

ADDRESSING MULTICULTURAL ISSUES IN THE COUNSELOR EDUCATION

CLASSROOM: A PHENOMENOLOGICAL ANALYSIS

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Multicultural education in counselor education is a popular topic among counselor educators and scholars. To date, scholars have focused on understanding the experiences of counselor educators who teach dedicated multicultural courses. However, less attention has been given to other counselor educators who are required by ethical and training standards to address multicultural issues across the curriculum.

The purpose of this study was to understand counselor educators' experiences addressing multicultural issues in courses that do not have a specific multicultural or diversity focus. I used phenomenological methodology to explore the experiences of counselor educators who hold doctoral degrees in counseling or a related field, have taken a multicultural/diversity course in their graduate training, are full-time clinical or tenure-line faculty members in CACREP-accredited programs, and have never taught courses dedicated to multicultural or diversity issues. Twelve participants (six men and six women), ranging in age ranged from 31 to 65, participated in the study. Ten participants identified as White, one African-American, and one Hispanic.

The research team identified eight themes: (1) reasons for avoidance, (2) constraints, (3) qualities and practices, (4) educator as a factor in student development, (5) infusion, (6) personal background, (7) awareness of biases and assumptions, and (8) counselor educator responsibility/gatekeeping. Findings from this study will add to the literature regarding infusion of multicultural issues across the curriculum. Additionally, the implications offered will serve as a resource for counselor educators as

they experience unique personal and professional challenges when addressing multicultural issues in classrooms beyond the main multicultural or diversity course offered in counseling programs. Implications for this study may lead to development of more focused guidelines on how to increase the increase the comfort of counselor educators as they facilitate multicultural discussions and assist counselors-in-training in working toward cultural competence.

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Addressing Multicultural Issues in the Counselor Education Classroom:

A Phenomenological Analysis

Counselor educators agree that comprehensive multicultural education is necessary to increase the likelihood of developing multiculturally competent counselors (Barden & Cashwell, 2014; Burton & Furr, 2013; Collins & Pieterse, 2007; Collins et al., 2014; Cates & Schaeffle, 2009; Hwang, 2006; Hwang & Wood, 2007; Sheely-Moore & Kooyman, 2011). Current ethical codes, training standards, and best practice guidelines require counselor educators to attend to multicultural issues throughout the curriculum (ACA, 2014; CACREP, 2016). CACREP (2016) has dedicated content regarding social and cultural diversity, and it requires that accredited programs infuse attention to multicultural considerations throughout all core curricular and specialty area standards. CACREP (2016) curricular requirements for doctoral-level counselor education and supervision programs include attention to culturally relevant counseling (6.B.1.f), supervision (6.B.2.k), teaching (6.B.3.h), research (6.B.4.l), and leadership and advocacy (6.B.5.k, 6.B.5.l). Together, these standards suggest that all counselor educators are responsible for integrating culturally responsive teaching practices to enhance student-instructor relationships and ensure students are prepared for cross-cultural exchange with clients (ACA 2014; CACREP, 2016; Ukpokodu, 2007).

Numerous scholars found graduate students report greater knowledge, awareness, and skills when they interact with students of other cultures and have discussions about multicultural issues in class (Chao, Wei, Good, & Flores, 2011; Collins et al., 2014; Dickson, Argus-Calvo, & Tafoya, 2010; Dickson & Jepson, 2007; Seward, 2014; Shorter-Gooden, 2009). ACA *Code of Ethics* (2014) F.7.c. stated, “counselor

educators infuse material related to multiculturalism/diversity into all courses and workshops for the development of professional counselors” (p. 14). Code F.7.c seems to get at the heart and purpose of requirements for counselor educators’ work with future counselors. Infusion of multicultural education across the counseling curricula is an essential part of counselor education and considered necessary for ethical counseling practice.

Although infusion across the curriculum is widely promoted throughout current standards and ethical codes (ACA, 2014; CACREP, 2016), most literature on teaching multicultural counseling is specific to a single, dedicated multicultural counseling course (Lopez-Baez & Paylo, 2009; Priester et al., 2008, Sammons & Speight, 2008). Where students are introduced to perspectives that assist them in valuing and appreciating their own and the cultures of others (Heppner & O’Brien, 1994; Neville et al., 1996; Sammons & Speight, 2008). Instructors may require students to participate in classroom discussion, write weekly reflections in a journal, or submit self-analysis papers designed to increase awareness through self-examination (Dickson & Jepson, 2007). At some point, most instructors will use self-disclosure about their cultural background and use personal views and experiences to make decisions about the course design (Reynolds, 2011). Collins et al. (2014) explored master’s students’ ($n = 32$) perceptions of their ability to engage in multicultural counseling and social justice action after multicultural education. Students attributed their multicultural counseling preparedness to training in a multicultural course, discussion of diversity and culture with a supervisor or practicum instructor, and learning activities centered around sharing experiences with students of other cultures (Collins et al., 2014). Additionally, participants sought understanding of

systematic influences and wanted to learn how to change the system rather than learn about principles that perpetuate current attitudes (Collins et al., 2014). Lastly, multicultural education provided the students with attitudes and knowledge; however, students continued to struggle with skills competency, presumably due to the lack of consistent multicultural education throughout their programs.

Dickson et al. (2010) investigated the perceptions of multicultural training experiences of 61 master's-level students who self-identified as Hispanic. Dickson et al. (2010) used the Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (MAKSS-CE-R; Kim, Cartwright, Asay, & D'Andrea, 2003), the Quick Discrimination Index (QDI; Ponterotto et al., 1995), and a five open-ended question survey for students to report positive aspects of their training experiences. Dickson et al. (2010) found positive changes in students' cognitive racial attitudes after participating in multicultural course work where course objectives were to:

(a) explore sociocultural background; (b) examine their personal values and attitudes towards persons of diverse populations; (c) learn about the history, values, lifestyles, and contributions of diverse populations in the United States; (d) gain awareness of the social, cultural, and political factors that influence the delivery of mental health services to non-White and oppressed persons; and (e) acquire skills that allow political, social, and cultural issues to be addressed in counseling situations. (p. 254)

In all, a single multicultural course can stimulate or initiate knowledge, awareness, and skills leading to greater likelihood for multicultural competence (Malott, 2010); however, teaching a multicultural course can be quite personal and may present unanticipated struggles (Chung, Bemak, & Talleyrand, 2007; Reynolds, 2011; Yoon,

Jeremie-Brink, & Koresh, 2014) such as difficulty matching students' level of awareness (Gloria, Reickmann, & Rush, 2000; Reynolds, 2011; Sammons & Speight, 2008), intensity, resistance, and difficult dialogue along with counselor educators' personal barriers preventing them from addressing multicultural issues in counseling courses (Hwang & Wood, 2007; Sue et al., 2009). Many researchers have found gaps in counselor educators' ability to understand multicultural issues and their ability to respond to challenging situations in multicultural courses (Burton & Furr, 2013; Sue et al., 2009; Sue, Rivera, Capodiluop, Lin, & Torina, 2010), especially if they have little or no in-depth experience exploring these sensitive topics (Reynolds, 2011; Sue et al., 2009) and feel pressured to remain conservative to avoid conflict with other faculty and students (Gorski, 2012).

As previously noted, challenges teaching multicultural courses can be more abstract and personal in nature; thus, making it more difficult to explore implications for assisting counselor educators. Overcoming such complex aspects as matching students' level of awareness in a way that facilitates growth, managing appropriateness of students' intensity and resistance, and working with difficult dialogue are some of the most noted challenges of teaching a single multicultural course (Gloria et al., 2000; Reynolds, 2011).

To date, the literature provides relatively few resources for counselor educators who wish to address multicultural issues beyond the dedicated multicultural classroom. In particular, there is limited understanding regarding the experiences of counselor educators who discuss multicultural issues across the curriculum. This information can be used to inform counselor educator training with the goal of increasing comfort for

counselor educators as they facilitate multicultural discussions and strive to help counselors-in-training work toward cultural competence. The following question led my inquiry: What are counselor educators' experiences with multicultural issues in the counselor education classroom?

Method

Phenomenological analysis is a process by which qualitative researchers explore a lived experience through meaning and behaviors participants associate with a phenomenon (Hays & Wood, 2011). This process involves revealing themes that increase understanding of participants' experiences with the common experience (Moustakas, 1994) while acknowledging that researchers come into research projects with assumptions and biases that should be bracketed out prior to analyzing data.

Participants

Participants ($n = 12$) were counselor educators who held a doctoral degrees in counseling or a related field, had taken at least one multicultural/diversity course in graduate training, were full-time clinical or tenure-line faculty members in CACREP-accredited counselor education programs, and had never taught a course dedicated to multicultural or diversity issues. Geographically, three participants were from the West, two from the Midwest, three from the Southwest, three from the Southeast, and one from the Northeastern region of the United States. See Table 1.1 for details about participant personal and professional demographics.

Table 1.1

Participant Demographics

Participant	Race/Ethnicity	Age	Gender	Courses Taught within last 3 years	Years of
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					Experience
Nathan	European American	33	M	-Diagnosis and Assessment -Pre-practicum -Counseling Children and Adolescents -Psychological Appraisal -Orientation to Counseling	5
Ginger	European American	35	F	-School Counseling -Wellness -Doctoral Research Design -Internship	2
Terry	European American	34	M	-Group Counseling -School Counseling -Ethics -Professional, Legal, and Ethical Issues (doctoral) -Internship -Critical Issues in School Counseling -Techniques in Counseling -Practicum -Counseling for Wellness -Communication Skills in Counseling -Career Counseling -Counseling in Secondary School	5
Oscar	Hispanic	37	M	-Career Counseling -Play Therapy -Advanced Skills -Play Therapy -Pre-practicum -Practicum -Internship -Expressive Arts	5
Heather	European American	54	F	-Introduction to counseling	25
Ruth	European American	31	F	-Diagnosis, Assessment, and Treatment Planning -Internship I and Internship II -Addiction and Behavioral Health Assessment and Intervention -Substance Abuse and Violence Prevention -Motivational Interviewing -Assessing and Managing Adolescent Substance Abuse and Mental Health Risks	1
Seth	African American	49	M	-Practicum -Orientation to Counseling -Career -Substance Abuse -Advance Theories -Basic Skills -Process Addictions	6
Rebecca	European American	50	F	Education and Development -Innovation and Change -Data Analysis	9

Sara	European American	65	F	-Measurement & Appraisal -Ethics -Human Growth & Development -Group -Statistics	9
Edward	European American	65	M	-Practicum –Internships -Research -Family Therapy -Advanced Marital Counseling	30
Felicia	European American	45	F	-Professional Identity & Ethics, -Career Counseling -Group Counseling -Practicum -Internship -Supervision	1
Xavier	European American	47	M	-Doctoral Internship -Advance Personality Assessment -Psychopathology -Doctoral Research Seminar -Statistics	14

Procedures

Participant selection. Following Institutional Review Board approval, I used purposive and snowball sampling to identify counselor educators to participate in the study. First, I obtained a list of all CACREP-accredited counselor education programs from the CACREP website and e-mailed a selection of the programs advertising opportunity to participate in the study. Then, I sent e-mails to select faculty members at my university and each of my cohort members requesting they forward my recruitment e-mail to counselor educators at CACREP-accredited programs they believed would be able to speak to the experience of addressing multicultural courses in non-dedicated counselor education courses. Additionally, I requested that counselor educators who filled out the demographic survey but were not eligible forward the link for the demographic survey to other counselor educators who may be eligible.

Interested parties viewed informed consent information and completed an on-line

demographic questionnaire regarding the following: (a) prior multicultural/diversity classes taken, (b) years of teaching experience, (c) current classes taught, (d) age, (e) gender, (f) race, (g) ethnicity, and (h) willingness to participate in a 50-90 minute semi-structured interview on addressing multicultural issues in courses beyond those with a multicultural focus. In order to obtain a diverse sample, I was intentional in selecting participants based on race, ethnicity, age, courses taught within the last three years, and years of experience as a counselor educators.

Data collection. After completing the participant selection process, I gathered data through 50-90 minute semi-structured interviews and engaged in member-checking. The interview protocol was comprised of introductory questions, one grand tour question, and six follow-up questions. Of the twelve participants, two were eligible for in-person interviews. The other ten interviews were held via Skype or FaceTime in the private home or office space of the interviewee. For all interviews, I used audio recording only.

I initially worked to establish rapport using recommended topics of discussion from Geertz (1973) who suggested beginning each interview with less threatening questions to relieve participants' discomfort then move to more probing questions as needed to allow participants to expand on their answers. Immediately following each interview, I wrote field notes containing the location, date, and time of the interview; my observations of participants' verbal and nonverbal behaviors; notable statements or phrases; moments of excitement or hesitation; and my personal experience during the interview (Cohen, 2006).

Following preliminary data analysis, each of the twelve members participated in a 5-15 minute member-checking process including confirming participants' experiences

were consistent with themes revealed from the data, providing opportunities for participants to make corrections or clarify details about their experience, and eliciting overall reactions to the process (Lincoln & Guba, 1985; Creswell, 2013). All participants agreed the findings were reflective of their overall experience in counselor education.

