person-first language. "I remember being shocked by the amount of labeling and what goes with that. I really make a concerted effort to really pay attention to that." It appeared that this development also impacts how she approaches other courses.

Perception of Culture

Anne-Marie defined culture as "my own little definition is more intersectionality." She understands that people have various cultural identities "whether you look at race, ethnicity, socioeconomic status, ability, language, heritage, country of origin, professional orientation" that impact their worldview. She noted that people have multiple intersections of cultural that may impact the therapeutic relationship. "I think there are a million intersections of culture." She acknowledged that one's cultural identity exists in multiple domains at any given time. "I think that as we go through our day, we exist at those places where our culture comes into contact with other cultures. In one

70

setting, you might be the only female of this particular racial and ethnic background, where in the next setting, you might not have a lot of privilege or power, where in the next setting, you might be leading the class, and you have a lot of privilege and power." It appeared that this mindset guides her perception of what is culture. "I think it's more of a fluid concept than culture." Anne-Marie claimed that defining culture is somewhat arbitrary because "I don't think you can firmly define it at one place and one time, as always the same thing" due to the intersection of cultural identities, which are "different elements of culture." It seemed that this understanding of culture influences her perception of cultural competence. "I would define cultural competence as an ongoing process."

Anne-Marie acknowledged, "I don't think that anybody is ever 100 percent culturally competent. I think it's an ongoing process." Drawing upon her philosophy, it appeared that this is related to her understanding of the various intersections of cultural factors. "I think that because of all those possible intersections that all counseling and even all teaching encompasses, competence is an ongoing process." Anne-Marie noted that it is "next to impossible" that one would have every single life experience and all those aspects of your identity are the same." Drawing upon her definition of culture, it seemed that due to culture being understood as an intersection of cultural factors, one is always in a position to learn. "We're always trying to achieve this nebulous competence."

Anne-Marie's graduate education consisted of a CACREP accredited master's and doctoral program. This training influences her teaching practices today. Additionally, she has been to various trainings wherein "you'd go to a lot of trainings about looking at this specific population." This was a result of the timeframe that she

pursued her master's and doctoral degrees. Anne-Marie's training at the Jean Baker Miller Training Institute at the Wellesley Center, which focuses on Relational-Cultural Theory, however, had a more lasting impact on how she defines culture. "I spent a lot of time training on relational cultural theory and how to look at various aspects of intersectionality." It seemed that her training at this institute really influenced her perception of culture as she noted "this has been amazing and really has helped orient me as far as intersectionality and human critical race theory." This particular training "really broadened my definition of culture and diversity." It appeared that this training provided Anne-Marie with a cultural outlook that is open to the various cultural identities and how such identities intersect with one another.

The Case of Garrison

Teaching Philosophy

Garrison obtained a PhD in Counselor Education in 2000. He self-identifies as Black/African American. Garrison's philosophy is based upon the concept of students authentically positioning themselves to be learners. As such, he creates a classroom setting wherein students are provided with an opportunity to be co-contributors to the learning process. "I think it's important that I provide an environment where they can begin to realize those presented opportunities to do that." This process establishes the beginning of their journey as life-long learners. Garrison believes that it is essential that students pro-actively contribute to their education. One of the primary means that he utilizes to encourage his students to develop an understanding that their lived experiences and thought processes are vital to the collective learning experience is conducting overt conversations. "I think it's really important to help them see that they can contribute to

the generation of knowledge." It seemed that Garrison's rationale is that when he encourages students to read and embrace the material and return to class with matters of concern or areas requiring clarification, a collaborative learning environment is created. As a result, students become active contributors to their education as opposed to just being passive consumers of their education.

       Evolution of Teaching: Garrison's teaching philosophy continuously evolves as a result of the different students he engages each semester. "I think it's evolved in that each group of students requires a little bit different engagement in things like how and frequency and how they're challenged." He acknowledged that each group of students that he teaches "really requires a different way of going about" engaging them as a collective unit. Drawing upon his philosophy, it appeared that this impacts how he creates an inclusive learning environment. Garrison noted that his teaching methods must be congruent with "our current generation of students who are really technologically savvy" while at the same time accommodating "some of us who are a little older" who may prefer face-to-face engagement in an effort to create an inclusive learning environment.

Curriculum Development

       Garrison identified the CACREP (2009) standards as a decisional framework for the development of his curricula. "The first thing I feel like I have to do is look at the CACREP standards." Upon identifying what the standards require, Garrison described that he is "faced with how to creatively provide those in a way that's gonna challenge growth and learning." Drawing upon his philosophy, it appeared that finding the means to creatively tie the standards to curricula content serves the purpose of promoting the students' personal growth. As such, this process consists of "seeing how I can interface or

integrate those two because I feel like I can't just plow forward with what I would really like to do without seeing how it fits within the CACREP standards and how students might benefit from this way of learning" which includes the composition of assignments in a particular course. Additionally, Garrison asserted that he takes into consideration the feedback from students from previous semesters to make adjustments in the curricula. "I have to look at my teaching evaluations from previous semesters and look at what sort of suggestions students have made." This includes methods of teaching, classroom interactions, and assessments. Garrison claimed, "I really look at what are viable suggestions that I could integrate into the course." Furthermore, Garrison aims to provide students with practical applications to practice the skills developed in various courses. "I really try to provide opportunities for students to really apply their learning." It appeared that this process consists of students' actually developing interventions and/or implications for counseling as noted by the advocacy project that Garrison's students complete. Consider the following from Garrison's syllabus:

> In small groups, students will choose a cultural group and in detail, utilize the multicultural counseling competencies to demonstrate some fundamental aspects counselors should be aware of when working with this particular group.

This excerpt demonstrates how Garrison infused advocacy-based projects in his curricula. Garrison's rational is that "inherently, that's what our standards are asking us to do" especially with regard to social justice and multicultural requirements. He asserted that the standards are challenging counselor educators to prepare students to engage communities in which they envision themselves working. It appeared that this is directly tied to creativity embedding the standards in the curricula content. According to Garrison, "I think it's important that our students can conduct a needs assessment and then provide

a set of recommendations to community stakeholders" which includes articulating "how they would implement" such recommendations. Drawing upon his philosophy, it appeared that this serves the purpose of positioning students to become active contributors to their education.

Perception of Culture

Garrison's graduate education consisted of "a single course" during his master's program. At the doctoral level, "I did not have an advanced multicultural course", however, he makes a concerted effort to engage in professional development by attending professional conferences such as ACA. It appeared that his graduate education did not influence his perception of culture in a significant manner. Garrison defined culture as "those values, traditions, and histories that identify an individual or group of people." He noted that as learning progresses, "then it provides an opportunity for the individual student and collective group of students" to define and redefine the definition of culture. This appeared to be in response to various students not being aware that they are cultural beings. According to Garrison, a significant amount of people "lack consciousness for some reason or another" as it relates to culture. Therefore, it seemed that this mindset directly impacts his perception of cultural competence.

Garrison defined cultural competence as "an awareness of self and awareness of impact of self on others." Garrison claimed that he feels that it is really important for one to have a sense of self and come to view themselves as a cultural being. Drawing upon his philosophy, it seemed that Garrison's perception is related to students becoming life-long learners. Garrison acknowledged that this process requires "a lot of time, reflection, reflexivity" and commitment. "I would go on to say that someone who's culturally

75

competent is someone who consistently engages in that practice." Based on Garrison's perspective, it appeared that there is an inherent challenge to help his students understand that developing cultural competence is an ongoing process, not static. According to Garrison, "it's important that educators work to provide experiences outside of the classroom." This process was used to enable his students to gain a greater understanding of how culture is a fluid and integral part of our existence.

The Case of Vivienne

Teaching Philosophy

Vivienne obtained a PhD in Counselor Education in 2002. She self-identifies as White. Additionally, she is a licensed professional counselor (LPC). Vivienne believes that teaching is a co-constructed experience that needs to be experiential to consolidate the different learning styles and perspectives of her students. She subscribes to a constructivist stance wherein she integrates various experiential activities into her teaching practice. Vivienne aims to accomplish not only an intellectual change, but an emotional impact and transformation in the classroom. As such, her task is to bridge her students' ability to critically think with their ability to empathize. "I see that as the best way to transform student learning." To this end, experiential activities served as a mechanism to promote transformation in the classroom. Vivienne acknowledged that she enters the classroom with a sense of what she would like to achieve (e.g., student learning outcomes), but upon identifying the characteristics of her students, she endeavors to have a constructive experience. This consists of meeting her students where they are developmentally and trying to connect their lived experience to the content. Vivienne has

a curious, open approach for wanting to know who her students are as people and how that applies to the application of the content infused in her curricula.

Evolution of Teaching: Vivienne claimed that her teaching philosophy has "changed in terms of my comfort level." Drawing upon her philosophy, it appeared that she now has more confidence to really create a constructive learning environment. "I think I have more confidence to do those kinds of things." Vivienne asserted that through her classroom interactions over the years "I have gone through experiences where things haven't gone well and I've been able to take a deep breath and shift to where we need to be, or take a deep breath and ask the students what's going on for them." As a result of such instances, Vivienne's confidence and "my ability to be more fluid" are more agile in her role as a counselor educator. Additionally, Vivienne acknowledged, "I've grown in my trusting of the process and trusting my students." Early in her career, she focused more on trying to ensure that she covered a certain amount of material rather than developing a constructive experience. "I think when I first started, I was like, oh my gosh, I have to get all these things in and we have to do it in this class."

Today, she understands that all courses within the counselor training experience collectively build upon one another to prepare counselors-in-training for contemporary society. "I think I now view the program as a holistic experience, thinking about a class as a component of that holistic experience." This mindset was demonstrated during Vivienne's emphasis on creating a developmentally appropriate learning environment and experience for her students. This was further supported by Vivienne's claim that "something that I might not have a chance because we end up processing something or an experience will actually go differently than I thought or took longer than I thought is

77

fine." Drawing upon her philosophy, it appeared that this ideology is reflected in her new constructivist perception of education wherein she acknowledged "we'll get to where I also wanted to go because we have this space left in this semester or we have this space left in the curriculum." Thus, her constructivist-based philosophy has influenced her ability to navigate through the semester. "It's almost like I've become less fettered by the schedule, itself, in terms of how I deliver my content and my process."

Curriculum Development

Vivienne identified the CACREP (2009) standards as a developmental framework for her curricula. Additionally, she reviews various templates or examples of "other people's syllabi in this domain" as well as her experience during her graduate education, "thinking about my own life experience and what that was like as a student" to develop her curricula. "Of course, I'm going to be looking at the CACREP standards because I've only taught in CACREP programs." Vivienne noted that by utilizing various colleagues course syllabi and the CACREP standards "that's gonna provide a framework of the kind of things I want to include in there." She also referenced "the literature and I go to what I think's important from a professional stance." This process is reflected in the evolution of courses that she has taught over the years. For example, "when I first started teaching my theories classes, I never integrated any of the multicultural theory discourse." Drawing upon her philosophy, it appeared that through the process of being more confident and fluid in her teaching practices, she has been able to infuse various factors "because I thought it was important." Vivienne acknowledged that early on she may not have addressed a particular area because "we're probably talking about it in our cultural class."

Now, she seeks various ways to integrate various topics throughout the semester with the outlook that "it's gonna be reinforced in the cultural class as well."

When developing curricula content, Vivienne asserted "I think for me, it's almost situating myself in the current discourse of what's happening." It appeared that staying up-to-date with current findings in the field serve as catalyst for how she designs her courses and situates content throughout the semester. "What do those accreditation standards say? What are the current textbooks suggesting as important theories?" This guides her ability to identify key student learning outcomes for a particular course. Additionally, Vivienne takes "a step back" and reflects upon what she feels in necessary to equip her students with the skills to engage clients in contemporary society. This process consists of Vivienne asking herself "what's missing, what else is critical, what else is something that our students need to know as they go forward?" Drawing upon her philosophy, it seemed that this is the result of her shift in confidence and ability to practice fluidly. Vivienne identified her assignments as "mechanisms to integrate that learning or to ask my students to come from a critical stance in terms of thinking about a particular area" She asserted "I think at the graduate level we're asking our students to not just receive information or receive what I think's important, but really to question that and to explore its relevance for themselves, for their client, and for the community in which they live." It appeared that this mindset is the overarching factor that directs how Vivienne constructs her curricula content.

Perception of Culture

Vivienne defined culture as a "manifestation of a variety of facets." Drawing upon her philosophy, Vivienne asserted that culture is exemplified and/or emerges

overtime. "You can see it in some way related to people's behaviors, their value systems, their ideology, their beliefs about the world and their role it." Vivienne believes that there is an external manifestation element that needs to be taken into consideration when addressing culture. She described culture as internal process wherein "you think about your identity level of culture." Her perspective appeared to encompass an integration of one's understanding of who they are in the context of their family, the community, and the group. "I see it as almost a multidimensional interaction between who I am as an individual with that internal and external manifestation, as situated in my sociocultural context." This is the intersection of cultural identities. Vivienne's multidimensional definition of culture influenced her perception of cultural competence. "I see cultural competence as the inner play between that internal experience and the external manifestation. I think you have to have both." According to Vivienne, there has to be an internal commitment to "what I language as a diverse consciousness" which is an ongoing process. This process consist of one's "commitment to having experiences, being curious about experiences and being willing to ask yourself some hard questions." Her perception requires reflectivity, with the intention of one broadening their awareness and knowledge of various cultural perspectives. Vivienne challenges her students to ask such questions as "what was that about? What was it tapping into for me?"