Data analysis. The research team was comprised of one African-American doctoral candidate in a Counselor Education and Supervision program, one Hispanic and White doctoral student in a Counselor Education and Supervision program, and one master's level counselor-in-training. The lead researcher was under the supervision of two counselor educators, one with extensive experience teaching multicultural courses in counselor education and the other with extensive experience conducting qualitative research.

The research team met over a total of seven weeks for data analysis and followed the four steps for phenomenological data analysis suggested by Patton (2002) and based on the framework of Moustakas (1994). The four steps were as follows: (1) epoch, (2) phenomenological reduction or bracketing, (3) imaginative variation or horizontalization, and (4) textual and structural description and integration of descriptions.

The data analysis process began with a one day training to ensure all researchers understood the purpose of the study, methodology, data analysis process, and overall expectations for the project. In step one, epoch, researchers worked to increase awareness of assumptions by reading and re-reading the transcribed interviews so they could analyze the data as objectively as possible. Then, the researchers noted personal interpretations of each statement and offered tentative descriptions of each of the first

five transcripts. Each tentative description served as the researchers' understanding of the participant's experience after reading the entire interview transcript. The lead researcher compiled all researchers' phrases and statements along with interpretations for each transcribed interview into tabular format. The table displayed phrases or statements selected by each researcher, relevant interpretation, and location of the statements (i.e. interview and line numbers). In step three, horizontalization, the research team discussed and clarified their assumptions about the data. This process allowed researchers to be able to assume each participant's experience to be as valuable as the others. Moreover, no participant's experience was valued more due to the personal assumptions or biases of the research team. Then, researchers organized the data into clusters and removed "irrelevant, repetitive or overlapping data" (Patton, 2002, p. 486). The team agreed on eight preliminary codes which we tested by reapplying them to blank copies of the first five transcribed interviews. The overall agreement for the first five transcribed interviews was 97%. Next, each member of the research team independently coded the last seven transcripts, reaching 97% agreement across codes and failing to identify new information, gaps, or unexplained constructs. At this point, we determined data was saturated and I discontinued data collection because the research team no longer generated new information from participants' experiences (Creswell, 2007).

Trustworthiness and Authenticity

Creswell and Miller (2000) identified eight verification procedures for trustworthiness and authenticity, and Creswell (1998) recommended researchers engage in at least two of the eight procedures for qualitative research. For this study, I used inter-coder agreement, negative case analysis, an audit trail, and self-as-researcher.

Consistent with recommendations from Graham (2011), individuals with different cultural experiences, education levels, and research interests participated as members of the research team and examined data until consensus was reached about themes among participants. The research team ensured they met at least 85% agreement on the codes for each interview. The overall agreement for all twelve transcribed interviews was 97%.

Negative case analysis is a data analysis procedure that requires intentional focus on areas that differ from patterns formed by the data (Grich, 2013). Negative case analysis was used to present unique experiences the research team believed to be significant and relevant to the findings of the study although they were not identified as a part of the themes associated with counselor educators' experiences in this study.

To provide clarity for decision junctures, I used an audit trail as described by Lincoln and Guba (1985). The audit trail included my field notes, weekly meeting notes, participants' interviews, researchers' notes regarding each transcript, researchers' bracketing exercise, researchers' compilation of bracketing used to formulate clusters for codes, coding manual, themes, and findings of the study.

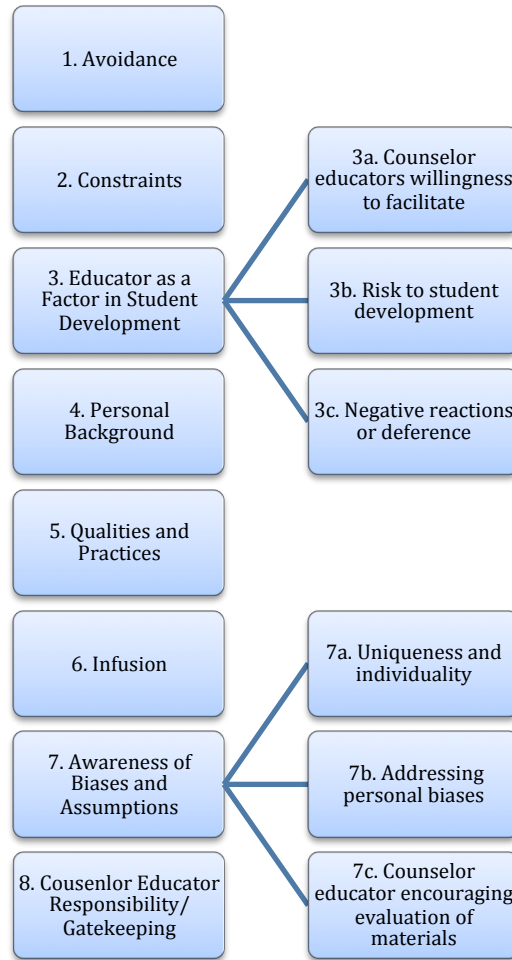
Xu and Storr (2012) recommended qualitative researchers explore their own biases and preconceived notions about qualitative research and the topic that will be studied before engaging in the research process. The research team engaged in verbal and written exploration of their cultural backgrounds regarding how they relate to their interest in the study. To increase the transparency of the researcher conducting the study, each research team member included 1-2 pages summary of our personal and

professional experiences influencing our thoughts, feelings, and actions regarding multicultural education. Descriptions of the research team members are in Appendix C.

Findings

The research team revealed eight themes across counselor educators' experiences: (1) reasons for avoidance, (2) constraints, (3) qualities and practices, (4) educator as the problem, (5) infusion, (6) personal experience, (7) awareness of biases and assumptions and (8) counselor educator responsibility/gatekeeping. Figure 1.1 shows each theme, description, and keywords associated with each theme. The themes and descriptions were decided on by the research team while the bulleted lists in the Examples column are keywords reported by participants that led to the themes identified by the research team.

Figure 1.1



Theme 1: Reasons for Avoidance

Seven of twelve participants indicated a reason for avoiding multicultural conversations. These reasons were linked to specifics feeling that led to decisions not to address multicultural issues or apprehension about dealing with students' reactions to the discussion. One participant described the following:

"I think one thing that sometimes makes these conversations difficult is there is this undercurrent of guilt." (Nathan)

This theme seemed to indicate that there is an emotional component associated with counselor educators' decisions about addressing multicultural issues.

Theme 2: Constraints

Some participants ($n = 8$) avoided multicultural discussion for reasons other than feelings or apprehension about students' reactions. When describing constraints in the classroom, participants stated:

"If you're brand new you're just treading water, you're trying to survive, adding multicultural discussions might be the last thing you're thinking so you're thinking what's happening next week." (Oscar)

Participants reported a sense of pressure to obtain positive evaluations for promotion, class size, and time constraints that led to decisions not to discuss multicultural issues with students. All participants who expressed difficulty finding time for multicultural issues reported that smaller classes were more appropriate for classroom management when discussing multicultural issues.

Theme 3: Qualities and Practices

All participants described qualities and practices that led to successful facilitation of multicultural issues. Qualities were characteristics specific to the counselor educators' attitudes while practices were concrete tasks that increased teaching efficacy. Several participants described qualities and practices that allowed for student growth and development:

"I don't feel like I can ask students to do something I don't do. If I'm not examining culture and all its different facets then we can't ask them to do it either." (Nathan)

"I've found using film or something like that is helpful, or books, different books, not text books, can be really helpful. That can make it a lot easier to spark discussion around it." (Terry)

All participants described both qualities and practices as necessary for engaging in multicultural discussions with students. Participants ($n = 12$) noted that counselor educators have to be prepared to do self-exploration, validate students' experiences,

establish relationship with students, seek help from other faculty or workshops, create safety in the classroom and within the program, and utilize resources other than the textbook.

Theme 4: Educator as the Problem

Nine of twelve participants indicated counselor educators are the problem by reporting the following: (a) counselor educators, rather than students, contribute to the lack of multicultural discussion in classrooms, (b) counselor educators put students at risk for potential harmful or negative impacts when multicultural issues are not discussed in the classroom, and (c) counselor educators are not being a part of the solution by reacting negatively or deferring the issue to the instructor for the multicultural course.

One participant explained her process of discussing multicultural issues in the classroom as:

I guess I deflected, I don't know, kicked the can down the road kind of thing, let them know that this is going to be an important issue but that the time they'll really talk more about it is next semester with a different instructor.” (Ruth)

Participants seemed to believe students are being done a disservice when counselor educators are not having multicultural conversations.

Theme 5: Infusion

Ten of twelve participants reported counselor educators need to attend to multicultural issues throughout every course in the curriculum; continual discussion of multicultural issues is appropriate for students' developmental process. Regarding infusion of multicultural issues, participants stated:

“I think that, if we think we're going to ... It's such an issue, that if ... That we cannot just jam in into a, generally, a six week summer class, and expect it to happen.” (Seth)

Despite decisions to address or avoid multicultural issues, the majority ($n = 10$) of counselor educators indicated two things: (1) the importance of multicultural issues, and (2) the need for counselor educators to actively work to connect multicultural issues to the course content.

Theme 6: Personal Experience

All participants made statements that indicated that personal experience is a motivating factor in addressing multicultural issues; greater likelihood to discuss multicultural issues. This included information about who educators are, where they came from, how they grew up, past teaching experiences, and anything personal, professional, or cultural, impacting their teaching style.

All participants indicated personal experience contributed to their decisions about multicultural issues. Participants stated:

*"I think that my travels and my being abroad has definitely influenced me."
(Ginger)*

Participants indicated that personal experience is a motivating factor in addressing multicultural issues. Additionally, those participants who had positive or diverse cultural experiences prior to becoming counselor educators seemed to believe that those experiences made them more likely to discuss multicultural issues.

Theme 7: Counselor Educator Responsibility/Gatekeeping

Ten of twelve participants reported counselor educators are responsible for and obligated to have multicultural discussions and they should encourage and challenge students to explore multicultural issues. This theme included statements indicating that

educators have a responsibility to the profession to ensure graduates are culturally sensitive. Participants described:

“It’s our obligation to bring it up. That is what we need to do.” (Seth)

“I don’t think it’s just the person’s responsibility who’s teaching the multicultural class to model and teach multiculturalism. I think that’s all of our responsibility.” (Xavier)

Whether educators described their experiences discussing multicultural issues as pleasant and rewarding or challenging and scary, ten of twelve participants reported awareness of benefits of discussing multicultural issues with students and their responsibility to create environments where those conversations occur.

Theme 8: Awareness of Biases and Assumptions

Nine of twelve participants made comments that encouraged students to evaluate the biases and assumptions that stem from their personal beliefs along with those found in assessments and textbooks or other material utilized in courses. This included the following: (a) statements that encouraged students to value the individuality/uniqueness of clients, (b) educators suggesting students address biases that impeded their ability to be accepting, and (c) comments indicating that textbook, assessments, and all materials used in courses should be evaluated for cultural sensitivity and used/explained in a way that is culturally appropriate. Participants noted:

“That’s a good question. I think, I teach appraisal and one of the big questions is, is this tool appropriate for all people?” (Nathan)

“This year, I made more of a conscious effort when looking at different textbooks to find a textbook that actually discussed cultural diversity and then also a page or two on each chapter on gender differences.” (Oscar)

Most participants (n = 9) noted the need to assist students in a critical evaluation of self along with the materials used in counseling training and practice that may not be culturally sensitive. Participants stated counselor educators should encourage students to remember that first, they are dealing with a unique person and they should address their own biases along with those used in textbooks, assessments, and all other materials used in courses.

Discussion

In this study, counselor educators' experiences addressing multicultural issues in the classroom revealed eight themes: (1) reasons for avoidance, (2) constraints, (3) qualities and practices, (4) educator as a factor in student development, (5) infusion, (6) personal background, (7) awareness of biases and assumptions, and (8) counselor educator responsibility/gatekeeping that are described above in this chapter. These themes are connected to existing literature on addressing multicultural issues in the classroom and can inform counseling program training and increase awareness of counselor educators who do not teach a course with a multicultural focus.

Facilitating conversations about multicultural issues can present challenges for counselor educators (Chung, Bemak, & Talleyrand, 2007; Reynolds, 2011; Yoon, Jeremie-Brink, & Koresh, 2014) such as matching students' level of awareness of multicultural issues (Gloria, Reickmann, & Rush, 2000; Reynolds, 2011; Sammons & Speight, 2008), managing intensity and resistance due to difficult dialogue (Gloria et al., 2000; Sue et al., 2009), having little or no in-depth experience exploring these sensitive topics (Reynolds, 2011; Sue et al., 2009), and navigating conscious and unconscious assumptions brought into the classroom (Rowell & Benshoff, 2008).

Participants reported feelings of guilt, anxiety, uncertainty, being overwhelmed, fear, and self-doubt when discussing multicultural issues with students, and it appears as if this range of emotions can influence counselor educators' decision-making process about addressing multicultural issues when feelings such as fear, anxiety, and uncertainty arise. These findings were consistent with Sue et al. (2009) who reported counselor educators may endure a range of emotions when facilitating multicultural discussions.

Participants' experiences indicated apprehension about multicultural education may be a normal part of the process as the educator finds a facilitation style that fits for him or her. The experiences of apprehension were also found in work of Sammons and Speight (2008) and Reynolds (2011) who reported apprehension to be a part of counselor educators' process when discussing multicultural issues.

Miller et al. (2007) reported faculty attitudes and perceptions of cultural issues directly predicted their behaviors and led to negative experiences for students. Similarly, participants in this study reported concerns that colleagues were not addressing multicultural issues, reacting negatively to students, or deferring multicultural conversations to another instructor or course. Overall, participants indicated students are done a disservice when counselor educators are not having multicultural conversations.

Students and scholars agree that the environment impacts student learning (Dickson & Jepsen, 2007; Seward, 2014). Findings from this study match those reported by Dressl et al. (2007) who noted it is essential to have safe, open environments where multicultural educators use appropriate self-disclosure, validate students' experiences,

establish relationships with students, and seek help from other faculty or attend workshops to further their growth.

Additionally, participants reported modeling how to discuss multicultural issues as an important practice. These findings are similar to those of Burton and Furr (2013) who reported educators should model infusion. Participants in this study seemed to be exhibiting qualities and practices recommended for successful multicultural educators despite the fact that they were not teaching courses focused on multicultural material.

ACA (2014) and CACREP (2016) ethical and training standards require counselor training programs and counselor educators to discuss multicultural issues in each counseling course suggesting cultural competence is necessary for ethical practice. Additionally, a number of scholars (e.g., Barden & Cashwell, 2014; Burton & Furr, 2013; Collins & Pieterse, 2007; Collins et al., 2014; Cates & Schaeffle, 2009; Hwang, 2006; Hwang & Wood, 2007; Sheely-Moore & Kooyman, 2011) recommended infusion across counseling curricula to increase multicultural awareness, knowledge, and skills for working with diverse populations. Similarly, this research team found participants reported infusing multicultural issues across the counseling curricula, although they described varying levels of depth when they explained how infusion should occur. Participants suggested that learning about multicultural instruction from various instructors and different ways increases the likelihood students receive the takeaway message that addressing multicultural issues is a necessary part of counseling practice.

Constantine et al. (2007) noted educators should question or challenge therapeutic interventions or practices that seem inappropriate while Sheely-Moore and Kooyman (2011) reported educators should work toward increasing trainee self-

awareness and knowledge. In this study, findings supported both assertions. Participants reported counselors educators should encourage CITs to address their own biases and assumptions to better understand what clients may need. Additionally, participants stated counselor educators must teach future counselors to choose culturally appropriate and sensitive materials for their clients. After their training, counselors should be more aware and culturally sensitive when choosing books, videos, assessments, activities, or any other resources they use with clients.

Understanding more about the experiences of these participants can inform counselor educator training with the goal of increasing comfort for counselor educators as they facilitate multicultural discussions and strive to help CITs work toward cultural competence. Additionally, this study opens avenues for future researchers to explore student and educator experiences of multicultural issues beyond the multicultural course. My hope is that this study will bridge the gap between multicultural education and counselor education.

Limitations

Information from this study may increase awareness of the needs of counselor educators. However, the study has several limitations. These limitations include, but are not limited to, decreased opportunity for transferability, difficulty establishing trustworthiness and rigor, interviewer biases, single-interview data collection, and interviewing educators who may have a greater interest in the research topic. For this study, participants were counselor educators from CACREP-accredited universities in the United States. Study results are not generalizable beyond the specific counselor educators who participated in the study. Braun and Clarke (2006) noted it can be difficult

to establish reliability and validity in qualitative research, especially when searching for themes. It is possible that some significant elements were not included due to the focus of the analysis process being on the identification of themes. Interviewers' biases may influence participant responses when the meeting is conducted in-person (Creswell, 2013). Further, single-time interviews may limit the depth of information some participants feel comfortable sharing or are allowed to share due to time constraints. Additionally, counselor educators who may not have an interest in multicultural issues may not be represented in this study.

Implications

Implications from this study will add to the literature regarding infusion of multicultural issues across the curriculum. Additionally, counselor educators will have a resource for working through personal and professional challenges facilitating multicultural discussion in classrooms that do not have a multicultural or diversity focus.

Personal and professional exploration is necessary for counselor educators to feel confident and comfortable in their ability to facilitate multicultural discussions across the curriculum. First, counselor educators need to have a more concrete understanding of how they are to address multicultural issues. Awareness of specific multicultural issues linked to the topic will decrease uncertainty about student reactions and give counselor educators an opportunity to practice formulating appropriate responses prior to discussion with students. Some participants in this study reported taking time to contemplate multicultural issues associated with their courses before class, attending workshops, consulting with colleagues, and attending to personal barriers associated with multicultural issues. As a result of their preparation, they were able to facilitate

multicultural discussions with less anxiety and uncertainty. In addition to familiarizing themselves with the material for the course, counselor educators may consider working to understand the material from a multicultural perspective. These findings are linked to Reynolds (2011) who emphasized preparedness as a quality of counselor educators who successfully facilitate multicultural discussions despite the climate of the classroom.

Additionally, counselor educators must make an effort to normalize conversation about multicultural issues. A sense of normalcy in discussion among staff may lead to easier facilitation with students. Further, counselor educators can formally and informally hold each other accountable to ensure multicultural issues are a part of ongoing program dialogue. For instance, in a formal setting, counselor educators can share and role-play interventions used to facilitate multicultural issues in the classroom. In an informal setting, counselor educators may give feedback or make suggestions to explore whether there may be opportunities to connect cultural components to the course content that the instructor has not considered.

Outside of the work done in the classroom and among colleagues, counselor educators are obligated to familiarize and understand the multicultural issues for each course they teach to a degree in which they can competently facilitate multicultural discussion in that course. That work outside the classroom may include reflecting on issues that impact their teaching style and decision to address multicultural issues, consulting with individuals experienced in multicultural issues, role-playing, and seeking out multicultural training specific to the course. For instance, counselor educators can use follow-up questions 1-6 from the interview schedule in Appendix G to journal or verbally process about how their personal experiences with diverse cultures impact their

decisions to address multicultural issues, and how their decisions may impact student development.

All participants in this study reported that their personal background influenced their decision to address multicultural issues in the classroom. Future studies may explore similarities and differences among participants with personal backgrounds that allowed for diverse cultural experiences and participants with personal backgrounds that did not have diverse cultural experiences as they work toward cultural competence. Participants described infusion across the counseling curriculum as the best way to assist counselors-in-training in working toward cultural competence. Future studies may explore how counselor educators define infusion and the process by which participants meet ACA (2014) and CACREP (2016) requirements for infusion across the curricula. Currently, there are no specific guidelines for counselor educators to follow about the depth of infusion required in each course. Findings may lead to development of more focused guidelines for counselor educators.

Conclusion

Understanding more about the experiences of these participants can inform counselor educator training with the goal of increasing comfort for counselor educators as they facilitate multicultural discussions and strive to help CITs work toward cultural competence. Additionally, this study opens avenues for future researchers to explore student and educator experiences of multicultural issues beyond the multicultural course. My hope is that this study will bridge the gap between multicultural education and counselor education. I hope findings lead to more conversations about infusion of

multicultural issues across the counselor curricula in environments faculty and students perceive as safe and are understood as necessary to move toward cultural competence.

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APPENDIX A
INTRODUCTION

Multicultural issues have become a central focus of the counseling profession over the last 30 years (Constantine, Miville, & Kindaichi, 2008). As the number of individuals from racial and ethnic minority groups in the United States has grown (Cordero & Rodriguez, 2009), professionals have worked to provide literature on methods for strengthening relationships between counselors and clients from various cultural groups (Hanna & Cardona, 2013). This includes attention to the need for counselor education training programs to prepare counselors to meet the mental health needs of all clients effectively (Barden & Cashwell, 2014). Further, counseling professionals recognize the positive impact of culturally sensitive counseling for students and clients with diverse backgrounds (Sue et al., 1992; Hwang & Wood, 2007). Although challenging at times, preparing students to work with multicultural issues is an essential part of competent and ethical practice (Arredondo & Toporek, 2004; Marsella & Pedersen, 2004).

Current ethical codes, training standards, and best practice guidelines require counselor educators to attend to multicultural issues throughout the curriculum (ACA, 2014; CACREP, 2016). CACREP (2016) has dedicated content regarding social and cultural diversity, and it requires that accredited programs infuse attention to multicultural considerations throughout all core curricular and specialty area standards. CACREP (2016) curricular requirements for doctoral-level counselor education and supervision programs include attention to culturally relevant counseling (6.B.1.f), supervision (6.B.2.k), teaching (6.B.3.h), research (6.B.4.l), and leadership and advocacy (6.B.5.k, 6.B.5.l). Throughout graduate training, counselor educators are responsible for ensuring future counselors are adhering to the aforementioned codes and standards; thus,

complying with CACREP (2016) standards related to multicultural and diversity issues will assist counselor educators in training culturally competent counselors, supervisors, and educators.

Standards are not limited to counselor educators who teach courses with multicultural or diversity foci. All counselor educators are responsible for integrating culturally responsive teaching practices to enhance student-instructor relationships and ensure students are prepared for cross-culturally exchange with clients (ACA 2014; CACREP, 2016; Ukpokodu, 2007). Graduate students report greater knowledge, awareness, and skills when they interact with students of other cultures and have discussions about multicultural issues in class (Chao, Wei, Good, & Flores, 2011; Collins et al., 2014; Dickson, Argus-Calvo, & Tafoya, 2010; Dickson & Jepson, 2007; Seward, 2014; Shorter-Gooden, 2009). However, most literature on teaching multicultural counseling is specific to a single course in counseling programs (Lopez-Baez & Paylo, 2009; Priester et al., 2008, Sammons & Speight, 2008)

Research on perceptions and attitudes of counselor educators teaching multicultural courses found educators perceive multicultural differences and diversity as hard to teach due to complexity of the topic (Hwang & Wood, 2007). Counselor educators may experience unique and unanticipated challenges teaching multicultural courses (Reynolds, 2011), such as matching students' level of awareness of multicultural issues, intensity, and resistance to difficult dialogue (Gloria, Reickmann, & Rush, 2000; Reynolds, 2011; Sammons & Speight, 2008). Reynolds (2011) reported counselor educators face unique challenges associated with their own self-disclosure cultural

identity. Understanding their perceptions and experiences is necessary to support counselor educators and inform training practices (Reynolds, 2011).

Statement of the Problem

To date, multicultural counselor education literature is largely focused on tools and experiences related to a single course dedicated to multicultural issues (Lopez-Baez & Paylo, 2009; Priester et al., 2008, Sammons & Speight, 2008). Despite a strong evidence base for teaching a single multicultural counseling course, there continues to be an uncertainty about how training translates to multicultural pedagogy and practice across the curriculum (Bigatti et al., 2012). To ensure multicultural and diversity best practices are being exercised across the curriculum, it is essential to understand counselor educators' experiences and perceptions. More research will add to the literature regarding infusion of multicultural issues across the curriculum and offer a resource for how counselor educators may work through personal and professional challenges facilitating multicultural discussion in classrooms that do not have a multicultural or diversity focus.

Purpose of the Study

The purpose of this study was to understand counselor educators' experiences addressing multicultural issues in courses that do not have a specific multicultural or diversity focus. Specifically, the following question guided my research: What are counselor educators' experiences with multicultural issues in the counselor education classroom?

Significance of Study

I hope findings from this study lead to increased understanding of counselor educators' experiences with multicultural issues in counseling program courses. I believe my study will decrease ambiguity about addressing multicultural issues in the classroom leading to more frequent diversity-focused conversations with counselor educators and with CITs. I believe discussion about multicultural issues increases counseling programs' opportunities to produce culturally competent counselors. Additionally, findings from the study can open dialogue about the experiences and preparedness of counselor educators, perhaps informing doctoral-level counselor education and supervision training programs and assisting future generations of counselor educators to infuse multicultural education across the curriculum.

Definition of Terms

For the purposes of this study, counselor educator, multicultural, and diversity were defined as follows:

Counselor educator is an individual who holds a doctoral degree in Counseling or a related field at a CACREP-accredited university, has taken at least one multicultural/diversity course, currently full-time clinical or tenure-line faculty member, and have not ever taught courses dedicated to multicultural issues.

Multicultural issues are behaviors or attributes associated with an entire cultural group (Sue, Arredondo, & McDavis, 1992).

Diversity is defined as distinct characteristics related to individual differences (CACREP, 2016).

Conclusion

In this previous chapter, I provided an introduction that may lead to understanding the experiences of counselor educators addressing multicultural issues in counseling courses. In Appendix B, I offer a literature review of general practices in multicultural education and specific information on multicultural education in counselor education. Then, in Appendix C, I provide an extended methodology, including research questions and recruitment, procedures, analysis, and a description of how I show trustworthiness and authenticity throughout the study. Appendix D contains findings of the study and Appendix E contains an extended discussion, including limitations of the study.