Vivienne's graduate education consisted of one multicultural counseling course during her master's program. "In my doctoral program, we didn't have any doctoral level multicultural or diversity-oriented courses." As a result, she "advocated" for her current program to implement an advanced doctoral level course "because I think it's important." Vivienne asserted "we had all these other advanced, quote unquote appraisal and theories

courses" but not a course that focused on advanced multicultural techniques. Vivienne believed "it's important that we have those conversations in a really focused and a kind of prioritized way." As a professional, Vivienne shared "I would have to say it's just been going to presentations and reading the literature. I haven't been to a formal institute or I haven't taken a formal class. I haven't taken a workshop that is more than a couple hours." It seemed that her recent influences have come as a result of integrating presentations and exposures to different discussions across time.

The Case of Charles

Teaching Philosophy

Charles obtained a PhD in Counselor Education in 2004. He self-identifies as Mexican American. Additionally, he is a licensed professional counselor (LPC). Charles understands the essence of learning in adulthood. As such, he utilizes an adult learning model for the purpose of teaching. He acknowledged that teaching adult learners has the potential to be influenced directly and/or indirectly by external events (e.g., life). Charles understood that life can and will impact his students ability to function during any given semester. "I have adult learners in here that have life happening to them." Charles noted that he can "see it in students' faces when they're here or not here" (i.e., present in class). It appeared that he developed an understanding that while students may be physically present in class, they may be mentally preoccupied with an issue that has occurred outside of class. To this end, he endeavors to establish a safe environment wherein students feel supported as they navigate through their respective programs (e.g., clinical mental health, school counseling). Charles makes a conscious effort to develop an understanding of who his students are, which directly impacts the structure of his

curriculum content (e.g., relevant material). He challenges his students to be vulnerable and understand what it feels like to become vulnerable, which he believes leads to students growing interpersonally and intrapersonally. Charles aims to teach in a manner that is meaningful to his students thereby creating the atmosphere for them to begin reflecting on the content in relation to self and develop the competency to apply the skills learned externally toward future clients.

Evolution of Teaching: Charles acknowledged that his teaching philosophy has evolved "in terms of becoming a little more flexible." Early in his career "I thought I was flexible, yet within that supposed flexible ontology, that teaching philosophy I had, I didn't realize there was still some rigidity in me in terms biases that I was holding onto regarding the adult learner." It seemed that as a result of self-reflecting on his biases, Charles developed the mindset to "let things go." For example, Charles noted that he used to be very strict as it related to due dates and deadlines. "That was one of the biases that I was not taking into consideration." After teaching several graduate-level courses, Charles learned that he was not taking into consideration students outside obligations, such as being a partner or being a single mother or father with children. Prior to developing this understanding, Charles would "dock points when they did not have the assignment in on time." Today, he has learned to "let that go" due to the fact that "life happens" and adult learners have other obligations outside of graduate school. He believed that something as "miniscule in terms of docking points" can really impact the students in a negative way and hinder the learning process. It should be noted, however, that "I'm not saying turn in your assignment whenever." On the other hand, Charles asserted that if students need an extension, he understands "as long as they let me know prior to coming to class."

Drawing upon his philosophy, Charles takes into consideration "who his students are" as he navigates through any given semester.

Curriculum Development

Charles identified the CACREP (2009) standards as a developmental framework for his curricula. "I take into consideration CACREP core requirements." In addition, he noted "if it's a course I've taught in the past, I look at the syllabus for that particular class to see if there is anything that I would like to change." It appeared that he takes student feedback from previous semesters into consideration when he makes such decisions. Charles also reviews current findings in the literature to identify key factors or new developments that he needs to infuse. This process also assists Charles with identifying factors that he needs to remove from his curricula. Charles noted "a modification could be as simple as trading out one movie for another movie." If Charles identifies materials that are more relevant for a particular course or that may have a better impact on the concepts being covered in class; he will make adjustments as needed. Personal past course experiences also contribute to Charles' curricula development. "Regardless if I've taught a course before, I'll look back into my own archives from graduate school." Charles noted "I will review files from a particular course to see if there is anything that I would adapt for my courses." This includes methods of teaching, assignments, and experiential activities. It appeared that this provides him with an opportunity to identify what experiences were beneficial during his graduate program that he can infuse into his curricula.

Charles utilizes experiential activities frequently in his courses. "I use a lot of hands-on activities. Below is one example of this from Charles' syllabus,

Each student will need to take the Myers-Briggs Type Indicator (MBTI) and the Strong Interest Inventory (SII). After you take each assessment, you will need to make an appointment to have them interpreted. Save your assessment/inventories because you will practice interpreting the results with a partner in class.

This excerpt from Charles' syllabus demonstrates his hands-on approach in his curricula. Charles stated that "my goal is to experiment with how to help students feel comfortable looking, assessing, and reviewing" their attitudes, biases, and belief system. It seemed that this is related his desired student learning outcomes. Consider the following course and learning objectives from Charles' syllabus:

Table 2

To understand problem areas that affect gender roles, racial and ethnic socialization and career decision-making process.
To know the dimensions of sexism and racism in career development and decision making.
To understand and be sensitive to the problems that diverse populations encounter and career planning and development: women, people with disabilities, ethnic minorities, gays and lesbians, elderly, etc.

Perception of Culture

Charles identified his graduate school experience and several youth leadership academy's he attended during adolescence as contributing to his perception of culture. Charles defined culture as "any variable that an individual encompasses." According to Charles, this can include such variables as one's race and/or ethnicity, gender, and socioeconomic status. "I believe that as individuals we're all cultural beings and it doesn't matter if you come from a dominant Caucasian background to a dominant Latino background." Charles further asserted "Culture is continuously evolving." It appeared that this is based on the intersection of such cultural factors. "The thing that I believe makes culture more complicated is within each culture there are subcultures, so culture seems to be never ending." Charles defined subcultures as "a separate entity from the

main culture." For example, as aforementioned, Charles self-identifies ethnically as Mexican American. He noted, however, that "I have a couple of siblings that identify as Chicano and/or Chicana and they get upset that I identify as Mexican American. I have other siblings who identify as Hispanic and they think Chicano/Chicana as well as Mexican American are derogatory." Thus, it appeared that within Charles' family culture, there are subcultures in terms of ethnic identity. In addition, it seemed that Charles' perception of culture impacts how he defines cultural competence. "I define cultural competence when an individual is consciously aware of some of their own biases, prejudices, belief system and it's not a matter of right or wrong." Charles stated that it's not a matter of being right or wrong but rather an awareness of how such biases "may impact their practice" with clients from culturally diverse backgrounds. According to Charles, cultural competence also consists of being aware of instruments that are culturally appropriate for clients with diverse backgrounds. For example, Charles acknowledged, "I have found some instruments that say they are set for Caucasians that have been friendlier and culturally sensitive for specific Latino groups."

The Case of Steven

Teaching Philosophy

Steven obtained a PhD in Counseling and Counselor Education in the year 2009. He self-identifies as Black/Black American. Additionally, he is a licensed mental health counselor (LMHC). Steven's primary objective as a counselor educator is to provide students with an opportunity to develop critical thinking skills. "My ultimate goal is to help and encourage students to want to develop critical thinking skills." As such, Steven strives to cultivate critical thinking that encourages students to develop a basic

comprehension of course material. This is followed by a critical examination of their personal reflections of learning that involves dialoguing with others both in and out of the classroom. Steven shared that it is through the process of personal reflection and community dialogue that critical thinking skills are developed. "I think there are a couple of different components to what I believe are important to developing those critical thinking skills." According to Steven, these include an awareness of self, an awareness of existing knowledge, and an openness to engage with other peers to then "critique oneself" in existence with other's perceptions. This consists of students' questioning their preconceived notions, being exposed to different worldviews and observing how others grapple with complex issues (e.g., social justice). Steven is an advocate for active student involvement and participation. As such, he has adopted a student-centered approach toward implementing classroom strategies and activities. He solicits feedback from students in an effort to determine if various teaching methods are effective. Based on student feedback, Steven experiments and/or adapts his teaching techniques in an effort to ascertain what is best for maximizing the student learning experience.

Evolution of Teaching: Steven acknowledged that as a neophyte, he spent a significant amount of time trying to make an adjustment from being a doctoral student to being a counselor educator. "I think that early on my approach was very much focused on myself just becoming comfortable with the material and pretty much sticking very closely to whatever book or existing syllabus I used." Steven claimed that during this time "I really didn't feel like I had a good grasp and control of the material to be able to wield it as I wanted to in order to encourage students to develop some of the critical thinking and the complex thinking that I wanted them to have." It appeared that this interfered with

Steven's desired student learning outcomes. Overtime, he has developed a level of comfort with the material, which has enabled him to "critique myself publicly and openly with students" and invite students to "critique" his teaching practices. Steven stated that "I am now okay with the dialogue" that emerges. It appeared that the level of comfort has also come as a result of having the opportunity to teach various courses. Steven now has a means to be "creative with the types of assignments and the types of activities" that he infuses in his curricula; thereby, fostering critical thinking in his students.

Curriculum Development

Steven identified the CACREP (2009) standards as a developmental framework for his curricula. "I think largely one of the key guiding forces is of course CACREP and CACREP standards." In terms of guiding forces, this process consists of identifying and following the "things that CACREP states need to be included" in courses that pertain to various subject matters. Drawing upon his philosophy, it appeared that this guiding force also contributes to how opportunities to utilize critical thinking skills will be implemented throughout the semester. One of Steven's courses required,

> In order to become aware of the multicultural literature and research, you will read two research-based articles of your choosing. You will find articles and write a two-page double spaced paper explaining what you learn that will benefit you as a multiculturally competent counselor or professional.

This excerpt from Steven's syllabus demonstrates how he infused opportunities for students to engage in critical thinking in his courses. Steven shared that he also consults with colleagues through various outlets (e.g., CESNET) to gain insights from them on how they teach various courses. One of the suggestions that have proven to be beneficial for Steven is using the ACA Clearinghouse as a means to gain different perspectives on a

particular subject matter. "Although a lot of the syllabi on there tend to be a little bit older, that's been quite helpful" when developing curricula.

Within the school of education at Steven's institution, a group of faculty of color "gets together monthly" to share their experiences based upon being faculty of color in the school of education. This includes conversations about the courses that they teach. It appeared that through these conversations, Steven gains insights from individuals who are who are not necessarily counselor educators, which enhances the scope his teaching practices. "I've learned about a variety of different techniques" that the various faculty of color use in their classrooms. Many of the faculty teaches courses that are diversity focused and/or infuse aspects of diversity into their coursework. "It's been helpful for me to interact with them and learn some things from them" that can be infused into his curricula. Steven also seeks out current literature to identify "what's out there before each semester." It seemed that this process causes Steven to assess if he needs to update and/or change the format or content in various courses that he teaches.

Perception of Culture

Steven's graduate education and his cultural background play a critical role in his perception of culture. "I would say just growing up as a person of color was a multicultural experience for me." Steven took a "very inclusive approach" when it came to defining culture. "For me, that includes aspects of race, gender, ethnicity, sexual orientation, ability, disability as wells as collective organizations." It appeared that Steven's perspective of culture takes into consideration common practices that are unique based one one's geographical location, such as the culture of a particular discipline at an institution. Steven aims to "get more and more students to understand the complexity of

88

culture" which influences his inclusive approach. This perspective also contributed to how he defined cultural competence. "I define cultural competence according to the tripartite model of knowledge, skills, and awareness that I feel are essential for counselors to possess." According to Steven, "one has to have awareness of self and their identities as a cultural being" which influences how one has been socialized to view the world. This then becomes a means for one to develop an understanding of how that "impacts their perception" of self and others based on cultural aspects. To demonstrate competence, Steven expects students to utilize critical thinking in relation to the aforementioned skills in order to interact with culturally diverse clients in an effective manner.

The Case of Carmen

Teaching Philosophy

Carmen obtained a PhD in 2007. She self-identifies as White/Eastern European. Additionally, she is a licensed mental health counselor (LMHC). Carmen views teaching as a scholarly activity wherein she has the direct opportunity to be an agent of change in the lives of students and indirectly in the lives of those they will counsel in the future. She approaches all human interaction from a humanistic perspective, augmented with systemic knowledge, which impacts the intentional integration of didactic, interactive, and experiential teaching methods within any given classroom environment. "I strive to assist my students in the mastery of core curricular content while facilitating their conceptual and practical integration of the material in their clinical work."

Carmen's ultimate instructional goal is to be a part of the development of counseling professionals who will be clinically and culturally competent as well as who will

critically examine and apply research to inform their practice. To accomplish this task, Carmen utilizes both formative and summative assessments to evaluate the level of cognitive complexity with which students understand and can apply the curricular content. "Not only do I have high standards or expectations of myself but I have those for my students as well. Part of that for me involves a broad range of assessment factors and involves the conceptualization and implementation of different types of assignments." Carmen stated that it is imperative that students assume a shared responsibility in their learning experience. As such, she frequently invites students to explore their preferred models of learning thereby articulating their learning needs. Carmen acknowledged that she believes in varying the types of assignments and purposely scaffolding their difficulty to facilitate student engagement and confidence with the material. She strives to be enthusiastic, approachable, and responsive toward her students. Pursuant to this ideology, she constantly seeks to discover new ways to make curriculum content relevant to the lives of her students. Ultimately, it appeared that Carmen believes that as a professor, it is her responsibility to continually endeavor to establish optimal conditions for student learning in her classroom and beyond.