APPENDIX B
EXTENDED LITERATURE REVIEW

Multicultural counseling is counseling that takes place between individuals who have any differences in cultural background (Sue et al., 1982). All counselors and clients differ culturally in some way, and both early and current scholars contended that multicultural counseling should occur as an organic part of the counseling process (Pedersen & Ivey, 1993; Speight, Myers, Cox, & Highlen, 1991). A major benefit of multicultural counseling is meeting the needs of all clients in their unique cultural context (Constantine, Hage, Kindaichi, & Bryant, 2007; D'Andrea, Daniels, & Heck, 1991; Hanna & Cardona, 2013; Hwang & Wood, 2007; Sheely-Moore & Kooyman, 2011).

There is a general consensus among counseling professionals that the path to multicultural competency begins in one's training program (ACA, 2014; CACREP, 2016). Methods for developing multicultural competency continue to be the topic of much discussion among counselor educators and scholars (Chao, Wei, Flores, 2011; Dickson & Jepson, 2007; Lee & Richardson, 1991). For example, Barrio Minton, Watcher Morris, and Yaites (2014) found one-third of all counselor education teaching articles published in the last decade focused on social and cultural diversity, thus highlighting that the profession as a whole is committed to striving for multicultural competence of all counselors through multicultural education.

In the literature review, I explore early scholars' recognition of the need for cultural sensitivity which led to the development of the Multicultural Counseling Competencies (MCCs) (Sue et al., 1982). Then, I discuss how the MCCs influence current ethical and training standards related to multicultural counseling and multicultural education. Additionally, I include student perspectives and scholarly recommendations for best

practices in multicultural education. Then, I review literature on the most utilized format for multicultural education, single course multicultural training. I explore benefits and challenges associated with teaching a single multicultural training course and review literature on counselor educators' perceptions of multicultural training. I conclude the chapter with a review of the limited research on multicultural education in courses outside of the single course dedicated to multicultural issues and suggestions for infusing multicultural education practices across the curriculum. Each of the areas I discuss promotes infusion of multicultural knowledge, awareness, and skills of CITs across the curriculum.

Multicultural Education in Counselor Education

Since the Civil Rights Movement, there has been a growing body of knowledge supporting equitable treatment for individuals with culturally diverse backgrounds (Atkinson & Israel, 2003; Bigatti et al., 2012). Gorski (2007) noted that as awareness of diversity continued, another movement, known as multicultural education, was formed to “eliminate racism, sexism, heterosexism, classism, language discrimination, and other forms of oppression” (p. 986). Multicultural education is a philosophy based on principles of holism and social justice that was intended to assist students in increasing awareness of oppression and injustice while empowering students to advocate for social justice (Gorski, 2007).

In this section, I provide a context for multicultural education in the counseling profession. First, I review the history of multicultural education and the development of the MCCs. Then, I explore current ethical and training standards created using the

framework of the MCCs. Lastly, I include suggestions for ensuring counselors and counselor educators adhere to ethical standards.

History and Development of MCCs

Mental health professionals began openly advocating for attention to multicultural issues around the time of the Civil Right Movement (Atkinson & Israel, 2003). Awareness of the knowledge and skills required for work with individuals with diverse backgrounds led to increased discussion about cultural differences and competency training. Additionally, mental health professionals recognized the need for specialized experience when working with clients from non-dominant populations (Atkinson & Israel, 2003).

Sue and colleagues (1982) offered a position paper outlining a framework for mental health professionals who worked with diverse populations. Their suggestion, the MCCs, is perhaps the most influential model for competency in the counseling profession. The original MCCs served to ensure counselor competency based on three components: attitudes and beliefs, knowledge, and skills (Sue et al., 1982). The attitudes and beliefs component addressed counselors' awareness of their own cultural backgrounds and the cultural backgrounds of others. The knowledge component recommended counselors possess knowledge and understanding about their own racial and cultural heritage. The skills component addressed counselors' participation in ongoing educational and training experiences to increase understanding of self and others in counseling relationships.

In 1991, the Association for Multicultural Counseling and Development (AMCD) asserted a need for a multicultural counseling perspective as a standard for professionals in the counseling field (Sue, Arredondo, & McDavis, 1992). Sue et al.

(1992) amended the original model to focus on a total of nine competency areas including 31 beliefs and attitudes, knowledge, and skill competencies. The model was organized into a 3x3 matrix that outlined characteristics and dimensions of multicultural competency. Characteristics included counselor awareness of own assumptions, values and biases; understanding of the worldview of the culturally different client; and ability to develop appropriate intervention strategies and techniques. Each characteristic was designed to be reflective of counselors' awareness of self, client, and the therapeutic relationship. Each characteristic was broken down into three dimensions: beliefs and attitudes, knowledge, and skills.

Arredondo (1996) operationalized Sue et al.'s (1992) characteristics so they consisted of counselor awareness of own cultural values and biases, counselor awareness of client's worldview, and culturally appropriate intervention strategies. Despite some changes to language in each section, each of the three dimensions remained the same (attitudes and beliefs, knowledge, and skills). For example, I.A.1 previously read, "culturally skilled counselors have moved from being culturally unaware to being aware and sensitive to their own cultural heritage and to valuing and respecting differences" Sue et al. (1992, p. 482) whereas Arredondo et al. (1996) revised it to say, "culturally skilled counselors believe that cultural self-awareness and sensitivity to one's own cultural heritage is essential." Sections I.B.3, II.A.1, II.A.2, II.B.1, II.B.2, II.C.1, III.A.1, III.A.4, and III.C.1, III.C.2, III.C.5, and III.C.6 were modified to reflect more culturally inclusive language.

Since their development, the MCCs have been used to develop a number of multicultural competence measurement tools and to inform graduate training programs

(Worthington, Soth-McNett, & Moreno, 2007). Rowe, Behrens, and Leach (1995) noted the MCCs continue to be discussed by scholars and are seen as an evolving document aiming to be the “culturally universal guideline for mental health professions” (p. 44). Professionals in the counseling field have embraced the MCCs as an integral aspect of counselor training critical for today’s practice (Sammon & Speight, 2008; Fawcett, Briggs, Maycock, & Stine, 2010). The following section, I will describe evidence of the MCCs as a mainstay in counselor education by providing literature of current ethical and training standards that have adopted the MCCs.

Current Ethical and Training Standards

Arredondo and Toporek (2004) referred to MCC as a “cornerstone of ethical practice” (p. 44). Adherence with ethical standards allows for consistency in multicultural counseling practice and training (Arredondo & Toporek, 2004). Current ethical codes (ACA, 2014), training standards (CACREP, 2016), and recommendations from various scholars (Arredondo, et al., 1996; Pope-Davis & Coleman 1997; Sue et al., 1982; Sue et al., 1998) require counselors to attend to multicultural and diversity issues in counseling practice, and they require counselor educators to attend to multicultural issues throughout counseling curricula.

In this section, I discuss current ethical and training standards for multicultural education in counselor education. First, I identify standards and themes related to multicultural and diversity issues in the *ACA Code of Ethics* (2014). Then, I examine CACREP (2016) training standards and themes related to multicultural and diversity issues. More specifically, I describe ACA (2014) codes and offer tables showing codes

addressing multicultural and diversity issues in counseling practice and counselor education in Appendix G.

ACA Code of Ethics. ACA is dedicated to advancing the counseling profession by developing professional and ethical standards to support counselors and counselor educators as they work in various settings (ACA, 2014). The *ACA Code of Ethics* (2014) requires cultural sensitivity and infusion of multicultural/diversity considerations in all aspects of counseling practice, supervision, and education. For instance, *ACA Code of Ethics* (2014) addressed “respect for human dignity and diversity” in the mission statement and identified a goal of “empowering diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals” (p. 2).

In order to ensure counselors and counselor educators are aware of and are attending to multicultural and diversity issues, *ACA Code of Ethics* (2014) consistently calls attention to multicultural and diversity issues while discussing standards for the counseling relationship, confidentiality and privacy, professional responsibility, evaluation, assessment, and interpretation, supervision, training, and teaching, research and publication, distance counseling, technology, and media, and resolving ethical issues.

There is a continual emphasis on working to actively understand and communicate with clients of all cultures in a way that comfortable and easily understood by the client. Additionally, counselors must continue their development by increasing awareness and seeking opportunities for education about diverse cultures. Another theme among the codes is that they provide tools to assist counselors in moving toward cultural competence. Overall, themes indicate that *ACA Code of Ethics* (2014) serves as

an ethical guide for counselors as they take into consideration the client's cultural context in counseling practice. The *ACA Code of Ethics* (2014) require cultural acceptance to be an essential part of all counseling relationships moving the focus of multicultural training to ethical requirements for counselor educators.

A theme in the *ACA Code of Ethics* (2014) is counselor educators' responsibility to seek out and enhance the experiences of diverse faculty and CITs. Secondly, counselor educators are required to infuse multicultural education in all courses as they support future counselors' work toward multicultural competence. Lastly, *ACA Code of Ethics* (2014) F.7.c. stated, "counselor educators infuse material related to multiculturalism/diversity into all courses and workshops for the development of professional counselors" (p. 14). Code F.7.c seems to get at the heart and purpose of requirements for counselor educators' work with future counselors. Infusion of multicultural education across the counseling curricula is an essential part of counselor education and considered necessary for ethical counseling practice.

In addition to ACA (2014), CACREP (2016) considered multicultural education an essential component to counselor training. The following section discusses CACREP (2016) training standards that attend to multicultural competencies across the counselor education curriculum.

CACREP Standards. CACREP Standards were created for programs that desire excellence in educational quality through student development and effective counseling practice (CACREP, 2016). In reviewing CACREP (2016) Standards, I found similar attention to *ACA Code of Ethics* (2014) regarding multicultural and diversity issues. For instance, CACREP (2016) dedicated content regarding social and cultural diversity and

offers ways to infuse attention to multicultural considerations throughout all core curricular and program area standards. Additionally, throughout graduate training, counselor educators are responsible for ensuring that future counselors are adhering to the aforementioned codes and standards (CACREP, 2016). Complying with CACREP (2016) teaching standards related to multicultural and diversity issues will assist counselor educators in training culturally competent counselors. The following paragraphs describe CACREP (2016) Standards addressing multicultural and diversity issues in program and learning environments, master's curricula, and doctoral programs.

Two themes were revealed related to multicultural and diversity in the master's program learning environment. First, staff are responsible for student admissions and faculty employment must create an environment attractive to diverse individuals. For example, standards 1.K and 1.Q require active searching and recruitment of diverse faculty members and students. Secondly, CACREP (2016) Standards require use of culturally appropriate techniques to prepare students to work in careers in mental health, human services, education, private practice, government, military, business, and industry (p. 2).

CACREP (2016) Standards encourage development of counselors' personal identity as well as knowledge and skills necessary for engaging in effective counseling practice. In the CACREP (2016) master's core curricular standards and the specialty area standards (Addictions Counseling; Career Counseling; Clinical Mental Health Counseling; Clinical Rehabilitation; College Counseling and Student Affairs; Marriage, Couple, and Family Counseling; School Counseling; and Student Affairs and College Counseling), I identified themes related to multicultural and diversity issues across the

standards. From these categories, three themes were recognized: (a) acknowledgment of the world as a multicultural and pluralistic society, (b) counselors' responsibility in understanding how culture impacts clients' view of their presenting problem, and (c) counselors' flexibility and adaptability depending on clients' cultural context. These themes take into account changing demographics and knowledge, awareness, and skills needed for work in a wide variety of counseling settings. Overall, CACREP (2016) provides focused "Social and Cultural Diversity" standards and mentions multicultural and diversity issues throughout other areas of the standards in order to highlight the significance of multicultural and diversity of discussion in the classroom.

In Section 6, CACREP (2016) doctoral standards for counselor education and supervision include two themes, both reinforcing a need for knowledge of multicultural issues as the foundation for doctoral-level students. The first theme emphasizes knowledge of multicultural issues as they relate to supervision, teaching, and counseling (e.g., Standards 6.B.1.a, 6.B.2.k, & 6.B.3.h). Three of those four standards recognize multicultural considerations as of similar significance to ethical and legal considerations. For instance, CACREP (2016) doctoral standard for counselor education and supervision IV.A.4 stated, "understands legal, ethical, and multicultural issues associated with clinical supervision." Thus, these themes consider multicultural issues relevant to all aspect of counselor education and supervision and as of the same importance as ethical and legal considerations.

Current ethical codes (ACA, 2014) and training standards (CACREP, 2016) standards require counselor educators and supervisors to attend to multicultural issues throughout the master's and doctoral curricula. They do not, however, discuss how

counselor educators will go about cultivating dispositions or facilitating these learning outcomes. Further, CACREP (2016) requirements “do not dictate the manner in which programs may choose to meet standards,” rather, the program is responsible for ensuring accreditation standards are met. The following section offers recommendations for best practices to ensure ethical codes and standards are upheld in counseling practice and training.