Evolution of Teaching: Carmen identified her teaching evolution as a linear process that consists of her experiences as a high school teacher, school counselor, and now counselor educator. Through her experiences, "there has been a tightening up of some of my philosophy." Carmen noted that when she first began her career as a counselor educator "I really did what was done before" which included using models and guidelines from previous faculty members in the department. More recently, her "growing edges as an instructor involve anticipating how to deal with problematic

situations" that may emerge in a counselor training program. Carmen shared that she has had several instances where students were not meeting course requirements which resulted in them being disgruntled about her formative and summative feedback. "Through those experiences it has truly influenced some of my teaching philosophy." As a result, Carmen has developed her ability to be more in tune with the gatekeeper responsibility bestowed upon counselor educators.

Curriculum Development

Carmen identified the CACREP (2009) standards as a development framework for her curricula. "We are a CACREP accredited program so I use the standards to identify certain aspects that need to be included in various courses." Carmen asserted that she "tweaks or changes" her curricula over time based upon "my own reflective practice in terms of what I learned through the delivery of the course. It appeared that this process also consists of taking into consideration student feedback from previous semesters. Carmen aims to identify what factors were beneficial to students learning outcomes and what factors inhibited student learning. In addition, Carmen "survey's the literature" in order to identify "what's going on around a particular topic." This process also enables her to identify areas within the field that have changed and/or evolved in order to infuse up-to-date material in her curricula. Carmen asserted "my sense is that it takes about three times of teaching something before I feel like the course is solid." This process may account for variations in the curriculum content of courses overtime. As aforementioned, Carmen uses both formative and summative types of assignments in her curricula. Drawing upon her philosophy, it appeared that these assignments serve as a means for Carmen to evaluate the level cognitive complexity with which students understand and

can apply the curricular content. The following quotation is one example of this teaching

practice taken from Carmen's syllabus:

> Students are required to maintain a reaction log of their experience of daily in-class activities and any out-of-class processing assignments.

This excerpt from Carmen's syllabus demonstrates a formative assessment within her

curricula. Additionally,

> Students will be assigned to a small group and will work together to create a realistic case scenario/situation that they might encounter as professional counselors. The scenario will describe a specific challenge that a client or clients may present within a particular counseling context. Each small group will develop a resource supported intervention that is grounded in the contemporary counseling literature. In addition, each group will develop an intervention component to determine if intervention was effective. An overview of the project will be presented in class. Each group member will submit a reflection on their process as well as an evaluation of the members' participation and input.

This excerpt from Carmen's syllabus demonstrates a summative assessment within her

curricula.

Perception of Culture

Carmen's graduate education consisted of one multicultural course that was

"woefully inadequate." During her master's program, she "learned very generalized"

perspectives of what multicultural counseling pertains to and aims to accomplish. "There

was nothing for me as I look back that was kind of critically looking into the intersection

of identity." Carmen's years of experience as a teacher, however, contributed to her

perception of culture today. Carmen noted that "for me, culture occurs at multiple levels

and so one's culture or cultural identity is composed of multiple different salient and then

some perhaps not salient identity factors" to an individual. According to Carmen, culture

consists of one's lived history over time and how one's multiple levels of culture come

together with others. This process encompasses how one perceives their worldview and

how that perception interacts with what "others grow to assume or understand is expected" based on their lived history over time. It appeared that Carmen's perspective of culture has a direct impact on her definition of culture competence that she defined as "an ongoing process." According to Carmen, the traditional tripartite model of knowledge, skills, and awareness "may not be complex enough to capture all the aspects of cultural competence" but can be used as a tools for teaching, evaluating, and giving students feedback as it pertains to those areas.

Analysis/Interpretation of Data

The data was coded in two parts: (a) open coding (Merriam, 2009), which consisted of identifying patterns (e.g., words, phases) that were noted in the transcripts and various documents. Upon identifying patterns that spanned across the data, axial coding was implemented. This process enabled me to group similar patterns noted in the data in order to create specific categories and/or themes and, (b) Hays' ADDRESSING model (2008), which argues that culture consists of factors such as one's age, gender, sexual orientation, was utilized to identify the focus of various assignments (see Appendix H). During this process, I noticed several themes that emerged as it related to the format of the assignments that are discussed later in this chapter. Cross-case synthesis enabled me to identify how each faculty member infused multiculturalism and/or diversity into their teaching practices; thereby, adhering to the multicultural standards set forth by the ACA *Code of Ethics* (2005). As such, commonalities (e.g., pedagogy, curriculum content, classroom activities and/or strategies) that encompassed each participant's teaching practices are identified in the results section. Findings from the study are addressed according to themes that emerged in the data.

Table 3

Teaching Practice Influences

Major categories	Associated concepts
Pedagogy	Teaching philosophy
Cultural identity	Ethnicity, race
Culturally inclusive classroom	Student centered approach, learning styles
Personal orientation	Self-growth, development
CACREP	Diversity requirements
Departmental framework	Mission and vision related to diversity
Current literature	New developments related to diversity

Results

Pedagogy

The participants' in this study utilized a multicultural pedagogy that encompasses

the core foundation of the multicultural counseling competencies (MCC), knowledge,

skills, and awareness (Arredondo et al., 1996). This ideology enabled the faculty

members to develop their curriculum content, select classroom activities, and create a co-

constructed culturally sensitive learning 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 ideology directly impacted the various methods of instruction that the participants'

utilized in their classroom, all of which served the purpose of developing counselors who

are sensitive to cultural diversity. For example, Charles stated "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." Furthermore, the participants' described the importance of deliberately seeking

ways to develop culturally sensitive and responsive relationships with their students;

thereby, bringing attention to issues of culture 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 becomes a means for faculty to model the competencies set-forth by the

MCC (Arredondo et al., 1996). For example, Vivienne stated that "I definitely have this

curious, open exploration of wanting to know about who they are as people and how that

ties into the application of how I teach and the knowledge that we're talking about…I

like to have that constructive experience where I'm meeting them where they're at and

trying to tie in their lived experiences to the content." As such, students are exposed to

cultural diversity in the classroom, which became a means by which students can learn

applicable skills/knowledgebase for working with culturally diverse clients. Carmen

asserted,

> I certainly approach the teaching that I do from a relational perspective, so if I had
> to ground it within theory, it would probably lean towards the humanistic… I
> attend to the students' developmental needs. That would include their intellectual,
> their social/emotional, as well as their kind of interpersonal...so between one
> another is the group that I'm teaching their needs.

To this end, the participants' were able to provide students with an environment where

self-growth (i.e., orientation towards becoming culturally sensitive) could take place

through the process of exploring various factors associated with the intersection of

cultural identities, which increases the likelihood of counselors-in-training making ethically sound decisions.

Cultural Identity

The participants' identified their cultural identity as a major contributor to their teaching practices. One of the primary sources was their upbringing, which influenced their values, biases, and worldview. 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.

In particular, the participants' identified their race/ethnicity as a significant factor that they were cognizant of, especially when it comes to covering material that pertains to culturally diverse individuals and/or groups. For example, the faculty members who identified as Caucasian acknowledged that they must always take into consideration their positionality as it relates to society because of the power and privilege associated with belonging to the dominant group. 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 other hand, the faculty members of color shared that they have to remain cognizant of how they are perceived in the classroom to avoid isolating any particular group of students. 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.

Additionally, Martin asserted,

While I may feel that, for example, many White students have a certain privilege about the way they can walk through their world, that 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, but to realize that it's important that everybody has to be invested and it's important not to isolate or marginalize any students in my teaching, because I do believe everyone has a point of connection.

Based upon the participants' reports of their positionality in the classroom, it appeared that race and/or ethnicity really influenced the manner in which curricula content is delivered, especially when it comes to multiculturally based content.

Culturally Inclusive Classroom

The participants' described their understanding of the ACA *Code of Ethics* (2005) multicultural standards as an acknowledgment of the role that diversity plays in the counseling and teaching process. Martin explained, "I truly value each voice and each student…I need to facilitate a process where there are some tools presented for the students to bridge their learning style with the way I teach." Moreover, Garrison stated,

I think each group of students that I work with really requires a different way of going about this. For example, with our current generation of students who are really technologically savvy, I think they require and ask for a different way of instruction…I really feel like to be a competent educator, you have to provide multiple ways for learning for all students because we all don't learn the same. It's an interesting challenge when you have a class that's made up of people who learn and interact in different ways.

This understanding guided their teaching philosophies because given the cultural dynamics that exist within contemporary society, it is crucial that counselors-in-training

develop cultural sensitivity to be effective counselors during their future work. Therefore,

an emphasis was placed on identifying and utilizing culturally relevant materials (e.g.,

role-plays, discussion questions/activities, case vignettes) in their teaching practices;

thereby, broaching diversity elements with their students. For example, a common

practice among the participants' was facilitating small group discussions or assigning

tasks wherein students have the opportunity to reflect on how cultural identities may

influence their lenses and their client's worldview. Anne-Marie facilitated this through an

advocacy assignment. She claimed,

> 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.

Garrison further noted,

> Where I'm at currently, we are really working to develop a set of learning
> outcomes that evidence the applications and not just sort of the awareness and
> knowledge components of education…students develop and complete an
> advocacy project which requires them to look for areas within the community
> where there's a shortage or a gap…and then develop a plan to how they would
> remedy that.

The participants' asserted that they use cultural examples that appeal to students based

on their cultural identity awareness with the rationale that students will begin to develop

receptivity toward cultural diversity and acknowledge the importance of culture in

counseling. Leah stated, "I believe it's really important that we understand our own

cultural foundations and defaults and our organizing principles, the things that guide our

lives that we've inherited culturally." This becomes an ongoing process, which consists

of identifying materials based on their assessment of their students' growth processes. According to Carmen,

> 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.

Based upon the reports from the participants' regarding creating a culturally inclusive classroom, it appeared that valuing the various learning styles and lived experiences that students enter the classroom environment with influenced their teaching practices.

Personal Orientation

Pursuant to the ACA *Code of Ethics* (2005) expectation that counselor educators will engage students in self-growth activities, the faculty in this study placed a great deal of emphasis on infusing personal orientation (i.e., self-growth) assignments in the curricula to provide students with an opportunity to develop an understanding of their vantage point as it relates to cultural sensitivity. Steven described,

> I have students complete a questionnaire that focuses on different cultural identities…the point of this activity is really one to help the person who's being interviewed begin to examine and explore themselves as a cultural being and have a little bit of self-awareness. For the people who are the interviewers, it's really an opportunity to have them begin to assist someone in doing some exploration around their cultural identities, as well as potentially to give somebody feedback from their own experiences as a cultural being in terms of the things that the interviewee is basically saying. It's really an opportunity to…practice how to begin to do some exploration around cultural diversity and cultural identity.

They discussed how important it is for students to have an opportunity to explore what, how, and why they feel a particular way. This served the purpose of allowing students to critically think about where they are thereby enabling them to identify areas for growth (e.g., working with a particular population). Anne-Marie explained,

> I believe personal growth explorations are an essential part of the course. I ask students to take part in journal explorations, experiential activities, and cultural explorations throughout the semester. I want students to understand that the ways in which they participate, or not, say a lot about their growth orientation and their potential to be effective later in their careers.

The participants' described how they situate multicultural dynamics (e.g., issues pertaining to gender, sexual orientation) in their course content (i.e., throughout the semester) to ensure that students develop a mindset to always consider cultural factors that may have an impact on their work with clients. George described, "I integrate multicultural and cultural factors throughout the entire curriculum…whether it's assessment, whether it's research, theories; every course integrates multiculturalism." This process equipped students with the ability to analyze their internal discomforts when addressing a particular group and/or population. The theory behind this assignment was that students would begin to develop into culturally sensitive counselors with the understanding that it is okay to grapple with a particular diversity issue and/or have resistance with respect to addressing such issues. Martin claimed,

> I do not want to bully students into participating or into just given me what they think I want to hear. I share with students that I would much rather hear a genuine grappling with a diversity issue than to see them going through the motions without much thought or investment.

To this end, the participants' stated that they understand that this is a natural part of the self-growth process and students need to feel safe and supported; thus, it is their responsibility to ensure that students are protected as they navigate this process. According to Carmen,

> For me, there's knowledge, there's awareness, and there's skills, but then it's really important how we employ those…I am really clear in certain courses that courses are competency based as opposed to kind of criterion based. That there are some things in skills courses, and I see multicultural competence falling within that, that if you have not reached a certain bar, it doesn't matter what else

is there. You're still not meeting the bar…we have to do more than demonstrate isolated skills. Those things come together in consortium to serve a function to help people grow, which is really the goal of our field I think.

The participants' asserted that as gatekeepers to the profession, they are charged with initiating professional competency plans to assist students with developing awareness, the skills, and the knowledgebase to engage culturally diverse clients.

CACREP as a tool in Curriculum Development

Each participant identified the CACREP standards (2009) as a developmental framework for their curricula. For example, Anne-Marie described,

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.

Charles furthered this vision when he stated,

I take into consideration if it's a core area, a CACREP area, and make sure I have the standards and the benchmarks in there, in there meaning the syllabus of the course.

Leah echoed this sentiment by stating,

Well, we are CACREP accredited, and that is very important to us. At the beginning, I start out with whatever it is, whatever core curriculum we've designated for the course, whatever learning outcomes we've designated for the course. I always start with those. It's kind of my non-negotiables.

Through the process of identifying core (i.e., foundation) CACREP standards addressed in a particular area of counseling (e.g., clinical mental health), specific attention was given to CACREP content aspects related to cultural diversity and advocacy. For example, in Steven's Multicultural Counseling Course, students were expected to develop an understanding of the effects of racism, discrimination, sexism, power, privilege, and oppression in their lives and careers and those of the clients (CACREP Standard II. E. 2, 2009). Steven explained,

In developing my course syllabi, I address as many CACREP content aspects related to social and cultural diversity training as possible. I try to select topics, readings, and assignments that, at the minimum, cover the CACREP standards. Throughout my teaching, I am always mindful of the importance of cultural diversity in counseling. As such, I regularly discuss with students how cultural issues influence counseling ethics, practice, and research.

The participants' specifically utilized the CACREP cultural diversity and advocacy standards in conjunction with the MCC (Arredondo et al., 1996) to establish student learning outcomes based upon students developing competency with knowledge, skills, and practice. Student learning outcomes served as a benchmark to identify how students progressed through the program curriculum at-large which was evaluated to advance to the higher ranked courses. Charles asserted, "I set those out from, if not day one, day two or week two of the semester…I want students to become exposed to that…I believe the competencies can be used as a standard through the semester to look at themselves, the client, and assessment tools."

The standards provided faculty respondents with a means to infuse multiculturalism and/or diversity into courses that do not traditionally emphasize cultural diversity (e.g., assessment, research and evaluation, diagnosis); thus, they were provided with guidelines for measuring student learning outcomes. 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. Then they're also learning about what it's like to have that all formulated into something that may or may not sound like them." Thus, students who took a course with a clinical mental health emphasis should be able to demonstrate the ability to modify counseling systems to make them culturally appropriate for diverse populations (e.g., CACREP Standard II. F. 3, 2009). Developing cultural sensitivity is a

unified core student learning outcome that all of the participants' identified. Students

must demonstrate a basic understanding of the knowledge, skills, and awareness

identified in the CACREP (2009) standards and MCC (Arredondo et al., 1996) to

advance to more clinically based courses (e.g., Practicum, Internship).

Departmental Framework

The departmental framework (e.g., mission/vision statement) at each of the

faculty members institutions represented in this study contributed to the development of

the their curricula content. George noted,

> All of our classes or the content are aligned with what we call student learning
> outcomes. Those student learning outcomes are all lined with major accreditation
> bodies. What that means is when there's a course we have to have certain things
> on our syllabus like student learning outcomes, CACREP objectives, things like
> that that are in line with university and program standards.

As a collective unit, each department had a set of core values and student learning

outcomes that are expected as students navigate through their respective programs.

Consider the following examples taken from programs representing the following ACES

regions:

> The program prepares qualified counselors who can work with diverse
> populations and settings. The program promotes the development and application
> of counseling and research skills applicable to the role of the school and
> professional counselor. The program also focuses on personal growth, the
> development of ethical behavior and professionalism, and a commitment to
> provide the best possible education in counseling services to graduate students
> (*Taken from faculty member syllabus housed in SACES Region*).

> We believe it is our mission to aid students understanding the diversity of views
> and cultures within our profession and the environment in which counselors
> practice (*Taken from faculty member syllabus housed in RMACES Region*).

> The mission of the program is to prepare students to work as counseling
> professionals in culturally and socially diverse school, mental health, and
> community settings and to act as facilitators of personal and social change (*Taken
> from faculty member syllabus housed in NARACES Region*).

In particular, each department in which the faculty members teach, highlighted

culture and/or diversity issues as a central component of their program. The faculty

members described their programs emphasis on culture as a response to the call for the

counseling profession to prepare multiculturally sensitive professional counselors who

are cognizant of the necessary counseling knowledge, skills, identity, and scholarship

required to meet the needs of our diverse society. Garrison claimed, "we have a set of

core dispositions that we live by…this set of core dispositions that we really feel like

speaks to some of those things that are important to our profession, speaks to our

philosophical beliefs, how we approach teaching, learning, training, and how we

approach our work with individuals." To this end, the faculty utilized their departmental

framework as a foundation for developing their curricula content to effectively engage

and prepare students to meet this demand. Anne-Marie stated,

> I think that our department, our college, and our university are all particularly
> promoting and celebrating a diverse environment…I think that this intersects with
> my teaching because our mission is to serve our community and our community is
> full of culturally diverse individuals. I think that's something that definitely
> impacts what and how I teach in ways that I have not heard from other of my
> peers at different institutions just based on our particular location and university.

Current Literature

The participants' identified seeking current literature and classroom activities that

pertain to working with culturally diverse individuals as an essential part of developing

their curricula content. 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 consists of the following: (a) selecting empirical and/or

theoretical research articles that serve as required or recommended readings, (b) selecting

a textbook that emphasizes cultural diversity, (c) integrating targeted cultural diverse

classroom activities (e.g., role-plays, case studies, video demonstrations) and, (d)

implementing cultural-based competencies (e.g., ACA Advocacy Competencies,

ALGBTIC Competencies for Counseling LGBQQIA Individuals). 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.

The participants' asserted that this process assists them with their syllabi design,

which includes intentionally ordering various subject matters throughout the semester.

For example, in Anne-Marie's Diagnosis course, she intentionally spends the first three

classes covering the history of the *Diagnostic and Statistical Manual of Mental Disorders*

(DSM) (American Psychological Association, 2000) to prepare students to become

careful consumers thereby considering the clients first (i.e., cultural identities) before the

diagnostic label. It appeared that during this process, careful attention is given to the

various governing bodies in the field of counseling to ensure that the participants' are in

compliance with the suggested multicultural frameworks. Additionally, the participants'

stated that they consult colleagues through various outlets (e.g., CESNET, NFIN) during

this process as a means to receive feedback on ideas pertaining to infusing multicultural

content into their curricula. For example, Carmen explained, "I've certainly had

colleagues observe my teaching and use their information." Furthermore, the participants'

claimed that student feedback from previous semesters is used to adjust teaching

practices and modify syllabi design. Martin asserted,

> I try to check in the feedback that I give and the feedback that they give me, so it's a very organic process. Really, I hope that they leave with an openness and a

beginning to move toward being culturally responsive. I believe if a person leaves changed or more open to those perspectives, then any future experience now with clients or any future trainings they will approach those in a more open way.

Methods of Instruction

As the researcher, I wanted to develop an understanding of what types of teaching strategies the participants' in this study utilized in their classrooms. While I understand that the scope of strategies used may be limited due to the fact that the faculty in this study are counselor educators, I believed that it is worthwhile to identify what methods were most commonly used thus impacting how one infused multiculturalism and/or diversity into their curricula. To this end, the participants' utilized the following methods of instruction: (a) lecture, (b) large group discussion, (c) small group discussion, (d) seminar, (e) experiential, and (f) supplemental online instruction. Table 4 provides a breakdown of each participant and the strategies that they infused in their teaching practices.

Table 4

Methods of Instruction

Participant	Lecture	Large Group Discussion	Small Group Discussion	Seminar	Experiential	Online
George	X	X	X		X	X
Leah	X	X	X	X	X	
Martin	X	X	X	X	X	X
Anne-Marie	X	X	X		X	X
Garrison	X	X	X	X	X	
Vivienne	X	X	X		X	
Charles	X	X	X		X	X

| Steven | X | X | X | X | X | X |
| Carmen | X | X | X | X | X | |

Classroom Activities

In an effort to develop an understanding of how the participants' adhered to the expectations set forth by standard F.11.c. (American Counseling Association, 2005), I sought to identify multiculturally based face-to-face activities that the participants' infused in their teaching practices. The faculty in this study used several activities (e.g., role-plays, case studies, discussion questions) in their classrooms to engage students in multiculturally based conversations. These activities typically focused on a particular cultural group (e.g., African American) wherein students had the opportunity to critically analyze various factors associated with a particular cultural group (e.g., the role of religion in the African American community). For example, Steven utilized a role assignment is one of his courses wherein each week non-presenting or responding group members were assigned specific roles or tasks. Responders were expected to stay in character as they reviewed and provided feedback to the presenter. The roles were as follows: (a) counselor, (b) client, (c) counselor and client non-verbals, (d) theoretical perspectives and descriptive metaphors, and (e) multicultural-intense. Once roles were assigned, the counseling segment was demonstrated before the class.

Another common practice utilized by several participants' was requiring students to view a film that featured a particular cultural group. For example, in one of Charles' courses, students were challenged to analyze the intersection of various cultural factors in the film, Boyz N the Hood (Nicolaides & Singleton, 1991), that influenced the way a client from this particular cultural background may express or cope with distress (see

Appendix I). Furthermore, presentations that featured a particular cultural group were implemented within several participants' curricula in order to provide students with an opportunity to research and disclose what they learned about a particular cultural group. This included students interviewing a member of a group in question to develop an understanding from their worldview about their lived experiences. For instance, Steven asserted, "I require students to engage in a dialogue with a person who shares a different cultural background and set of beliefs to promote cultural growth."

Assignments

Through the process of using Hays' ADDRESSING model (2008) to identify the focus (i.e., cultural specific) of the participants' assignments, I noticed a pattern that emerged as it related to the format of the assignments. There were four themes that emerged, which are as follows: (a) personal orientation, (b) article critique/manuscript development, (c) community exposure, and (d) culturally based projects. In this section, a brief description of the themes will be provided. The appendices, however, feature an example of each type of assignment (see Appendices J-M).

Personal orientation: The participants' described infusing self-growth activities into their curricula wherein students were expected to monitor their orientation towards becoming multiculturally sensitive. Typically, this type of assignment required students' to journal and/or write self-reflection papers about a particular cultural group and/or population with the intention of identifying areas for growth (e.g., biases, belief system) An example of this type of assignment is as follows from Steven's syllabus:

> Journals are a means for documenting your personal and group experiences. You will use your journal in order to reflect on each day's events including small group discussions, videos, lecture, etc. Describe the particular aspects of your experiences that were particularly powerful for you. Include emotions that were

associated with your experience. Be open and honest. Also note instances when you lacked affect since the lack of emotion in situations can be indicative of substantive affective processes as well. Furthermore, use this section to reflect on how your perceptions of events and experiences outside of the class have changed as a result of what you are learning in the course. This is an opportunity to identify examples of the theoretical (gendered, racialized, sexed, classed) issues as they are occurring in the larger world around you.

This excerpt from Steven's syllabus demonstrates how personal orientation assignments were infused in the participants' curricula. Additionally, Carmen required,

Throughout the semester students will journal on 12 of the 14 possible instructor assigned topics. Journal assignments will only be available in class. It is expected that each journal entry will be no more than 2 pages in length and submitted as an attached document, titled with student's last name and journal entry number. Journal entries should focus on the student's questions, concerns, and thought processes regarding the assigned topics. Journal entries must be typed but are informal and are not expected to adherer to the APA guidelines.

This excerpt from Carmen's syllabus further describes how the participants' infused personal orientation assignments in their curricula.

Article critique/manuscript development requirements: The participants' explained that in various courses, students are expected to read and analyze an article(s) that pertains to culturally diverse individuals. It appeared that this particular assignment was most frequently utilized within master's level courses. Doctoral level students, however, were presented with opportunities to develop research-based papers that pertain to working with culturally diverse individuals. The participants' asserted that these students typically write a manuscript that can be published in a counseling journal (e.g., *Journal of Counseling and Development, Journal of Multicultural Counseling and Development*). In one of Garrison's courses, students were expected to,

Prepare an authoritative critical paper on a theory of your choosing. This paper should include an analysis of how the theory is constructed, the historical and cultural context in which it was created, inherent assumptions, and how the theory has attempted to accommodate contemporary social conditions. It should be

written with publication in mind. The purpose of this paper is to demonstrate your
critical thinking skills.

This excerpt from Garrison's syllabus demonstrates the writing requirements that

students were expected to complete. Additionally, Leah echoed this sentiment,

> Students will develop a manuscript suitable for publication regarding
> multicultural issues in counselor preparation and/or supervision and relevant to a
> specialty area of interest; the manuscript must include connections to advocacy
> models and social change theories. The manuscript should be developed in full
> accordance with author guidelines for a possible target journal.

This excerpt from Leah's syllabus further supports the writing requirements the faculty in

this study implemented in their curricula.

Community exposure: Several participants' infused an assignment in their

curricula that required students to engage a culturally diverse group (e.g., attending a

religious service different from that of their own). Charles required students to complete

the following task:

> You must attend a religious sect in which the congregation is of a different
> religious culture than your own (take a risk and be adventurous). You are
> responsible for finding a place of worship. At times, this may require that you
> contact the particular sect before attending to make sure that it is not a closed
> organization. You are encouraged to take your partner, spouse, family member,
> friend or classmate as a companion to attend the chosen place of worship. After
> you attend, you will write a five-page paper about your experiences (thoughts and
> feelings before and after attending). What did you learn about yourself and your
> belief system? What did you expect and not expect to experience? Explain some
> personal biases and stereotypes that surfaced before, during and after this
> community experience.

Additionally, Steven required students to participate in the following activity:

> In order to increase your understanding of spiritual and religious aspects of
> culture, you will embark on a learning excursion to explore a spiritual or religious
> culture, which is different from your own. You may choose to attend a spiritual or
> religious service or event. You must confirm this excursion before you travel with
> the instructor. You may collaborate with one other classmate on this assignment.

These excerpts from Charles and Steven's syllabi demonstrate the type of community

exposure students were expected to engage in during their training experience.