Multicultural Education

The practice of multicultural education requires careful understanding and analysis (Klein, 2006), and counselor educators may find the process of understanding and implementing multicultural education to be a unique and personal experience (Reynolds, 2011). As a result of changes in population demographics, Klein (2006) suggested multicultural education as essential for helping students gain skills needed to successfully navigate life in a diverse world. In the following section, I discuss literature addressing students’ perceptions of best practices in multicultural education, and I examine scholarly recommendations for best practices for multicultural education in counselor education.

Student Perceptions

Students enter counseling programs with varying levels of awareness and experience about multicultural issues. As a result, each student’s growth and development may differ based on his or her personal and professional experience with culture. An understanding of how students perceive multicultural training environments may help counselor educators better understand the training process (Chao, Wei, Good, & Flores, 2011; Collins et al., 2014; Dickson, Argus-Calvo, & Tafoya, 2010; Dickson &

Jepson, 2007; Seward, 2014). In this section, I review literature describing student perceptions of multicultural education practices and their recommendations for multicultural training.

Dickson and Jepsen (2007) surveyed a geographically and ethnically diverse national sample of 516 master's-level counseling students regarding multicultural training strategies utilized by counselor education programs. They used self-report measures to assess students' self-perceived levels of multicultural competence, social desirability, perception of program cultural ambience, and multicultural training experiences. Students' self-perceived multicultural competence was related to both perceptions of counselor educators' ability to assist them develop skills for multicultural practice and the cultural ambience of the multicultural training environment. Participants reported a moderate relationship between cultural ambience of the multicultural training environment and self-perceived multicultural competence. Dickson and Jepsen (2007) noted counseling program faculty are responsible for creating an environment where culture is valued throughout counseling curricula so that students can optimize their multicultural competence.

Collins et al. (2014) explored master's students' ($n = 32$) perceptions of their ability to engage in multicultural counseling and social justice action after multicultural education. Students attributed their multicultural counseling preparedness to training in a multicultural course, discussion of diversity and culture with a supervisor or practicum instructor, and learning activities centered around sharing experiences with students of other cultures (Collins et al., 2014). Additionally, participants sought understanding of systematic influences and wanted to learn how to change the system rather than learn

about principles that perpetuate current attitudes (Collins et al., 2014). Lastly, multicultural education provided the students with attitudes and knowledge; however, students continued to struggle with skills competency, presumably due to the lack of consistent multicultural education throughout their programs.

Dickson et al. (2010) investigated the perceptions of multicultural training experiences of 61 master's-level students who self-identified as Hispanic. Dickson et al. (2010) used the Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (MAKSS-CE-R; Kim, Cartwright, Asay, & D'Andrea, 2003), the Quick Discrimination Index (QDI; Ponterotto et al., 1995), and a five open-ended question survey for students to report positive aspects of their training experiences. Dickson et al. (2010) found positive changes in students' cognitive racial attitudes after participating in multicultural course work where course objectives were to:

- (a) explore sociocultural background;
- (b) examine their personal values and attitudes towards persons of diverse populations;
- (c) learn about the history, values, lifestyles, and contributions of diverse populations in the United States;
- (d) gain awareness of the social, cultural, and political factors that influence the delivery of mental health services to non-White and oppressed persons; and
- (e) acquire skills that allow political, social, and cultural issues to be addressed in counseling situations. (p. 254)

The authors concluded that students from non-dominant backgrounds may experience multicultural education differently from their dominant culture peers. Further, authors suggested counselor educators be prepared to implement effective training strategies to meet the needs of students of various cultures. "Just as multicultural counselors must

skillfully apply knowledge about differences and similarities between and within cultural groups, so too must counselor educators attend to the uniqueness and similarities brought by students of different racial/ethnic backgrounds” (Dickson et al., 2010, p. 263).

Seward (2014) used grounded theory methodology to study perceptions of students of color in hopes of improving best practices for promoting multicultural competence among non-dominant CITs. Twenty master’s students who identified as Asian, Black, Latino, multiracial, or Native American and were currently enrolled or had previously taken a multicultural counseling course were selected for the study. Students participated in a focus group and an individual follow-up interview. Findings indicated students of color felt that they learned from multicultural counseling courses; however, they felt unsatisfied. “To deepen their learning, students wanted their course and classroom discussions to move beyond such overviews of cultural groups and basic concepts.”(p. 69). Further, students reported that feelings of isolation, alienation, and being misunderstood impacted their classroom experience. Seward (2014) noted counselor educators should work to understand the impact of the cultural climate within the classroom, especially on experiences of diverse students.

Across studies, students perceived that their multicultural competence can be accounted for by training in a multicultural course, discussion of diversity and culture with a supervisor or practicum instructor, and engagement in learning activities centered around sharing experiences with students of other cultures (Collins et al., 2014; Seward, 2014). More specifically, students attributed their multicultural and social justice competence to recognition of cultural sensitivity in relationships, awareness of others’ culture, broadened perspectives, self-awareness of culture, social justice action, and

culturally sensitivity in the counseling process (Collins et al., 2014; Dickson et al., 2010); they looked to counselor educators to assist them in understanding sensitivities and intricacies necessary for multicultural competence (Collins et al., 2014; Dickson & Jepsen, 2007). Overall, students seemed to thrive in training environments where knowledge, awareness, and skills of multicultural issues were openly, yet sensitively discussed. In the following section, I review scholarly recommendations for multicultural education.

Scholarly Recommendations

A consistent and intentional integration of multicultural education across the curriculum in counselor education is required by ethical and training standards (ACA, 2014; CACREP, 2016) and recommended by multiple scholars (Barden & Cashwell, 2014; Burton & Furr, 2013; Collins & Pieterse, 2007; Collins et al., 2014; Cates & Schaeffe, 2009; Hwang, 2006; Hwang & Wood, 2007; Sheely-Moore & Kooyman, 2011).

Cultural competency is a process where the counselor is having awareness of cultural self while having awareness and understanding of the client's culture (Hwang & Wood, 2007). Hwang and Wood (2007) explored treatment outcomes when culturally competent clinicians employ culturally sensitive therapy and analyzed the case of TC in the Liu (2007) article to provide an example of appropriate cultural adaptations. They maintained that this would be difficult to achieve after a single course designed to increase awareness rather than competence through continual experience throughout the counseling program. Their recommendation for infusing multicultural education into all aspects of training programs is supported by their commentary based on the Liu (2007) case study.

Pedersen (2007) sought to provide a global approach to counseling that is approached through a cultural lens and reflective of the multicultural counseling competencies. Pedersen (2007) focused on the “generic relevance of multiculturalism to professional excellence in counseling” (p. 5) and noted that knowledge, awareness, and skills increase when counselor educators incorporate multicultural education throughout training. Pedersen (2007) offered a model for culture-centered counseling:

- (1) each Western or non-Western theory represents a different worldview,
- (2) the complex totality of interrelationships in the client-counselor experiences and the dynamic changing context must be the focus of counseling, however inconvenient that may become,
- (3) a counselor’s or client’s racial/cultural identity will influence how problems are defined and dictate or define appropriate counseling goals or processes,
- (4) the ultimate goal of a culture-centered approach is to expand the repertoire of helping responses available to counselors,
- (5) conventional roles of counseling are only some of the many alternative helping roles available from a variety of cultural contexts,
- (6) multicultural theory emphasizes the importance of expanding personal, family, group, and organizational consciousness in a contextual orientation. (p. 10)

Pedersen (2007) suggested that counselor training programs struggle when there is not a balance of attention to knowledge, awareness, and skills in the curriculum. For instance, CITs may be frustrated when they have awareness but do not have the knowledge or skills to take action because of lack of training throughout counseling programs (Pedersen, 2007). Pedersen (2007) reported the adoption of culture-centered

counseling will “increase the accurate, meaningful, and appropriate competence,” (p. 14) and allow for further exploration of previous biases in counseling.

Ethical codes (ACA, 2014), accreditation guidelines (CACREP, 2016), and scholars (e.g., Barden & Cashwell, 2014; Burton & Furr, 2013; Collins & Pieterse, 2007; Collins et al., 2014; Cates & Schaeffle, 2009; Hwang, 2006; Hwang & Wood, 2007; Sheely-Moore & Kooyman, 2011) recommend inclusion of multicultural education in each counseling course. A uniform framework requiring multicultural education as a part of widespread training is likely to increase effectiveness of counseling with diverse clients (Hwang, 2006; Malott, 2010). Lastly, counselor educators are responsible for integrating culturally responsive teaching practices across the curriculum to enhance student-instructor relationships and ensure students are prepared for cross-cultural exchange with clients (Pedersen, 2007). However, a comprehensive review of the literature did not yield specific recommendations or research regarding these assertions. To date, most literature on multicultural counseling competency is provided through experiences from a single course. Next, I discuss literature on single course multicultural education in counselor education that may inform development of stronger multicultural infusion models.

Single Course Multicultural Training

Methods for multicultural training include “infusion of multicultural education across the curriculum, single courses, conferences, workshops, supervision, practica experiences, and mentoring relationships” (Sammons & Speight, 2008, p. 815). These current options for multicultural training are vastly different from 1977 when only 1% of programs offered a course in multicultural education (McFadden & Wilson, 1977).

Current trends in multicultural education indicate a single course in multicultural counseling is among the most popular form of training in counseling programs (Sammons & Speight, 2008; Lopez-Baez & Paylo, 2009; Priester et al., 2008). Since single courses are most widely used for multicultural education in counseling programs, I will focus the following sections on reviewing research on the instructional strategies used in single course multicultural training. Then, I will investigate counselor educators' challenges while teaching single courses. Additionally, I will review counselor educators' perceptions that influence single course multicultural training. Finally, I will describe gaps in single course multicultural training that impede multicultural and social justice competence in counselors.

Instructional Strategies and Outcomes

In a single course in multicultural counseling, students are introduced to perspectives that assist them in valuing and appreciating their own and the cultures' of others (Heppner & O'Brien, 1994; Neville et al., 1996; Sammons & Speight, 2008). Students also gain awareness of how global matters can be understood through a cultural context (Pedersen, 2007). Practicing professional counselors tend to report that the awareness, knowledge, and skills needed to work with diverse populations were often gained through single course multicultural training in counseling programs (Collins et al., 2014; Malott, 2010; Priester et al., 2008; Sammons & Speight, 2008). In this section, I will describe themes in single multicultural counseling training contributing to training success.

Priester et al. (2008) conducted a content analysis of syllabi from 64 master's-level multicultural counseling courses to examine the degree to which counselor

educators place emphasis on knowledge, awareness, and skills and the teaching techniques they most frequently utilized in the classroom. Findings indicated counselor educators typically focused on education of other cultural groups, encouraged exploration of self, and failed to implement strategies that involved skill development. Moreover, Priester et al. (2008) reported frequently used instructional strategies as follows: journal writing (56%), cultural examination paper (42%), reaction paper to a book or movie (35%), attend a cultural event where the student is a minority person (34%), class presentation on a specific cultural group or issue (33%), cultural interview (31%), critique of research article (16%), literature review on multicultural topic (11%), action plan to increase multicultural awareness (11%), and clinical case presentation (11%).

As described above, counselor educators typically use a variety of strategies in multicultural counseling courses (Dickson & Jepson, 2007). More concrete objectives taught in lecture format include, but are not limited to, multicultural models, theories, and techniques used when working with diverse clients (Reynolds, 2011). Additionally, counselor educators may incorporate experiential activities designed for students to gain awareness of multicultural issues along with understanding differences and similarities associated with culture (Priester et al., 2008; Sammons & Speight, 2008). For example, students may be asked to engage in an experience with a person outside of their classroom who identifies as culturally different or participate in a role-play with a classmate (Dickson & Jepson, 2007).

Further, counselor educators in multicultural courses typically encourage students to focus on self-growth through participation and reflection (Priester et al., 2008; Sammons & Speight, 2008). Instructors may require students to participate in classroom

discussion, write weekly reflections in a journal, or submit a self-analysis paper for an opportunity for increased awareness through self-examination (Dickson & Jepson, 2007). At some point, most instructors will use self-disclosure about their cultural background and reported that personal views and experiences impacted their decisions about the course design (Reynolds, 2011). Across studies, students identified the instructional strategies used by counselor educators as a contributing factor to their increase in knowledge and awareness about multicultural issues (Collins et al., 2014; Sammons & Speight, 2008).

Malott (2010) conducted a comprehensive review of literature on general training practices taking place in a single multicultural counseling course lasting 15 to 17 weeks. The author used nine articles published between 1980 and 2008 that identified specific outcomes of graduate students after participating in a multicultural course. Malott (2010) found “course design, exposure to diverse populations, exploration of student biases, and specific activities” (p. 58) to be positive outcomes of single course multicultural training supported by researchers. Results indicated most studies (e.g. Brown, Yonker, & Parham, 1996; Castillo et al., 2007; Parker, Monroe, & Neimeyer, 1998; Sammons & Speight, 2008) examining single course outcomes have methods assessing for multicultural competence (Arredondo et al., 1996; Sue et al., 1982). Across multicultural outcome studies where researcher utilized qualitative methods or mixed methods, experiential activities and guest speakers were found to be the most effective methods for change (e.g., Heppner & O’Brien, 1994; Neville et al., 1996). One specific study in the review, Castillo et al. (2007), reported substantial increases in self-awareness and drastically improved implicit racial prejudice. In addition to implicit racial prejudice,

researchers investigating single course multicultural training found positive outcomes related to racial identity attitude, level of self-reflection, self-perceived impact, racial consciousness, and empathy. In all, a single multicultural course can stimulate or initiate knowledge, awareness, and skills leading to greater likelihood for multicultural competence (Malott, 2010).

Challenges

Teaching a multicultural course can be quite personal and may present unanticipated struggles for counselor educators (Chung, Bemak, & Talleyrand, 2007; Reynolds, 2011; Yoon, Jeremie-Brink, & Koresh, 2014). Many researchers have found gaps in counselor educators' ability to understand multicultural issues and their ability to appropriately react to challenging situations in multicultural courses (Burton & Furr, 2013; Sue et al., 2009; Sue, Rivera, Capodiluop, Lin, & Torina, 2010). In the following section, I describe the personal, professional, and counselor education program challenges related to teaching multicultural and diversity courses. I review literature discussing the universal and individual challenges associated with the complexity of preparing to teach a multicultural counseling course, educators' struggle to match students' level of awareness of multicultural issues, and intensity and resistance arising due to difficult dialogue.

Most counselor education programs are geared toward counseling practice and may not include strong attention to preparing counselor educators to facilitate multicultural discussion in courses (Hwang & Wood, 2007). As a result of the lack of training in how to teach multicultural courses, Hwang and Wood (2007) found counselor educators perceived discussion on multiculturalism and diversity as complex and difficult

to teach. Yoon et al. (2014) noted various scholars have attempted to demystify the teaching process by offering literature on pedagogy, cultural immersion, and teaching methods for multicultural counseling courses (e.g. Abreu, Jim Chung, & Atkinson, 2000; Baggerly, 2006), but many counselor educators experienced challenges as a result of conscious and unconscious assumptions brought into the classroom (Rowell & Benshoff, 2008).

To further clarify the process, Yoon et al. (2014) sought to address the layers of complexity between the content of MCC courses and how counselor educators influence classroom dynamics based on their social identities. Yoon et al. (2014) identified critical issues in multicultural courses to be related to teaching content, classroom dynamics, instructor and student issues, and methods of teaching. These critical issues can introduce challenges related to difficulty matching students' level of awareness, intensity, resistance, and difficult dialogue; counselor educators' personal barriers may prevent them from addressing multicultural issues in counseling courses.

One common source of apprehension in teaching is counselor educators' ability to effectively match students' multicultural awareness (Gloria, Reickmann, & Rush, 2000; Reynolds, 2011; Sammons & Speight, 2008). This concern is made more salient because students enter multicultural counseling courses with a range of cultural knowledge and experience. Gloria et al. (2000) explored common issues related to pedagogy that arise in multicultural counseling literature by having two White students, also co-authors of this article, give personal accounts of their experiences and perspectives participating in an ethnic/culture-based course. Gloria et al. (2000) found counselor educators may feel challenged when students are working to understand

abstract principles of culture, have different levels of development and awareness, and have a range of emotions in response to class discussion. Gloria et al. (2000) suggested educators acknowledge students' levels of cultural understanding and assist students in exploring culture based on their individual development.

Challenges for counselor educators may also be a result of the range of emotions for educators and students when discussing multicultural issues (Sue et al., 2009). Faculty members often feel unprepared to handle intensity and resistance associated with multicultural discussion (Gloria et al., 2000; Sue et al., 2009). Typically, the outcome is a desire to avoid the topic. Although uncomfortable, counselor educators are charged with the difficult and ambiguous task of facilitating classroom discussion. Some counselor educators have little or no in-depth experience exploring these sensitive topics (Reynolds, 2011; Sue et al., 2009).

Burton and Furr (2013) surveyed counselor educators at CACREP-accredited programs regarding methods of resolving conflict as a result of difficult dialogue in multicultural courses. Burton and Furr (2013) presented hypothetical cases and asked counselor educators to indicate which literature-based strategies they would use to respond to the difficult dialogue. Burton and Furr (2013) categorized the interventions as de-escalation only, supportive confronting, or protective confronting. Researchers found most counselor educators would prefer to use de-escalation or some type of intervention that focuses on the relationship while counselor educators rarely used humor. Perhaps the most notable finding is counselor educators did not report that they would use interventions most supported by literature on conflict management in multicultural courses. Burton and Furr (2013) suggested counseling programs give attention to

training doctoral students to resolve difficult dialogue and ensuring that future instructors are aware of the various strategies that can be used in multicultural courses.

Typically, resistance in multicultural classrooms is framed as an issue related to student learning; however, Gorski (2012) noted that teaching a multicultural course may also involve resistance from other faculty members. Gorski (2012) conducted a qualitative study of seventy primarily White, female, tenured or tenure-track faculty members in hopes of better understanding counselor educators' experiences in multicultural counseling courses. Gorski (2012) categorized challenges into three categories: sociopolitical, institutional, and sociopolitical. Participants reported feeling pressure to remain conservative, dealing with faculty beliefs that do not support implementation of multicultural education, and resistance when discussing dominant worldviews and alternative perspectives. Gorski (2012) sought to challenge previous evidence that multicultural educators lack multicultural responsiveness and asserted that counselor educators experience many other challenges that interfere with their ability to teach multicultural courses in a way that is consistent with their beliefs about multicultural education. The desire to support all students can make it uncomfortable for multicultural educators trying to establish their position as an instructor who promotes a safe, open environment (Gorski, 2012). Gorski (2012) concluded by noting the challenges identified in this study were consistent with those found across multicultural literature.

Reynolds (2011) used a mixed methods survey to study 169 faculty members who taught multicultural counseling courses. The study was designed to provide information on the experiences and perceptions of faculty teaching multicultural courses. Reynolds (2011) found faculty members reported feelings of discomfort and increased tension

among students. Reynolds (2011) suggested the need for competencies specific to challenges of teaching multicultural courses.

Miller, Miller, and Stull (2007) also investigated counselor educators' attitudes and perceptions of multicultural issues in relation to their behavior and student outcomes. Their study was driven by previous research that suggested that students perceive faculty as prejudiced or insensitive to concerns of non-dominant individuals (Miller et al., 2007). In addition to student perceptions of faculty, some non-dominant students in previous studies reported hearing faculty make insensitive comments regarding cultural issues leading to negative learning experiences for students. Miller et al. (2007) reported faculty attitudes and perceptions of cultural issues directly predicted their behavior and student outcomes. Additionally, they suggested counselor educators utilize strategies to change their attitudes about multicultural issues and adjust policies and procedures to multicultural conversations to play a larger role in counseling programs. The actions of supervisors in the previous study are consistent with Miller et al.'s (2007) findings that faculty emphasis impacted student awareness and satisfaction and directly predicted student behaviors.

As previously noted, challenges teaching multicultural courses can be more abstract and personal in nature; thus, making it more difficult to explore implications for assisting counselor educators. Overcoming such complex aspects as matching students' level of awareness in a way that facilitates growth, managing appropriateness of students' intensity and resistance, and working with difficult dialogue are some of the most noted challenges of teaching multicultural courses (Gloria et al., 2000; Reynolds, 2011).

Conclusion

In the preceding chapter, I reviewed literature on multicultural education in counselor education. Counseling professionals acknowledged changing demographics (Cordero & Rodriguez, 2009) and ethical codes and standards (ACA, 2014; CACREP, 2016) as factors influencing the need for multicultural education across counseling curricula; however, most literature in multicultural education in counselor education is intended for a single course (Lopez-Baez & Paylo, 2009; Priester et al., 2008, Sammons & Speight, 2008).

There were only a few scholarly sources regarding infusion of multicultural issues across the curriculum, and I was unable to identify any concrete resources for how counselor educators may work through personal and professional challenges facilitating multicultural discussion in the classroom. Further exploration of this process may help extend conversation regarding addressing multicultural issues in counselor education.

APPENDIX C
EXTENDED METHODOLOGY

Most multicultural literature in counselor education focuses on teaching courses dedicated to social and cultural diversity (Barrio Minton et al., 2014). Counselor educators have ethical obligations to attend to multicultural issues across the curriculum; however, little is known about how counselor educators experience the phenomenon of exploring multicultural issues outside of dedicated courses. Qualitative research is often utilized when the researcher is focused on “people’s beliefs, experiences, attitudes, behaviors, and interactions” (Pathak, Jena, & Kalra, 2013, p. 192). The phenomenological researcher aims to identify the universal aspects of a phenomenon. This process involves revealing themes that increase understanding of participants’ experiences with the phenomenon (Moustakas, 1994).

In this chapter, I provide information on using phenomenology to understand counselor educators’ experiences of addressing multicultural issues in courses not dedicated to multiculturalism or diversity. First, I describe phenomenology and explain why it was appropriate for this study and best suited for the research question. Next, I describe procedures including selection of participants, data collection, and data analysis. Then, I explain measures used to ensure trustworthiness and authenticity.

Research Problem

The following question guided my study: What are counselor educators’ experiences with multicultural issues in the classroom?

Phenomenology

Phenomenological analysis is a process by which qualitative researchers explore a lived experience shared by a group of individuals (Patton, 1990). The history of phenomenology dates back to the writings of mathematician and philosopher Edmund

Husserl, known as the father of Phenomenology (Carr, 1987). Husserl coined the term phenomenological reduction or bracketing (Husserl, 1982) to explain the process by which content based on a researcher's assumption about the topic could be extracted from the data. After continued refining, this philosophical way of researching that tended not to focus on the object and its existence, but rather participants' experience of it, became known as phenomenology. Philosophers such as Heidegger, Sartre, and Merleau-Ponty (Spiegelberg, 1982) sought to clarify the meaning of phenomenology and expounded on Husserl's work. Later, Moustakas (1994) recommended four steps for phenomenology that were revised by Patton (2002).

For this study, I followed the four steps for phenomenological data analysis suggested by Patton (2002) based on the framework of Moustakas (1994). The four steps are as follows: (1) epoch, (2) phenomenological reduction or bracketing, (3) imaginative variation or horizontalization, and (4) textual and structural description and integration of descriptions. In the data analysis section, I describe how the philosophical and data analysis aspects of phenomenology were used to understand counselor educators' experiences addressing multicultural issues in the classroom. In the next section, I offer details about the counselor educators who participated in the study.

Participants

To better understand a "lived experience", Polkinghorne (1989) suggested using 5 to 25 participants who have described the same phenomenon and Morse (1994) suggested using at least 6 participants. Qualitative researchers typically make decisions regarding sample size based on their research topic (Creswell, 1998). Haavio-Manilla and Ross (1999) noted having a smaller sample size can be ideal for understanding

aspects of the social world. I used purposeful and snowball sampling (Patton, 1990; Suri, 2011) to identify the twelve counselor educators who participated in the study. Patton (1990) noted purposeful sampling is most appropriate when participants share a common characteristic; snowball sampling is described as the process by which participants are made aware of the study by someone other than the researcher. For example, participants of the study along with those ineligible for the study forwarded the recruitment e-mail to colleagues they thought may be appropriate for the study. I will discuss the detailed steps of participant selection in the Procedures section.

A total of thirty individuals completed the on-line demographic survey. As new potential participants completed the screening survey, I carefully reviewed responses for eligibility. Participants met criteria for the study by being counselor educators who held doctoral degrees in counseling or a related field, never taking a multicultural/diversity course in their graduate training, were full-time clinical or tenure-line faculty members in CACREP-accredited counselor education programs, and had never taught courses dedicated to multicultural or diversity issues. I contacted them via e-mail address to make them aware they were eligible to participate in the study, let them know whether or not we would hold the interview in person or by distance technology based on their location, and ask for scheduling preferences. When potential participants replied, I responded with a confirmation for the interview. When participants filled out the survey and their eligibility was questionable, I e-mailed for clarity and consulted with one of my supervisors. For instance, if a potential participant indicated “no,” he or she had never taught a multicultural or diversity focused course and later listed a course such as Spirituality or Women’s Studies, I e-mailed the participant to ensure that although the

class they taught focused on one aspect of culture, that it was not the primary multicultural or diversity course in the counselor education program. Additionally, I discussed with my supervisor to clarify that educators who taught courses that focused on some element of culture would be eligible for the study. When potential participants did not reply to my email within seven to ten business days, I sent one follow-up e-mail requesting a response if they still wished to participate in the study. I did not contact those potential participants again if I did not receive a reply to the follow-up e-mail. For those who filled out the survey and were not eligible, I sent an e-mail thanking them for their interest in multicultural education and stating the reason why they were not eligible.