Culturally based projects: Several participants' required students to develop a

project and/or participate in an activity that pertains to their own cultural group and/or a

culturally diverse group. It appeared that the purpose of such projects was to enable

students to demonstrate their understanding of the needs of a specific cultural group

and/or to identify internal factors that contribute to who they are as future clinicians. An

example of this type of assignment is as follows from Martin's syllabus:

> Students will complete a cultural genogram. This assignment is based on the
> genograms that were originated in the field of marriage and family therapy.
> Students will trace their cultural lineage and describe how it has influenced their
> sense of self. Students will also turn in a brief reflection of their experience and
> what they learned from the assignment.

Additionally, Anne-Marie required,

> You are to select and complete an advocacy activity related to a DSM-IV-TR
> diagnosis this semester that will begin your journey to becoming an advocate in
> the counseling profession. An example of an activity could be to volunteer for an
> agency by providing assistance in an activity that would meet the spirit of
> advocating for the population served by the agency. You are free to choose any
> activity that would provide you with a quality experience that will hopefully be
> impactful enough to start you on your way to serving as an advocate representing
> the counseling profession. You will turn in a 4-page paper addressing your
> experience.

These excerpts from Martin and Anne-Marie's syllabi demonstrate the types of culturally

based assignments the faculty in this study infused in their curricula. Based upon the

participants' curricula, the aforementioned themes appeared to be the most common

means to which the counselor educators in this study infused multiculturalism and/or

diversity in their teaching practices.

Chapter Five

Discussion, Implications for Practice, Limitations, and Suggestions for Future Research

Overview

In this final chapter, an evaluation of my research is articulated in order to expound on the results identified in this study. The findings address the following research question: How do faculties in CACREP counselor education programs apply the ACA *Code of Ethics* (2005) standards F.6.b. and F.11.c. in their teaching practices? Subsequent questions that the discussion addresses are: (1) How do faculties apply these standards when they describe their pedagogy? (2) How do faculties apply these standards when they develop their curriculum content? (3) How do faculties apply these standards when they select classroom activities and/or strategies? The conclusions derived from the cross-case synthesis presented in the Results section shall be linked to multicultural literature in education and counseling. Thus, the discussion section in this chapter will serve as a means to clearly identify the teaching practices utilized by the nine faculty members who participated in this study. The findings suggest that the participants' utilized several approaches (e.g., teaching philosophy, multiculturally based competencies and/or standards, targeted emphasis on a particular cultural group and/or population) in order to infuse multiculturalism and/or diversity into their curricula. The results of this study provide counselor educators with suggestions for infusing multiculturalism and/or diversity into their curricula content; thereby, adhering to the multicultural standards set forth by the ACA *Code of Ethics* (2005). The implications for

practice, the limitations of this study, as well as the suggestions for future research are also discussed in this chapter.

Discussion

The multicultural pedagogy aligned with the participants' teaching philosophies provided each faculty member with a paradigm which enabled them to develop their curricula content and select classroom activities and strategies for enhancing the delivery of their emphasis on multiculturalism and/or diversity. As Gay (2000) asserted, it is not enough to discuss the concept of diversity. Educators must endeavor to create systematic change, which enables students' to accept cross-cultural differences as an integral component of all societal institutions.

It is clear from the various strategies that the participants' incorporated into their curricula that they aimed to create an environment wherein students would ultimately acknowledge the importance of addressing cultural diversity in the therapeutic relationship. The participants' ensured that multiculturalism was intertwined into their curricula, which served to create an ongoing orientation toward multiculturalism. Thus, the ideal mind-set to address the necessary awareness, knowledge, and skills to engage culturally diverse clients was created. This mind-set has the potential to lead toward students becoming life-long learners, which is essential when one considers the ever-changing demographics of the United States and the intersection of cultural identities.

The participants' cultural self-identification impacted their teaching practices as it relates to their credibility in the classroom. This had a direct effect on the level of comfort and/or discomfort in the classroom and the need to reflect on their positionality to best meet the needs of the students. As cited by Villegas and Lucas (2002), teachers,

regardless of their background, come to the classroom with their own personal values, biases, and worldviews. While one may be inclined to think that a person of color is automatically prepared to address multicultural issues and/or cultural diversity, this is not true. Several faculty members of color in this study noted that they have to remain cognizant of how they are perceived in the classroom to avoid isolating any particular group of students. This ideology is further supported by research (e.g., Schaefer, 2006; Trahan, Jr. & Lemberger, in press) that draws attention to the fact the advocates for multiculturalism are not exempt from biases that are deeply embedded in the collective Western psyche. As such, the participants' were aware of what they said and how they said it in an effort to model cultural sensitivity in the classroom.

Identifying culturally relevant materials provided the participants' with an objective oriented toward the intersection of various cultural identities (e.g., age, gender, sexual orientation) that clients may possess; thereby, ensuring that students are exposed to and learn how to engage culturally diverse clients. This approach also took into consideration the students represented in any given classroom. Grant and Portera (2011) noted that one of the most difficult tasks for educators is to identify relevant material to include in their curriculum content. Kasworm et al (2000) cited that instructors who have no sense of who their students are (i.e., lived experiences that students bring to the classroom) contribute to adult learners lack of interest in learning. Given that clients and students are not isolated in terms of their cultural identities, the participants' asserted that this was essential in order to create a culturally inclusive classroom.

Providing students with a safe and supportive environment wherein they can navigate the process of becoming aware of their values and biases, as it relates to cultural

diversity, proved to be instrumental for the participants' promoting the students' self-growth. Culturally responsive teaching requires that the instructor develop a sociocultural consciousness, which consists of promoting the lived experiences with which the students enter the classroom (Villegas & Lucas, 2002). As such, the faculty in this study viewed their students and teaching philosophies through affirming lenses, acknowledging that to provide an environment where self-growth can take place, meeting the students where they are (i.e., developmentally) is vital. Given that self-growth and/or personal orientation toward multiculturalism assignments were embedded throughout the participants' curricula, these particular assignments are crucial in order to monitor the students' progress toward becoming culturally sensitive. Providing students with the means to openly express their struggles and/or growth processes is essential for faculties in counselor education programs.

The CACREP standards served as a foundation for the development of the participants' curricula content. In response to the standards requirements to provide an understanding of the cultural context of relationships, issues, and trends in a multicultural society (CACREP, 2009), the participants' sought to infuse material in their curricula that highlighted theories of multicultural counseling, identity development, and social justice. Moreover, the MCC (Arredondo et al., 1996) core values (i.e., knowledge, skills, awareness) provided the participants' with the means to develop targeted learning objectives and student learning outcomes. Through these objectives, students were presented with the opportunity to learn and develop cultural self-awareness; thereby, increasing the likelihood of promoting cultural social justice and advocacy for historically marginalized populations in their future work. Furthermore, both the

CACREP standards and MCC provided the participants' with the means to expose students to literature and/or tasks that promote the elimination of biases and processes of intentional and unintentional oppression and discrimination.

The participants' departmental framework (i.e., mission/vision) served as a unifying ideology among the department at-large, which directly impacted the focus of their curricula. All nine participants' asserted that as a faculty (i.e., at their respective institutions), because of their department, college, and university's commitment to diversity, they ensure that special attention is given to addressing the cultural complexities that exist in contemporary society. Thus, students are positioned to face the challenges and meet the needs of engaging culturally diverse clients.

Current literature/best practices for multiculturalism served as a means for the participants' to identify various areas to address in their curricula content. This process consists of identifying course material (e.g., readings, assignments) and practical applications (e.g., case conceptualization) that students can utilize in order to enhance their personal orientation toward becoming multiculturally competent. In conjunction with the various methods of instruction (i.e., strategies), this served as a means to engage students in multiple formats designed to expose them to various cultural groups and/or populations, which was instrumental for developing cultural sensitivity.

In the final analysis, the findings clearly identify the pedagogical practices that the nine faculty members infused in their curricula content to address multiculturalism and/or diversity. Therefore, faculties in CACREP counselor education programs now have a guide/suggestions for infusing multiculturalism that can be utilized in order to identify relevant teaching practices. This guide can be used to engage and equip

counselors-in-training with the skill-set required to effectively work with culturally diverse clients. Additionally, counselor educators can use the aforementioned philosophies as a template for enhancing their teaching philosophy, with an emphasis on advocating for multiculturalism and/or diversity in the classroom. As we continue to grow as a diverse society, it is imperative that we prepare academics with the tools that are necessary to engage multicultural target-groups. Otherwise, we risk the chance of presenting to the workforce individuals who are ill-prepared to address the needs of a multicultural society.

Implications for Practice

This multicase study provided a thorough analysis with regard to how faculties in CACREP counselor education programs infused multiculturalism and/or diversity into their teaching practices. To this end, the next section presents implications for infusing multiculturally based content into one's teaching practices. Counselor education programs can adopt the following pedagogical practices: (a) create a unified ideology within the department's culture that promotes and understands multicultural and/or culturally responsive pedagogy, (b) infuse multicultural, advocacy, and social justice practices into curricula through the lenses of the faculty members, as well as the lenses of their students, (c) utilize the ACA (2005), CACREP (2009), and MCC (Arredondo et al., 1996) standards as a decisional framework for selecting teaching practices, assignments and/or strategies, and (d) remain up-to-date with current findings (e.g., theoretical, empirical) within the field of counseling and beyond in an effort to identify best practices. As such, counselor educators can use these practices to enhance their teaching philosophies; thus, giving particular attention to cultural diversity.

Based on the findings from my study, counselor educators should be encouraged to develop curricula content that encompasses the aforementioned pedagogical practices, with specific attention given to issues, strategies, and interventions for engaging historically marginalized populations in all courses. More specifically, it is imperative that counselor education programs abandon the traditional multicultural model (i.e., a single course focused primarily on minority subcultures) in counselor training programs. As asserted by the faculty in this study, positioning the students to embrace the relationship between the theory and practice of counseling and multiculturalism is crucial. This requires that cultural diversity becomes infused in curricula content that may not traditionally address culture (e.g., DSM course).

Therefore, faculties that are in accord, as it relates to their departments mission and vision to develop culturally sensitive counselors in an inclusive environment (i.e., from the lenses of the individuals represented), are in a better position to create a holistic counselor training experience. Students are more likely to continue their growth processes through the entire training program when each faculty member embraces the same principles and multicultural ideologies. Additionally, by infusing curricula from a multicultural, advocacy, and social justice framework, counseling students are positioned to understand the intersection of their clients' cultural identities; thereby, increasing the likelihood of them making ethically sound decisions in their future practices. Given that this process should be ongoing, faculties must set the foundation during the training process across the curricula. Furthermore, the governing standards of our profession can be utilized to develop and implement classroom activities and/or strategies that expose students to culturally diverse issues that they are likely to encounter as a clinician. In

response to the multicultural movement in the field of counseling, all of the aforementioned governing standards contain specific sections that adhere to advocating for cultural diversity. Thus, these sections can be used to develop curricula content, assessments, and student learning outcomes.

Lastly, remaining well informed of current literature in the field of counseling and beyond positions faculties to train students in accordance with new developments that address multiculturally based counseling competencies. Therefore, as we continue to grow as a field of study, students will learn the best practices for engaging culturally diverse individuals and/or groups. To this end, as counselors-in-training increase their awareness, knowledge, and skills in multicultural, advocacy, and social justice competencies, they are better prepared to address the needs of contemporary society.

Limitations of the Study

The interview phase of this study was conducted via telephone, which limited my capacity to secure the participants' words thoroughly during all nine of the interviews. For example, during transcription, several of the interviews included background noise, which created segments that were inaudible. Additionally, several of the participants' used their cellular phones during the interview, which further created segments that were inaudible. Furthermore, one call was disconnected due to proximity near a dead zone (i.e., call dropped as a result of entering an area with limited cellular coverage). Therefore, while the interview phase of this study did contribute to my ability to identify commonalities among the faculty members, this method also had a few limitations.

My researcher positionality (i.e., African American male) may be seen as a limitation of this study; however, it proved to be an asset. As an African American male,

my lived experiences have led me to develop a mind-set regarding that which constitutes multiculturalism and/or diversity. I acknowledge that I embarked upon this study with pre-conceived biases and values, which surfaced particularly during the telephone interview phase of this study. Certain statements that the participants' made during this phase elicited automatic reactions (e.g., questioning the rational of certain claims) for which I had to remain cognizant and necessitated documenting such instances in my researcher journal. Despite documenting such instances, I found it difficult at times to balance my personal opinions with the interviewees intended messages. My mind-set had the potential to influence my data collection and analysis. While one may view this as a detriment to this study, my positionality actually gave me an emic (i.e., insider) perspective into the participants' scope of teaching practices. To be precise, during the analysis phase of this study (e.g., document analysis), I was able to identify ways in which the participants' infused multiculturalism and/or diversity in their curricula that a novice and/or one with an etic vantage point possibly would not have been able to detect.

The sample size of this study may be seen as a limitation. A total of nine faculty members from three different regions of the United States participated in this study, from which conclusions were drawn regarding ways in which counselor educators can infuse multiculturalism and/or diversity into their curricula. While the sample size and selection in qualitative research are not a strenuous concern, the commonalities identified in this study are subjective vis a vis the individuals who participated. As the researcher, I cannot claim with confidence, that if I interview and conduct document analyses with a different set of faculty members that my results would yield the same findings. The participant pool of 9 was derived from 50 counselor educators whom I contacted. Those who elected

not to participate often cited time constraints, at the semesters end, as their reason. There is a possibility, however, that these nine participants' were more highly motivated and interested in multicultural issues in teaching than those who did not participate. To this end, given that there were a total of nine participants' from which individual and cross case analyses were developed, the findings from this study are credible and trustworthy. A sample size of nine in a multicase study is substantial. Therefore, I am confident in the findings from this study.