Twelve counselor educators met inclusion criteria and consented to be interviewed for the study. I deemed the other eighteen ineligible for participation because they had taught a course with a multicultural or diversity focus ($n = 9$), were not educators in CACREP-accredited programs ($n = 4$), had not taken a multicultural course at any point in their training ($n = 1$), did not respond to the request to set up an interview ($n = 1$), or expressed interest in the study after data collection was complete ($n = 3$). Next, I will provide details about the twelve participants.

Each of the twelve participants was a counselor educator who held a doctoral degree in counseling or a related field, had taken at least one multicultural/diversity course in their graduate training, were full-time clinical or tenure-line faculty members in CACREP-accredited counselor education programs, and had never taught a course dedicated to multicultural or diversity issues. Geographically, three participants were from the West, two from the Midwest, three from the Southwest, three from the Southeast, and one from the Northeastern region of the United States. Although I hoped

for a geographically diverse group of participants, I was not intentional in selecting counselor educators who lived in various parts of the country. I was, however, more aware of participant diversity regarding race, ethnicity, age, courses taught within the last three years, and years of experience as a counselor educator. Participants were assigned pseudonyms to protect their identity. See Table 1.1 for details about participant personal and professional demographics. In the next section, I will discuss participant recruitment.

Table 1.1

Participant Demographics

Participant	Race/Ethnicity	Age	Gender	Courses Taught within last 3 years	Years of Experience
Nathan	European American	33	M	-Diagnosis and Assessment -Pre-practicum -Counseling Children and Adolescents -Psychological Appraisal -Orientation to Counseling	5
Ginger	European American	35	F	-School Counseling -Wellness -Doctoral Research Design -Internship	2
Terry	European American	34	M	-Group Counseling -School Counseling -Ethics -Professional, Legal, and Ethical Issues (doctoral) -Internship -Critical Issues in School Counseling -Techniques in Counseling -Practicum -Counseling for Wellness -Communication Skills in Counseling -Career Counseling -Counseling in Secondary School	5
Oscar	Hispanic	37	M	-Career Counseling -Play Therapy -Advanced Skills -Play Therapy -Pre-practicum -Practicum -Internship -Expressive Arts	5

Heather	European American	54	F	-Introduction to counseling	25
Ruth	European American	31	F	-Diagnosis, Assessment, and Treatment Planning -Internship I and Internship II -Addiction and Behavioral Health Assessment and Intervention -Substance Abuse and Violence Prevention -Motivational Interviewing -Assessing and Managing Adolescent Substance Abuse and Mental Health Risks	1
Seth	African American	49	M	-Practicum -Orientation to Counseling -Career -Substance Abuse -Advance Theories -Basic Skills -Process Addictions	6
Rebecca	European American	50	F	Education and Development -Innovation and Change -Data Analysis	9
Sara	European American	65	F	-Measurement & Appraisal -Ethics -Human Growth & Development -Group -Statistics	9
Edward	European American	65	M	-Practicum –Internships -Research -Family Therapy -Advanced Marital Counseling	30
Felicia	European American	45	F	-Professional Identity & Ethics, -Career Counseling -Group Counseling -Practicum -Internship -Supervision	1
Xavier	European American	47	M	-Doctoral Internship -Advance Personality Assessment -Psychopathology -Doctoral Research Seminar -Statistics	14

Procedures

Participant Recruitment and Selection

After approval from the University of North Texas Institutional Review Board, I began recruiting for the study. A copy of the recruitment e-mail is provided in Appendix

G. The list of recruitment activities is as follows:

- obtained a list of all CACREP-accredited counselor education programs from the CACREP website,
- sent four personal e-mails to select faculty members at my university requesting they forward the recruitment e-mail to counselor educators at CACREP-accredited programs,
- e-mailed or contacted each of my 10 doctoral cohort members by phone requesting they forward my recruitment e-mail to counselor educators at CACREP-accredited programs,
- sent an e-mail or contacted three counselor educators whom I have had relationships in either Practicum Supervision, teaching supervision, or consultations or debriefings about counseling clients
- requested that those counselor educators who filled out the demographic survey but were not eligible for the study forward the link for the demographic survey to other counselor educators who may be eligible.

From the CACREP website, I e-mailed a selection of the programs. The programs were listed in alphabetical order on the website so I started from the top of the list and individually emailed each faculty member requesting the participation of counselor educators who did not teach courses with a multicultural or diversity concentration. Interested parties viewed informed consent information and completed an on-line demographic questionnaire regarding the following: (a) prior multicultural/diversity classes taken, (b) years of teaching experience, (c) current classes taught, (d) age, (e)

gender, (f) race, (g) ethnicity, and (h) willingness to participate in a 50-90 minute semi-structured interview on addressing multicultural issues in courses beyond those with a multicultural focus.

After getting through about 15% of the CACREP list in addition to those who were introduced to the study by other means, I had 10 potential participants in seven days. Having not received surveys for a subsequent two days, I requested the help of my research team. Each day, I continued to comb through the CACREP program list in alphabetical order, and sent out recruitment emails. At the same time, another research member sent e-mails to programs from the middle of the list and a third research member recruited from the bottom of the list in reverse alphabetical order. This process ensured programs had an equal opportunity for selection. After four weeks, and having e-mailed approximately 80% of the programs, we received thirty completed surveys. The demographic survey is in Appendix G.

Data Collection

After completing the participant selection process, I gathered data through semi-structured interviews and engaged in member checking. Grbich (1999) recommended using 50 to 90 minute interviews. The interview protocol was comprised of introductory questions, one grand tour question, and six follow-up questions (see Appendix G). Of the twelve participants, two were within 2 hours of Denton, TX and were eligible for in-person interviews. For the in-person interviews, the location was one where participants felt comfortable to meet with the interviewer and share information that remained confidential. The other ten interviews were held via Skype or FaceTime.

I initially worked to establish rapport using recommended topics of discussion from Geertz (1973) who suggested beginning each interview with less threatening questions to relieve participants' discomfort then move to more probing questions as needed to allow the participants to expand on their answers. The questions followed a logical sequence and flow based on participants' experiences. Immediately following each interview, I wrote field notes for each participant. Each set of notes contained the location, date, and time of the interview; my observations of participants' verbal and nonverbal behaviors; notable statements or phrases; moments of excitement or hesitation; and my personal experience during the interview (Cohen, 2006). For example, in some interviews, I noted when I felt connected with various educators at certain points. Additionally, I stated when I struggled to connect with other educators after some statements.

I conducted one semi-structured interview with each participant and one follow-up conversation for member checking purposes. Member checking was done after the preliminary coding manual was tested. I chose to conduct member checking after confirming the preliminary coding manual to ensure researchers were in agreement about the preliminary findings before contacting participants. Additionally, I wanted an opportunity to receive feedback from participants before the second set of transcribed interviews were analyzed in case participants suggested any changes that would require edits to the coding manual.

The member checking process included confirming participants' experiences were consistent with the preliminary themes revealed from the data, providing opportunities for participants to make corrections or clarify details about their experience, and eliciting

overall reactions to the process (Lincoln & Guba, 1985; Creswell, 2013). For each member-check, I recorded feedback from the participants and made notes about their responses to the findings. All twelve members participated in the 5-15 minute member-checking process and agreed that the findings were reflective of their overall experience in counselor education.

Data Analysis

The research team was comprised of one African-American doctoral candidate in a Counselor Education and Supervision program, who also served as lead researcher, one Hispanic and White doctoral student in a Counselor Education and Supervision program, and one White master's level counselor-in-training. The lead researcher was under the supervision of two experienced counselor educators, one with extensive experience teaching multicultural courses in counselor educator and the other with extensive experience conducting qualitative research. I will provide an in-depth description of the research team in the "Self-as-Researcher" section later in the chapter.

I followed the four steps for phenomenological data analysis suggested by Patton (2002) based on the framework of Moustakas (1994). The four steps are as follows: (1) epoch, (2) phenomenological reduction or bracketing, (3) imaginative variation or horizontalization, and (4) textual and structural description and integration of descriptions. The research team met over a total of seven weeks for data analysis. The following section provides more details about each step:

Table 2.1

Steps in Qualitative Data Analysis

Steps	Procedures
Becoming familiar with data	Outside of weekly meetings, each researcher read and re-read the first five transcribed interviews to become more comfortable with the material before analyzing.
Increase researchers' Objectivity	Each researcher independently identified statements in the first five interviews that we found significant to the participant's experience and wrote our own interpretation of the statement in order to raise awareness of our biases and assumptions about the topic.
Organizing data	The research team compiled and organized into clusters by similarity.
Developing preliminary codes	The research team discussed and refined each cluster until we agreed that eight themes best described the experiences of the participants and would serve as our preliminary coding manual.
Initial coding	We established inter-coder agreement by applying the preliminary coding manual (Marques & McCall, 2005) to the first five interviews. We arrived at a mean agreement of 88% for the data subset.
Discussion	The research team met weekly to discuss individual interviews for which we did not achieve at least 80% agreement. After discussion of discrepant coding, we finalized the coding manual.
Final coding	Using the final coding manual (Marques & McCall, 2005) each member of the research team independently analyzed all twelve interviews. The team met weekly to discuss discrepant coding and coder drift. For the final coding period, we arrived at a mean inter-coder agreement of 97% for all twelve transcripts.

The first research meeting was held after five interviews were completed and transcribed verbatim by the professional transcription company, Rev.com. The first research team meeting served as a one-day training and an introduction to step one, epoch. The training ensured all research team members clearly understood the purpose of the study, methodology, data analysis process, and overall expectations for the research project. As an introduction to epoch, the lead research provided the research team with a handout explaining that step one was designed to allow biases to be confronted and shared. Each member was given reading material to read and reflect on prior to the second meeting.

Week 2 was dedicated to continuing exploration of step one (epoch) and moving to step two (phenomenological reduction or bracketing). In step one, researchers worked to increase awareness of assumptions about the topic by reading and re-reading the first five transcribed interviews so they could analyze the data as objectively as possible. In step two, research team members independently reviewed transcripts and made notes of phrases and statements they believed gave insight into participants' experiences. Then, the researchers noted personal interpretations of each statement and offered tentative descriptions of each of the first five transcripts. Each tentative description served as the researchers' understanding of the participant's experience after reading the entire interview transcript. Researchers were asked to turn in the bracketing for the first five interviews to the lead researcher prior to the next meeting.

One day prior to the third meeting, the lead researcher compiled all researchers' phrases and statements along with interpretations for each

transcribed interview into tabular format. The table displayed phrases or statements selected by each researcher, relevant interpretation, and location of the statements (i.e. interview and line numbers). In step three, horizontalization, the research team discussed and clarified their assumptions about the data. This process allowed researchers to be able to assume each participant's experience to be as valuable as the others. Moreover, no participant's experience was valued more due to the personal assumptions or biases of the research team. Next, researchers organized the data into clusters where researchers removed "irrelevant, repetitive or overlapping data" (Patton, 2002, p. 486). The research team used a dry erase board to pragmatically search for commonalities among participants' experiences. Butler-Kisber (2010) noted looking at the same data from various angles, similar to how viewing a prism from different angles, can help to notice "subtle variations of a phenomenon" (p. 205). The team began by listing and grouping their interpretations. Then, we categorized, refined, and agreed upon 30 initial codes. Based on the definition offered by Saldana (2013), codes were defined as summative words or phrases describing one aspect of the data.

In week 4, using the 30 initial codes as a foundation, the research team reduced the data by grouping the codes into categories, combining similar phrases and merging overlapping categories. As a result of this process, we agreed on eight themes that served as the preliminary coding manual.

In week 5, the research team established inter-coder agreement by applying the preliminary coding manual to the first five transcribed interviews.

Using blank copies of the transcripts, each research team member was asked to underline or circle a statement when they identified a preliminary theme, and place the corresponding number for the theme next to the statement. Each member was asked to return the transcripts to the lead researcher one day before the next meeting to allow time for calculations. The overall agreement for the first five transcribed interviews was 97%.

In week 6, the research team met to discuss calculation results, addressed any areas where they did not arrive at an agreement of at least 80% for any one interview, and discussed how they would handle various situations differently on the next round of coding based on their new understanding. Based on this discussion, we made adjustments and finalized the coding manual. Additionally, we re-examined each of the eight themes to ensure the description captured the universality of participants' experiences. Further, researchers worked to provide in-depth descriptions of the themes capturing the "meanings and essences of the experiences" (Creswell, 1998). From the twelve interviews, the research team was able to identify high-level, overarching themes (Guest, Bunce, & Johnson, 2006).

Next, each member of the research team was given a blank copy of the all twelve interview transcripts to be analyzed using the final coding manual. Again, each member was asked to return the transcripts to the lead researcher one day before the next meeting to allow time for calculations before the week 7 meeting.

In week 7, the research team had our final meeting to discuss discrepant coding and coder drift (Marques & McCall, 2005). During the final coding period, we arrived at an inter-coder agreement of 97%.