Suggestions for Future Research

Research is required to further validate how counselor educators infuse multiculturalism and/or diversity into their teaching practices. The findings described in this study are based on the practices of nine faculty members from three regions of the United States. Ideally, this research should be replicated with a larger sample size from all five regions of the ACES. As the researcher, I feel that sampling a larger pool will contribute to the teaching practices identified in this study. In addition, I believe that including faculties from other regions of the United States will enhance the composition of a best practice guideline, similar to that of the MCC (Arredondo et al., 1996). Insofar as this study has provided a foundation for the philosophies, the curricula design, as well as assessment tools and/or strategies that counselor educators can utilize in an effort to advocate for cultural diversity in the classroom, I feel that developing a formal guideline for best practices is essential as we continue to grow as a discipline.

Adding an observational component to this study would further enhance our understanding as to how one infuses multiculturalism and/or diversity into their curricula content, particularly in the classroom environment. As the researcher, I have determined

that there are certain practices that become secondary to facilitating adult learning (i.e., teaching practices), especially in counselor training programs, for which educators may not be completely cognizant. For example, one of the participants in this study described adherence to the multicultural requirements set forth by the ACA *Code of Ethics* (2005) and CACREP standards (2009) as less internalized and integrated into their teaching practices. To this end, I feel that having the opportunity to observe pedagogical practices face-to-face will expose such less internalized practices; thereby, identifying additional teaching practices. Moreover, I feel that using critical pedagogy as a framework during observations will allow researchers to gather an in-depth analysis of the classroom teaching practices that counselor educators implement in their classrooms.

The participants' identified the CACREP standards (2009) as a framework that is beneficial for their teaching practices. These standards, however, were also identified as a factor that inhibits teaching practices. While counselor training programs may promote academic latitude, faculties are bound by the standards because programs that are CACREP accredited are mandated to address certain areas (e.g., common core curricular experiences and demonstrated knowledge in each of the eight common core curricular areas are required of all students in the program); thereby, limiting the scope of their teaching practices. As the researcher, I feel that addressing this issue in greater detail would be beneficial to the discipline, as we may be enabled to redefine and make adjustments to future editions of the standards.

I feel that further research is warranted to assess the intersection of cultural identities in the therapeutic relationship. While not an official purpose of this study, I asked all of the participants' if there were any areas in the field of counseling that they

believed we give less attention to intentionally and/or unintentionally. This led to a consensus on the intersection of various cultural identities. The participants' acknowledged that as a discipline, we have realized progress by addressing such cultural factors as those identified in the ADDRESSING model (Hays, 2008). The intersection of such factors, however, was identified as an area with a paucity of research literature. To this end, I believe it imperative that future researchers continue to examine how the intersection of one's cultural identities may contribute to their presenting problem(s); thereby, impacting the theory and practice of counseling in a multicultural society.

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 (e.g., perceived multicultural growth) during and upon completion of the counselor training experience. Inasmuch as counselor educators are challenged to provide a training experience that will equip students with the skill-set necessary to address issues presented in contemporary society, it is imperative that student feedback is sought and analyzed in order to make adjustments in curricula content and/or format. As a result, through this analysis, the onus is upon counselor education programs to create faculty development opportunities aimed toward enhancing the manner in which counselor educators impart and implement the development of counselors-in-training multicultural competency.

References

Abreu, J. M., Chung, R. H., & Atkinson, D. T. (2000). Multicultural training: Past, present, and future directions. *The Counseling Psychologist*, *28*, 641-656.

Alfred, M. V. (2002). *Learning and sociocultural contexts: Implications for adults, community, and workplace education.* San Francisco, CA: Jossey-Bass.

American Counseling Association. (2005). *Code of ethics*. Alexandria, VA: Author.

American Psychiatric Association. (2000). *Diagnostic and statistical manual of mental disorders* (4th ed., Text Revision). Washington, DC: Author.

Ancis, J. R., & Rasheed, A. S. (2005). Multicultural counseling training approaches: Implications for pedagogy. In C. E. Enns & A. Sinacore (Eds.), *Teaching and social justice: Integrating multicultural and feminist theories in the classroom* (pp. 85-97). Washington, DC: American Psychological Association.

Aragon, S. R., & Perez, M. R. (2006). Increasing retention and success of students of color at research-extensive universities. *New Directions for Student Services, 2006* (*114*), 81-91.

Arredondo, P., & Arciniega, M. (2001). Strategies and techniques for counselor training based on the multicultural counseling competencies. *Journal of Multicultural Counseling and Development, 29*, 263-273.

Arredondo, P., Toporek, M. S., Brown, S., Jones, J., Locke, D. C., Sanchez, J., & Stadler, H. (1996). *Operationalization of the Multicultural Counseling Competencies*. AMCD: Alexandria, VA.

Banks, J. A. (1999). *An introduction to multicultural education*. Needham Heights, MA: Allyn & Bacon.

Banks, J .A. (2004). Multicultural education: Historical developments, dimensions, and practice. In J.A. Banks & C.A.M. Banks (Eds.), *Handbook of research on multicultural education* (2nd ed.). San Francisco, CA: Jossey-Bass.

Barth, R. S. (2001). *Learning by heart*. Hoboken, NJ: Jossey-Bass.

Bennett, C.I. (2004). Research on racial issues in American higher education. In J.A. Banks & C.A.M. Banks (Eds.), *Handbook of research on multicultural education* (2nd ed.) (pp. 847-868). San Francisco, CA: Jossey-Bass.

Bills, D. B. (2004). *The sociology of education and work*. Malden, MA: Blackwell.

Bogdan, R. C., & Biklen, S. K. (2007). *Qualitative research for education: An introduction to theories and methods.* (5th ed.). Boston, MA: Allyn and Bacon.

Bonilla-Silva, E. (2001). *White supremacy and racism in the post-civil rights era.* Boulder, CO: Lynne Rienner Publishers.

Branche, J., Mullennix, J., & Cohn, E. R. (2007). *Diversity across the curriculum: A guide for the faculty in higher education.* Bolton, MA: Anker Publishing Company, Inc.

Carroll, L. C., Gilroy, P. J., & Ryan J. (2002). Counseling transgendered, transsexual, and gender-variant clients. *Journal of Counseling and Development, 80(2)*, 131-139.

Cartwright, B. Y., Daniels, J., & Zhang, S. (2008). Assessing multicultural competence: Perceived versus demonstrated performance. *Journal of Counseling and Development, 86(3)* 318-322.

Chang, C. N. (2005). How did the OSU M.Ed. program prepare teachers to be multiculturally competent? *Dissertation Abstracts International, 66(06)*, 238A. (UMI No. 3180636).

Charner-Laird, M. (2006). Editors Review: See you when we get there. *Harvard Educational Review, 76(3)*, 417-426.

Chavez, A. F. (2007). Islands of empowerment: Facilitating multicultural learning communities in college. *International Journal of Teaching and Learning in Higher Education*, *19*(3), 1-14.

Chavez, A. F., Ke, F., & Herrera, F. A. (2012). Clan, sage, and sky: Indigenous, Hispano, and Mestizo narratives of learning in New Mexico context. *American Educational Research Journal. 49(4)*, 775-806.

Choudhuri, D. (2003). *Multicultural clients in counseling: A review of the literature*. (ERIC Document Reproduction Service No. ED473278).

Clark, M. C., & Caffarella, R. S. (1999). Theorizing adult development. In M. C. Clark & R. S. Caffarella (Eds.). *An update on adult development theory: New ways of thinking about the life course* (pp. 3-8). San Francisco, CA: Jossey-Bass.

Cochran-Smith, M. (1999). Learning to teach for social justice. In G. Griffin (Ed.), The education of teachers: *Ninety-eighth yearbook of the national society for the study of education* (pp. 114-144). Chicago, IL: University of Chicago Press.

Collins, N. M., & Pieterse, A. L. (2007). Critical incident analysis based training: An approach for developing active/racial cultural awareness. *Journal of Counseling and Development, 85*, 14-23.

Constantine, M. G. (2001). Independent and interdependent self-construal's as predictors of multicultural case conceptualization ability in counselor trainees. *Counseling Psychology Quarterly, 14*, 33-42.

Constantine, M. G., & Ladany, N. (2000). Self-report multicultural counseling competence scales and their relation to social desirability and multicultural case conceptualization ability. *Journal of Counseling Psychology, 47*, 155-164.

Constantine, M. G., Smith, L., Redington, R. M., & Owens, D. (2008). Racial microaggressions against Black counseling and counseling psychology faculty: A central challenge in the multicultural counseling movement. *Journal of Counseling and Development, 86*, 348–355.

Coombs, P. H. (1985). *The world crisis in education: A view from the eighties*. New York, NY: Oxford University Press.

Corbin, J., & Strauss, A. (2007). Basis of qualitative research: Techniques and procedures for developing grounded theory (3rd ed.). Thousand Oaks, CA: Sage.

Cottone, R. R., & Tarvydas, V. M. (2007). *Counseling ethics and decision making* (3rd ed.). Upper Saddle River, NJ: Pearson Education, Inc.

Council for Accreditation of Counseling and Related Educational Programs. (2009). *Council for accreditation of counseling and related programs 2009 standards.* Alexandria, VA: Author.

Council on Rehabilitation Education. (2009). *Accreditation manual for rehabilitation counselor education programs*. Schaumburg, IL: Author.

Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: Sage.

Cummings, A. (2000). Teaching feminist counselor responses to novice female counselors. *Counselor Education and Supervision, 40,* 47-57.

Daniel, M., Lenski, S.D., Crawford, K., Crumpler, T., & Stallworth, C. (2004). Using ethnographic practice to become culturally responsive first-year teachers. In S. D. Lenski & W. L. Black (Eds.), *Transforming teacher education through partnerships* (pp. 420-432). Lewiston, NY: Mellen.

Delpit, L. (1995). *Other people's children: Cultural conflict in the classroom*. New York, NY: The New Press.

DeMarrais, K. (2004). Qualitative interview studies: Learning through experience. In K. DeMarrais & S. D. Lapan (Eds.), *Foundations for research* (pp. 51-68). Mahwah, NJ: Erlbaum.

Diala, C. C., Muntaner, C., & Walrath, C. (2004). Gender, occupational, and socioeconomic correlates of alcohol and drug abuse among U.S. rural, metropolitan, and urban residents. *American Journal of Drug and Alcohol Abuse, 30(2)*, 409–428.

Dollarhide, C. T., Smith-Glenn, A. T., & Lemberger, M. E. (2008, March). *Transparent counseling pedagogy: A strategy for teaching clinical thinking*. Paper presented at the American Counseling Association Annual Conference, Honolulu, HI.

Esposito, J., & Swain, A. (2009). Pathways to social justice: Urban teachers uses of culturally relevant pedagogy as a conduit for teaching for social justice. *Perspectives of Urban Education, 6*, 38-48.

Fouad, N. A. (2006). Multicultural guidelines: Implementation in an urban counseling psychology program. *Professional Psychology: Research and Practice, 37*, 6-13.

Freeman, B., & McHenry, S. (1996). Clinical supervision of counselors-in-training: A nationwide survey of ideal delivery, goals, and theoretical influences. *Counselor Education and Supervision*, *36*, 144-158.

Gay, G. (2000). *Culturally responsive teaching: Theory into practice*. New York, NY: Teachers College Press.

Gay, G. (2004). Curriculum theory and multicultural education. In J. A. Banks & C.A.M. Banks (Eds.), *Handbook of research on multicultural education* (2nd ed.). San Francisco, CA: Jossey-Bass.

Glickman, C. D. (1998). *Revolutionizing America's schools*. San Francisco, CA: Jossey-Bass.

Glosoff, H. L., Watson, Z. E., & Herlihy, B. (2002). *Cultural issues in the career paths of counselor educators*. Paper presented at the Association for Counselor Education and Supervision National Conference, Park City, UT.

Grant, C., Elsbree, A., & Fondrie, S. (2004). A decade of research on the changing terrain of multicultural education research. In J. A. Banks & C. M. Banks (Eds.), *Handbook of research on multicultural education* (2nd ed.) (pp. 184-207). San Francisco: Jossey-Bass.

Grant, C. A., & Portera, A. (2011). *Intercultural and multicultural education: Enhancing global interconnectedness*. New York, NY: Taylor & Francis.

Grant, C. A., & Sleeter, C. E. (2001). Race, class, gender, and disability in the classroom. In J. A. Banks & C. A. Banks (Eds.), *Multicultural education* (pp. 59-81). Needham Heights, MA: Allyn & Bacon.

Grant, J. (2006). Training counselors to work with complete clients: Enhancing emotional responsiveness through experiential methods. *Counselor Education and Supervision, 45,* 218-230.

Hasslen, R. C., & Bacharach, N. (2007). Nurturing multicultural competence in early childhood graduate teacher licensure program. *Action in Teacher Education*, *29*(1), 32-41.

Hays, P. A. (2008). *Addressing cultural complexities in practice*. (2nd ed.). Washington, DC: American Psychological Association.

Hill, N. R. (2003). Promoting and celebrating multicultural competence in counselor trainees. *Counselor Education and Supervision, 43*, 39-51.

Holcomb-McCoy, C. C., & Bradley, C. (2003). Recruitment and retention of ethnic minority counselor educators: An exploratory study of CACREP-accredited counseling programs. *Counselor Education & Supervision*, *42*, 231-243.

Holcomb-McCoy, C. C., & Myers, J. (1999). Multicultural competence and counselor training: A national survey. *Journal of Counseling & Development, 77*, 294-302.

Hollins, E., & Guzman, M.T. (2005). Research on preparing teachers for diverse populations. In M. Cochran-Smith & K.M. Zeichner (Eds.), *Studying teacher education* (pp. 477-548). Washington D.C.: American Educational Research Association.

Ibarra, R. (2002). *Beyond affirmative action: Reframing the context of higher education*. Madison, WI: University of Wisconsin.

Irvine, J. J. (2003). *Educating teachers for diversity: Seeing with a cultural eye*. New York, NY: Teachers College Press.

Johns, A. M., & Kelley-Sipp, M. (2004). *Diversity in college classrooms: Practices for today's campuses*. Ann Arbor, MI: University of Michigan Press.

Kanpol, B. (1999). *Critical pedagogy: An introduction*. (2nd ed.). Westport, CT: Greenwood.

Kasworm, C. E., Sandmann, L., & Sissel, P. (2000). *Adult learners in higher education*. A. L. Wilson, & E. R. Hayes (Eds.). San Francisco, CA: Jossey-Bass.

Kayes, P. E., & Singley, Y. (2005). Why are 90 percent of college faculty still white? *Diverse Issues in Higher Education, 22, 20-42.*

Kember, D. (2001). Beliefs about knowledge and the process of teaching and learning as a factor in adjusting to study in higher education. *Studies in Higher Education, 26(2)*, 205-221.

Kim, B. S. K., & Lyons, H. Z. (2003). Experiential activities and multicultural counseling competence training. *Journal of Counseling and Development, 81*, 400-408.

Korn, C., & Bursztyn, A. (Eds.). (2002). *Rethinking multicultural education: Case studies in cultural transition*. Westport, CT: Greenwood.

Kosciulek, J. K. (2010). Evidence-based rehabilitation counseling practice: A pedagogical imperative. *Rehabilitation Education, 24*, 205-212.

Kumashiro, K. K. (2001). Queer students of color and antiracist, antiheterosexist education: Paradoxes of identity and activism. In K. K. Kumashiro (Ed.), *Troubling intersections of race and sexuality* (pp. 1-26). New York, NY: Rowman & Littlefield.

Kumashiro, K. K. (2008). *The seduction of common sense: How the right has framed the debate on America's schools*. New York, NY: Teachers College Press.

Ladson-Billings, G. (2004). New directions in multicultural education: Complexities, boundaries, and critical race theory. In J. A. Banks & C.A.M. Banks (Eds.), *Handbook of research on multicultural education* (2nd ed.). San Francisco, CA: Jossey-Bass.

Landry, C. C. (2003). Retention of women and people of color: Unique challenges and institutional responses. *Journal of College Student Retention*, *4(1)*, 1-13.

Lincoln, Y.S., & Guba, E. G. (1985). *Naturalistic inquiry*. Thousand Oaks, CA: Sage.

Lincoln, Y. S., & Guba, E. G. (2000). Paradigmatic controversies, contradictions, and emerging confluences. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed.). Thousand Oaks, CA: Sage.

Magnuson, S., Norem, K., & Haberstroh, S. (2001). New assistant professors of counselor education: Their preparation and induction. *Counselor Education and Supervision*, *41*, 220-229.

Matthews, C. R. (2005), Infusing lesbian, gay, and bisexual issues into counselor education. *Journal of Humanistic Counseling Education and Development, 44*, 168–184.

Maxwell, J. A. (2005). *Qualitative research design: An interactive approach* (2nd ed.). Thousand Oaks, CA: Sage.

Mayfield, W. A., Kardash, C. M., & Kivlighan, D. M. (1999). Differences in experienced and novice counselors' knowledge structures about clients: Implications for case conceptualization. *Journal of Counseling Psychology, 46,* 504-514.

McCabe, P. C., & Rubinson, F. (2008). Committing to social justice: The behavioral intention of school psychology and education trainees to advocate for lesbian, gay, bisexual, and transgendered youth. *School Psychology Review, 37*, 469-486.

McCready, L. T., & Kumashiro, K. K. (2006). Race, sexuality, and education. In E. W. Ross, V. O. Pang, H. R. Milner, & E. W. Ross (Eds.), *Race, ethnicity, and education: Vol. 3. Racial identity in education* (pp. 131-144). Westport, CT: Praeger Publishers.

McDonald, M. (2005). The integration of social justice in teacher education: Dimensions of prospective teachers' opportunities to learn. *Journal of Teacher Education*, *56*, 418-435.

Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation*. Hoboken, NJ: Jossey-Bass.

Merriam, S. B., & Caffarella, R. S. (1999). *Learning in adulthood: A comprehensive guide*. (2nd ed.). San Francisco, CA: Jossey-Bass.

Merriam, S. B., Caffarella, R. S., & Baumgartner, L. M. (2007). *Learning in adulthood*. (3rd ed.). San Francisco, CA: Jossey-Bass.

Misawa, M. (2007). Political aspects of the intersection of sexual orientation and race in higher education in the United States: A queer scholar of color's perspective. *Journal of Curriculum and Pedagogy, 4(2)*, 78-83.

Misawa, M. (2010). Musing on controversial intersections of positionality: A queer crit perspective in adult and continuing education. In V. Sheared, J. Johnson-Bailey, S. A. Collin, III., E. Peterson, S. D. Brookfield, & Associates (Eds.), *The handbook of race and adult education: A resource for dialogue on racism* (pp. 187-199). San Francisco, CA: Jossey-Bass.

Morrison, M., & Borgen, W. A. (2010). How Christian spiritual and religious beliefs help and hider counselors' empathy toward clients. *Counseling and Values, 55*, 25-45.

Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage.

Myers, J. E., Mobley, A. K., & Booth, C. S. (2003). Wellness of counseling students: Practicing what we preach. *Counselor Education and Supervision*, *42*, 264-274.

Nelson, M. L., & Neufeldt, S. A. (1998). The pedagogy of counseling: A critical examination. *Counselor Education and Supervision, 38,* 70-88.

Nicolaides, S. (Producer), & Singleton, J. (Director). (1991). *Boyz n the hood* [Motion picture]. United States: Columbia Pictures.

O'Connor, S., & Vandenberg, B. (2005). Psychosis or faith? Clinicians' assessment of religious beliefs. *Journal of Consulting and Clinical Psychology, 73(4)*, 610-621.

Passalacqua, S., & Cervantes, J. M. (2008). Understanding gender and culture within the context of spirituality: Implications for counselors. *Journal of Psychology and Theology, 52*, 224–239.

Patton, M. Q. (2002). *Qualitative research and evaluation method*s (3rd ed.). Thousand Oaks, CA: Sage.

Ramirez, A., Jr., & Zhang, S. (2007). When online meets offline: The effect of modality switching on relational communication. *Communication Monographs, 74*, 287-310.

Ramsey, P. G., & Williams, L. R. (2003). *Multicultural education: A source book*. New York, NY: Routledge Falmer.

Reid, D. K., & Knight, M. G. (2006). Disability justifies exclusion of minority students: A critical history grounded in disability studies. *Educational Researcher, 35*, 18-23.

Remley, Jr., T. P., & Herlihy, B. (2010). *Ethical, legal, and professional issues in counseling*. (3rd ed.). Upper Saddle River, NJ: Pearson.

Richards, L. (2005). *Handling qualitative data*. London: Sage

Robinson, T. L., & Howard-Hamilton, M. F. (2000). *The convergence of race, ethnicity, and gender: Multiple identities in counseling*. Upper Saddle River, NJ: Merrill.

Schaefer, R. T. (2006). *Racial and ethnic groups* (10th ed.). New Jersey: Pearson Prentice Hall.

Schlosser, L. Z., & Foley, P. F. (2008). Ethical issues in multicultural student-faculty mentoring relationships in higher education. *Mentoring and Tutoring: Partnership in Learning*, *16*, 63-75.

Schweiger, W. K., Henderson, D. A., McCaskill, K., Clawson, T. W., & Collins, D. R. (2012). Counselor preparation: Programs, faculty, trends (13th ed.). New York, NY: Taylor & Francis Group.

Smedley, A., & Smedley, B. D. (2005). Race as biology is fiction, racism as a social problem is real: Anthropological and historical perspectives on the social construction of race. *American Psychologist*, 60 (1), 16-26.

Smith, L., Foley, P. F., & Chaney, M. P. (2008). Addressing classism, ableism, and heterosexism in counselor education. *Journal of Counseling and Development, 86*, 303-309.

Spring, J. (2010). *Deculturalization and the struggle for equality: A brief history of the education of dominated cultures in the United States*. (6th ed.). New York, NY: McGraw-Hill.

Stake, R. E. (2005). Qualitative case studies. In N. K. Denzin & Y. S. Lincoln (Eds.), The Sage handbook of qualitative research (3rd ed.) (pp. 443-466). Thousand Oaks, CA: Sage.

Stake, R. E. (2006). *Multiple case study analysis*. New York: The Guilford Press.

Sue, D. W., & Sue, D. (2008). *Counseling the culturally different: Theory and practice*. (5th ed.). Hoboken, NJ: John Wiley & Sons.

Tang, M., Addison, K. D., LaSure-Bryant, D., Norman, R., O'Connell, W., & Stewart-Sicking, J. (2004). Factors that influence self-efficacy of counseling students: An exploratory study. *Counselor Education and Supervision, 44,* 70-80.

Teel, K. M., &, Obidah, J. E. (2008). *Building racial and cultural competence in the classroom: Strategies from urban educators*. New York, NY: Teachers College Press.

Thompson, M., Cole, O., & Nitzarim R. (2012). Recognizing social class in the psychotherapy relationship: A grounded theory exploration of low-income clients. *Journal of Counseling Psychology, 59*, 208-221.

Toynton, R. (2005). Degrees of disciplinarily in equipping mature students in higher education for engagement and success in lifelong learning. *Active Learning in Higher Education*, *6*(2), 106-117.

Trahan, Jr., D. P., & Lemberger, M. E. (in press). *Critical race theory as a decisional framework for the ethical counseling African American clients.*

Triandis, H. C. (1996). The psychological measurement of cultural syndromes. *American Psychologist, 51*, 407-415.

U. S. Bureau of the Census (2012). *Statistical Abstract of the United States*: *2012*. Washington DC: The Reference Press.

Van Maanen, J. (1979). Reclaiming qualitative methods for organizational research: A preface. *Administrative Science Quarterly, 24*(4), 520-526.

Viernes-Turner, C. S. (1994). Guest in someone else's house. *The Review of Higher Education*, *17*(4), 355-370.

Villegas, A. M., & Lucas, T. (2002). *Educating culturally responsive teachers: A coherent approach*. Albany, NY: SUNY Press.

Walker, J. A., & Prince, T. (2010). Training considerations and suggested counseling interventions for LGBT individuals. *Journal of LGBT Issues in Counseling, 4*, 2-17.

Whitfield, D. (1994). Toward an integrative approach to improving multicultural counselor education. *Journal of Multicultural Counseling and Development, 22*, 227-238.

Wlodkowski, R. J., & Ginsberg, M. B. (1995). *Diversity and motivation: Culturally responsive teaching*. San Francisco, CA: John Wiley & Sons, Inc.

Wyatt, L. G. (2011). Nontraditional student engagement: Increasing adult student success and retention. *The Journal of Continuing Higher Education, 59*, 10-20.

Xu, H. (2001). Preservice teachers connect multicultural knowledge and perspectives with literacy instruction for minority students. In P. Schmidt & P. Mosenthal (Eds.), *Reconceptualizing literacy in the new age of multiculturalism and pluralism* (pp. 323-340). Greenwich, CT: Information Age.

Yeh, C. J., & Arora, A. K. (2003). Multicultural training and interdependent and independent self-construal as predictors of universal-diverse orientation among school counselors. *Journal of Counseling and Development, 81*, 78-83.

Yin, R. (2009). *Case study research: Design and methods*. (4th ed.). Thousand Oaks, CA: Sage.

Zamani, E. M. (2000). *Sources and information regarding effective retention strategies for students of color.* Hoboken, NJ: John Wiley & Sons.

APPENDICIES

Appendix A: Email

Dr. Lobo Louie:

Upon the recommendation of Dr. Lobo Lucy, you have been nominated for participation in a faculty development initiative aimed at identifying best practices for infusing multiculturalism and/or diversity into counselor educators' teaching practices.

Please see attached...

Best,
Don

Don Trahan, Jr., MA, LMHC, NCC
Doctoral Candidate
Counselor Education
Sr. Student Program Advisor
African American Student Services
University of New Mexico
Phone: (505) 277-2490
Email: dtrahan@unm.edu

The University of New Mexico

College of Education
1 University of New Mexico
Albuquerque, New Mexico 87131-001

March 25, 2013

To: Dr. Lobo Louie, Assistant Professor, Department of Counselor Education

From: Don Trahan, Jr., Doctoral Candidate, Department of Individual, Family, & Community Education

RE: Invitation to Participate in Counselor Educators' Best Practice Initiative

You have been nominated for participation in a dissertation project under the direction of Jeanmarie Keim, PhD, ABPP, aimed at identifying best practices for infusing multiculturalism and/or diversity into counselor educators' teaching practices.

While the ACA *Code of Ethics* (2005) provides counselor educators with an ethical guide that is expected to assist its members in constructing a professional course of action, there are still loopholes. There are no universal standards for "how" counselor educators are to infuse multiculturalism and/or diversity into their teaching practices. To this end, the purpose of this dissertation is to develop an understanding of "how" counselor educators across the United States infuse multiculturalism and/or diversity into their curriculum content, which impacts the development of counselors-in-training competence.

Your participation in this project will require the following:

(1) Approximately a forty-five minute to one hour interview via phone
(2) Provide a written response to three teaching prompts (e.g., how do you adhere to the multicultural and/or diversity requirements set forth by the ACA *Code of Ethics* in your teaching practices)
(3) Provide recent copies of your course syllabi (i.e., 2009-present)
(4) Provide a copy of your philosophy on teaching (e.g., teaching statement submitted when you apply for a faculty position)

If you have any questions or concerns in reference to the requirements to participate in this study, please feel free to contact me at your earliest convenience. I would be happy to answer any questions. My e-mail is dtrahan@unm.edu. Moreover, you can reach me via phone at (505) 277-2490.

I would appreciate you notifying me of your decision by   **4/8/13.**

Thank you very much for your consideration. I do hope you will join me in this important initiative. I would love to have your participation.

Be well,

Don

The University of New Mexico
Consent to Participate in Research

Counselor Educators' Teaching Practices in a Multicultural Society: A Multicase Study

03/14/2013

Introduction

You are being asked to participate in a research study that is being done by Don Trahan, Jr., who is the Principal Investigator from the Department of Individual, Family, and Community Education. This research is studying how counselor educators' infuse multiculturalism and/or diversity into their teaching practices.

In contemporary society, it is almost certain that counselors will encounter clients whose cultural background differs from that of their own (Remley & Herlihy, 2010). As such, counselor educators are faced with identifying evidence-based methods to infuse multiculturalism and/or diversity competencies into counseling curriculum content. This is accomplished by ascribing to such frameworks as the American Counseling Association (ACA) *Code of Ethics.* While the ACA *Code of Ethics* (2005) provides counselor educators' with an ethical guide that is expected to assist its members in constructing a professional course of action that promotes the values of the counseling profession, there are still loopholes. According to the code of ethics, reasonable differences can and do exist among counselor educators with respect to infusing multiculturalism and/or diversity into their teaching practices. To this end, the purpose of this study is to develop an understanding of "how" counselor educators' across the United States infuse multiculturalism and/or diversity into their curriculum content, which influences their teaching practices.

You are being asked to participate in this study because you are a tenure and/or tenure track faculty member who teaches in a CACREP counselor education program.

This form will explain the research study, and will also explain the possible risks as well as the possible benefits to you.

What will happen if I decide to participate?

If you agree to participate, the following things will happen:

You will be asked to interview with Don Trahan, Jr., via telephone about how you infuse multiculturalism and/or diversity into your teaching practices*.* This will take approximately one hour of your time and will be audio taped. Moreover, you will be asked to respond to a written prompt about your teaching practices. Furthermore, you be

asked to provide copies of teaching related materials (e.g., course assignments, course syllabi). All information shared will be kept confidential, and the audiotape will be destroyed after it is transcribed. All participants will be assigned a pseudonym at that time, and participant identities will be kept confidential by the researcher.

You may also be asked to review the transcript and researcher codes once data analysis has begun to ensure accuracy of information and completeness of coding. You can decide to withdraw from the study at any point in time, without fear of prejudice or penalty. Opportunity to consent to each of these steps can be found at the bottom of the consent form.

How long will I be in this study?

Participation in this study will take a total of one hour and will not exceed one day.

What are the risks or side effects of being in this study?

No significant risks are identified with this research. Participants may feel slight discomfort, upon reflection, regarding how they infuse multiculturalism and/or diversity into their teaching practices. Moreover, there is a risk of loss of confidentiality.

What are the benefits to being in this study?

The benefit of this project will be to develop an understanding of how counselor educators' infuse multiculturalism and/or diversity into their teaching practices, thereby establishing guidelines for best practices. This may result in future counselor competence for working with diverse populations (e.g., race, gender, sexual orientation).

What other choices do I have if I do not want to be in this study?

You may choose not to participate in this study. Participation in this study is completely voluntary, and anyone can withdraw consent at any time from the project without fear of prejudice or penalties.

How will my information be kept confidential?

I will take measures to protect the security of all your personal information. The University of New Mexico Institutional Review Board (IRB) that oversees human subject research and/or other entities may be permitted to access your records. However, your name will not be used in any published reports about this study.

All information shared (e.g., interviews, documentation) will be kept confidential. The audiotapes created will be utilized to transcribe and code information shared during the interview process, so that themes across   participants' can be developed. An outside transcription agency, which follows the American Counseling Association (ACA) codes of ethics, may be utilized. The audiotapes will be destroyed when the transcription

process is finalized. In any articles that are written and/or presentations made, the researcher will attribute your contributions to a fictitious pseudonym and will not reveal details about where you live or work.

What are the costs of taking part in this study?

There are no costs to participants who take part in this study.

Will I be paid for taking part in this study?

There will be no compensation offered as part of your participation in this study.

How will I know if you learn something new that may change my mind about participating?

You will be informed of any significant new findings that become available during the course of the study, such as changes in the risks or benefits resulting from participating in the research or new alternatives to participation that might change your mind about participating.

Can I stop being in the study once I begin?

Your participation in this study is completely voluntary. You have the right to choose not to participate or to withdraw your participation at any point in this study without affecting your future health care or other services to which you are entitled.

Whom can I call with questions or complaints about this study?

If you have any questions, concerns or complaints at any time about the research study, Don Trahan, Jr., or his associates will be glad to answer them at (505) 277-2490.

If you need to contact someone after business hours or on weekends, please call (505) 277-5645 and ask for Don Trahan, Jr.

If you would like to speak with someone other than the researcher, you may call the UNMHSC HRPO at (505) 272-1129.

Whom can I call with questions about my rights as a research participant?

If you have questions regarding your rights as a research participant, you may call the UNMHSC HRPO at (505) 272-1129. The HRPO is a group of people from UNM and the community who provide independent oversight of safety and ethical issues related to research involving human   participants'. For more information, you may also access the IRB website at http://hsc.unm.edu/som/research/hrrc/irbhome.shtml.

CONSENT

You are making a decision whether to participate (or to have your child participate) in this study. Your signature below indicates that you/your child read the information provided (or the information was read to you/your child). By signing this consent form, you are not waiving any of your legal rights as a research participant.

I have had an opportunity to ask questions and all questions have been answered to my satisfaction. By signing this consent form, I agree to participate in this study. A copy of this consent form will be provided to you.

Please initial for consent to be audio taped. _____

_____   _____   _____
Name of adult subject (print)   Signature of adult subject   Date

INVESTIGATOR SIGNATURE

I have explained the research to the participant and answered all of his/her questions. I believe that he/she understands the information described in this consent form and freely consents to participate.

_____
Name of Investigator/ Research Team Member (type or print)

_____   _____
Signature of Investigator   Date

Appendix D: Participant Demographic Questionnaire

Participant's Name: _____

Pseudonym Selected: _____

Email: _____

Phone Number: _____

Gender/Race/Ethnicity: _____

1. How long have you been teaching?

2. When did you obtain your Ph.D.?

3. What area did you obtain your Ph.D. in (e.g., counselor education, counseling psychology, clinical psychology)?

4. Do you currently hold a license in one or more areas of mental health? If yes, what license(s)?

Appendix E: Teaching Prompts

1. How do you adhere to the multicultural and/or diversity requirements set forth by the ACA *Code of Ethics* in your teaching practices?

2. How do you adhere to the CACREP diversity standards in your teaching practices?

3. What factors, if any, inhibit your teaching practices?

Appendix F: Semi-Structured Interview Protocol

This dissertation will utilize multicase study as a methodology. As a methodology based in postmodern theory, I will attempt to keep with the tradition of capturing the participants'' words and letting the analysis emerge. Please see the following open-ended, semi-structured research guide as a fluid framework for the interview. Each interview will open the same, asking the   participants' *what is their philosophy on teaching*?

After that, it is not expected that the remaining questions will be asked sequentially, that all questions will be asked of all   participants', or that the list of provided questions is exhaustive. Rather, I offer the questions below as representing possible directions in which I anticipate the interviews may go.

1. What is your philosophy on teaching?
2. How has your philosophy changed and/or evolved overtime?
3. How do you develop your curriculum 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?

Appendix G: Code of Ethics

American Counseling Association (ACA) *Code of Ethics* (2005)

F.6.b. Infusing Multicultural Issues/ Diversity
Counselor educators infuse material related to multiculturalism/diversity into all courses and workshops for the development of professional counselors.

F.11.c. Multicultural/Diversity Competence
Counselor educators actively infuse multicultural/diversity competency in their training and supervision practices. They actively train students to gain awareness, knowledge, and skills in the competencies of multicultural practice. Counselor educators include case examples, role-plays, discussion questions, and other classroom activities that promote and represent various cultural perspectives.

Appendix H: ADDRESSING Model

The *ADDRESSING* Framework (Hays, 2008): Summary of Cultural Influences and
Related Historically Marginalized Groups

Cultural Influences:

Age and generational influences
Developmental disabilities
Disabilities acquired later in life
Religion and spiritual orientation
Ethnic and racial identity
Socioeconomic status
Sexual orientation
Indigenous heritage
National origin
Gender

Historically Marginalized Groups:

A: Children, adolescents, elders
D: People with developmental disabilities
D: People with disabilities acquired later in life
R: Religious minority cultures
E: Ethnic and racial minority cultures
S: People of lower status because of class, education, occupation, income, or rural habitat
S: Lesbian, gay, bisexual, queer, questioning, intersex, ally
I: Indigenous, aboriginal, and native people
N: Refugees, immigrants, and international students
G: Women, transgender

Appendix I: Film Analysis

This assignment will be 6 to 8 pages. Students will watch and allies to movies. The movie choices will be distributed. Students will be assigned to film's to watch and critique. The following should be addressing your analysis: level of acculturation, degree of acculturation stress, aspects of worldview (individual v collectivistic), the role of family (e.g., family relationships and values), portrayal of people from different cultural backgrounds portrayed (e.g., ethnicity, sexual orientation, social class), examples of microaggressions and/or stereotypes, and any important historical considerations. A summary of the movie should not be included.

Community Counseling	Marriage and Family Counseling	School Counseling	College Student Development
About a Boy	Deep End of the Ocean	Dangerous Minds	With Honors
Beautiful Mind	Shall We Dance?	Breakfast Club	Mona Lisa Smile
A Man Without a Face	Spanglish	Basketball Diaries	Good Will Hunting
I am Sam	Life as a House	For Keeps	All I Want
Hitch	Meet the Fockers	Thirteen	Dead Poet's Society
		Boys N the Hood	Animal House

Appendix J: Personal Orientation

Investigate, reflect upon and write about culture from the vantage point of your own

heritage. The paper should be five pages and included in your portfolio. Use the

following as a guide to structure the paper:

1. Provide a brief overview of where you were born, and, the number of siblings, your parents, and activities performed by parents/caregivers and siblings (i.e., job and social). Answer the following questions: Who am I? What is my racial or ethnic culture? Which ethnic group do I identify with? How do I feel about my own ethnic group? How do I know this to be true?

2. Describe your religious and spiritual influences, social culture, socioeconomic status, and other cultural practices of your family. Also, what similarities and differences exist between you, your family and other families that share your ethnic or racial identity?

3. Consider and describe how your cultural background (i.e., characteristics and values) can possibly impact your work as a counselor working with culturally diverse clients. Based on your upbringing, what are some stereotypes, prejudices, assumptions and biases about different ethnic groups, and your own racial or ethnic group? Where did you learn these stereotypes, prejudices, assumptions and biases? How do your values differ from your family values and why?

4. Which cultural group will be most difficult for you to work with at this moment in your life and why? What are your fears and discomforts about groups that are different from you? What are your strengths and limitations to work with individuals from cultures the same and different than your own? Where do you see yourself in your racial or ethnic identity development? Explain why you believe this to be true.

5. Make connections about who you are and the steps you will engage this semester to strengthen your personal cultural awareness and sensitivity to cultural diversity.

Appendix K: Article Critique

Students will select two empirical research articles that address multicultural issues in counseling. In addition, students will analyze the articles focusing on the research design and the relationships among theory, methods, and claims. Students will also analyze multicultural considerations noted by the author(s). Analysis will be conducted to identify the research questions, theoretical framing, research design and methods for participant selection, data collection, and data analysis. By analyzing research methodology as reported in the article, students will evaluate strengths and weaknesses of the research report and the claims the author(s) make.

Appendix L: Community Exposure

You are responsible to select and attend a function or establishment of your choice. The primary condition is that you must be the minority/underrepresented person. Use caution, for example, a student in the past chose to go to a nightclub frequented by gay men, lesbian women, bisexuals, and this particular student was flirted with to the point the student felt trapped with no way out of the nightclub. If you select a function or establishment, assess your level of potential danger beforehand. You will write a 5-page paper about your experiences (thoughts and feeling before and after attending). What did you learn about yourself and your belief system? What did you expect and not expect to experience? What did you observe? Explain some personal biases and stereotypes that surfaced before, during, and after this community activity experience.

Appendix M: Culturally Based Project

Students will write a reflective paper on two cultural aspects of their identity and how these identities have impacted their life and development. The ADDRESSING model outlined in the textbook will serve as the basis for this assignment. Students are also expected to incorporate aspects of class readings and discussions. This assignment is not a recounting of events in the students life. It is a critical examination of particular identities in their lives. This assignment will be 12-14 pages.

Incorporated two cultural aspects:

    (1) _____   (0-5 pts.)

    (2) _____

Incorporated aspects of class readings and discussions   (0-5 pts.)

with proper use of grammar and sentence structure

Submitted paper _____ (12-14 pages required)   (0-5 pts.)

Total Score: _____