Trustworthiness and Authenticity

Due to the subjective nature of qualitative research, it is not enough to explain themes found within the data without explaining principles and choices made throughout the study (Malterud, 2001). Creswell and Miller (2000) identified eight verification procedures for trustworthiness and authenticity, and Creswell (1998) recommended researchers engage in at least two of the eight procedures for qualitative research. For this study, I used inter-coder agreement, negative case analysis, and an audit trail.

For this increased trustworthiness, the research team applied the final coding manual to all twelve interviews to ensure the themes were occurring consistently throughout the experiences of the participants (Graham, 2011). Individuals with different cultural experiences, education levels, and research interests participated as members of the research team and examined data until consensus was reached about themes. The research team met at least 85% inter-coder agreement for each interview. The mean agreement for all twelve transcribed interviews was 97% after discussion.

Negative case analysis is a data analysis procedure that requires intentional focus to areas that differ from patterns formed by the data (Grich, 2013). The research team used negative case analysis to address noteworthy findings not identified by the research team as themes. Using negative case

analysis allowed researchers to present perspectives that may not otherwise be recognized because they are not common among counselor educators' experiences with multicultural issues in the classroom. Negative case analysis was used to present some of the individual and complex aspects involved in discussion of multicultural issues. Details of the negative case analysis are discussed in the findings section.

To establish trustworthiness and provide clarity for decision junctures, I used an audit trail. Lincoln and Guba (1985) noted that an audit trail is a transparent explanation of a qualitative study showing the researcher's steps. The audit trail included my field notes, weekly meeting notes, participants' interviews, researchers' notes regarding each transcript, researchers' bracketing exercise, researchers' compilation of bracketing used to formulate clusters for codes, coding manual, themes, and findings of the study. To organize the audit trail, I kept a journal of dates and specifics of each step as they happened. Further, understanding the self-as-researcher is an essential part of the qualitative research process. Because it is so important, I dedicated the following section to this topic.

Self-as-Researcher

Xu and Storr (2012) recommended qualitative researchers explore their own biases and preconceived notions about qualitative research and the topic that will be studied before engaging in the research process. I will include the personal and professional experiences of myself and the other two research

team members that influence our thoughts, feelings, and actions regarding multicultural education.

As an African-American woman from an upper middle class family in a rural town of less than three thousand people, I share my experiences in hopes of providing an understanding of my subjective reality, ways in which I interpret meaning, and how my emotions and unconscious thoughts and feelings are a part of the process (Walshaw, 2010). I will explore my undergraduate, master's, and doctoral experiences of university culture and acknowledgment and discussion of multicultural issues.

Throughout my undergraduate experience at a Historically Black University in Florida, I was immersed in a culture where students were taught to consider one another as family and every instructor initiated open discussion about culture. In this experience, faculty members encouraged students to share understanding about how cultural perspectives influenced their use of information in that course. In short, educators made it a priority to empower and instill confidence in students. With that foundation, I have become more passionate about establishing relationships that allow each student to feel cared about and supported while being challenged and given constructive feedback. Without my undergraduate foundation, I likely would not have continued on to graduate school.

During my master's program, the culture had a similar feel to my undergraduate program; however, there was more racial diversity. This experience was an opportunity for me to share, question, and explore many of

my assumptions about various cultures while in a safe environment among a group of people that I still call friends today. One of the most memorable times of my master's program is feeling that all of my instructors were mostly comfortable discussing difficult topics and supportive while we processed and worked through things in class. This feeling gave me confidence in myself and modeled a warm, yet challenging way to facilitate difficult dialogue with students.

As a doctoral student, I began to investigate the research that supports students' perceptions of counselor educators. Upon finding that students prefer discussion around culture and evidence that student success can be related to faculty attitudes about culture and diversity (Chao, Wei, Good, & Flores, 2011; Collins et al., 2014; Dickson, Argus-Calvo, & Tafoya, 2010; Dickson & Jepson, 2007; Seward, 2014; Shorter-Gooden, 2009), it became increasingly important for me to explore counselor educator experiences with multicultural and diversity issues. My experience has always been that I feel most understood and perform best when instructors talk openly and validate my individual cultural experiences. I believe cultural ambience and the freedom for expression of ideas and creativity have a phenomenal impact on counselor training. From my personal and professional experience, students' reactions and frustration about the lack of diversity-focused conversations stems from being misunderstood and a lack of cultural consideration. I am able to identify moments I felt disconnected in courses when cultural discussion was not facilitated. For example, I can remember identifying opportunities to address cultural issues in class and feeling frustrated because I did not get an opportunity to discuss the material in a way

that is meaningful for me and because I wanted other students to recognize that culture is all around us and we should be comfortable discussing how it impacts the world in which we live.

Currently, I continue to work through the frustration I feel when cultural issues are not addressed. I believe this silence inhibits student progress and leaves them feeling disconnected and misunderstood throughout their training; however, I remain optimistic that this research study will make a difference in future counselors' experiences. Throughout this study, I debriefed with my peers and used my journal to write about my personal experiences with participants in order to manage my impressions about the topic. Below are descriptions of the cultural backgrounds of the other two research team members.

One research team member described herself as a Hispanic and White female from a middle class background. She described her spiritual and religious background as an influential part of who she is today. Growing up in the southern United States, she denied her Hispanic culture in order to minimize her physical differences in an effort to maximize her privilege. In the process of becoming a counselor, she became increasingly aware of multicultural issues and became personally and professionally involved in addressing multicultural concerns.

In her undergraduate and masters program, she had limited attention to diversity and multicultural issues. Despite her undergraduate and master's experience, she has remained passionate about multicultural issues and is getting the opportunity for further exploration in her doctoral studies. As a counselor and supervisor, she works to support clients and students from a

multicultural perspective.

The other research team member described several components contribute to how she identifies culturally. She is a white female member of the upper middle class. She is a student, a young adult, a daughter, a little sister, and a romantic partner. She describes herself as educated, non-religious, and a native Texan. While some of these cultural factors might influence her more than the others, she recognized them all as integral to her identity and to her relationship with multicultural issues. She also noted several personal and family experiences that influence her thoughts, feelings, and behaviors related to multicultural issues.

She did her undergraduate work in Oklahoma where many of the students had similar cultural backgrounds. However, her experiences with faculty were more diverse. Some of her professors were from other countries, and others provided provocative material that supported critical thinking about cultural issues. She described that her greatest takeaway from her undergraduate education was the numerous ways of learning and looking at the world.

As a CIT, she has gained a deeper understanding of privilege and awareness of opportunities for advocacy. She believes multicultural education is essential to personal and professional development, and feels very thankful to have been reminded of its importance as a young adult embarking on my own journeys in life and work.

Conclusion

In this chapter, I have given information on how I used phenomenology to understand counselor educators' experiences of addressing multicultural issues in courses not dedicated to multiculturalism or diversity. Additionally, I described phenomenology and explained why it was appropriate for this study and best suited for the research question. Finally, I detailed procedures including selection of participants, data collection, and data analysis and explained measures used to ensure trustworthiness and authenticity. Next, I will provide Findings in Appendix D. Then, I will include limitations and implications in the Discussion section in Appendix E.

APPENDIX D
EXTENDED FINDINGS

Findings

In this chapter, I discuss the findings of a phenomenological study regarding counselor educators' ($n = 12$) experiences of addressing multicultural issues in the classroom. The research team followed the four steps for phenomenological data analysis suggested by Patton (2002) based on the framework of Moustakas (1994). From the twelve transcribed interviews, the research team identified eight themes and six sub-themes displayed in Figure 1.1. The themes and sub-themes in Figure 1.1 will be detailed in this chapter.

Figure 1.1

Findings

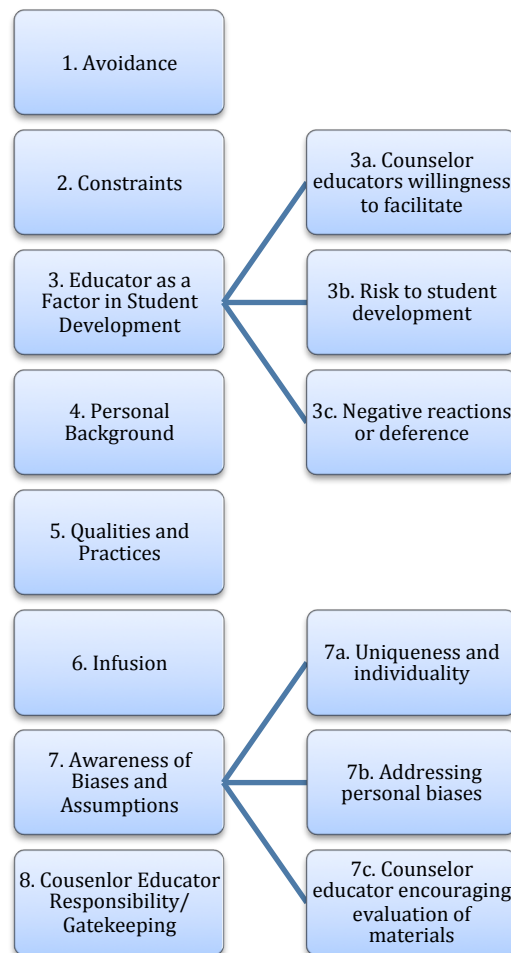


Table 3.1 shows themes, descriptions, and keywords associated with each theme. The research team developed themes and descriptions during the data analysis process; the listed examples represent keywords reported by participants during the interviews. Following the guidelines for qualitative research outlined by Patton (2002), the research team did not start with a hypothesis, but rather, generated themes from the data.

Table 3.1

Themes

Theme	Description	Examples
Theme 1: Avoidance	Participant indicated a specific feeling that led to his or her decision not to address a multicultural issue; indicated apprehension about dealing with students' reactions to the discussion	<ul style="list-style-type: none"> • Guilty • Anxiety • Uncertainty • Overwhelmed • Fearful • Self-doubt • Lacking confidence
Theme 2: Constraints	Educator indicated reasons not to discuss multicultural issues, which were not indicative of feelings associated with difficulty facilitating	<ul style="list-style-type: none"> • Promotion • Evaluations • Class size • Time constraints
Theme 3: Educator as a Factor in Student Development	Participant indicated the educator's feelings or behavior negatively impact student learning; anything indicating educator's reactivity may not be beneficial	<ul style="list-style-type: none"> • Defensiveness • Reactiveness • Forcefulness
Theme 4: Personal Background	Educator made a statement that indicated that personal background is a motivating factor in addressing multicultural issues; greater likelihood	<ul style="list-style-type: none"> • Personal • Professional • Cultural aspects

	to discuss multicultural issues	
Theme 5: Qualities and Practices	Educator described attitudes and behaviors that led to successful facilitation of multicultural issues	<p>Qualities:</p> <ul style="list-style-type: none"> • Authenticity • Openness • Transparency • Congruence • Balance <p>Practices:</p> <ul style="list-style-type: none"> • Modeling • Appropriate self-disclosure • Intentionality • Immediacy • Validating students' experiences • Establishing relationship with students • Seeking help from other faculty or attending workshops • Creating safety in the classroom and within the program • Utilizing resources other than the textbook <ul style="list-style-type: none"> ○ using examples ○ stories ○ metaphors ○ experiential activities ○ groups activities • movies/films
Theme 6: Infusion	Educator indicated that multicultural issues need to be continually attended to throughout every counseling course in the curriculum; continual discussion of multicultural issues is appropriate for students' developmental process	<ul style="list-style-type: none"> • Continuity • Consistency
Theme 7: Awareness of Biases and Assumptions	Educator made a comment that encouraged students to evaluate the biases and assumptions	<ul style="list-style-type: none"> • Individuality • Uniqueness • Cultural sensitivity

	that stem from their personal beliefs along with those found in assessments and textbooks or other material utilized in courses	
Theme 8: Counselor Educator Responsibility/Gatekeeping	Educator indicated that counselor educators are obligated to discuss multicultural issues in each course; educator indicated that students should be challenged in the classroom	<ul style="list-style-type: none"> • Responsibility • Obligation • Duty

Theme 1: Avoidance

Seven of twelve participants indicated a reason for avoidance. These reasons were linked to a specific feeling that led to their decision not to address a multicultural issue or the participant expressed apprehension about dealing with students' reactions to the discussion. All researchers independently noted emotions often were linked to the participants' decisions not to address multicultural issues in their classrooms. Participants described the following:

“I think we have this thing going on that, people of color won't talk about it because they know we're uncomfortable talking about it. We don't want to bring it up because we don't know how.” (Sara)

One thing that's come into mind is usually a lot of emotions come up, and it's not that I don't value that as a counselor. I can, but for some reason it's much easier to deal with in a one on one counseling session than it is in a larger group setting.” (Ruth)

The quotes from Sara and Ruth were specific to their own feelings about discussing multicultural issues in their classrooms. Sara noted that the

discomfort can be related to counselor educators having to address multicultural issues when they have had no personal experience or professional training to do so. Ruth's statement describes her range of emotions felt when discussing multicultural issues. She noted the importance of emotions in counseling sessions. However, balancing all of her emotions when in the classroom is easier when multicultural issues are not discussed.

"From what I got from the counselors, when I was doing my research, and what I get from a lot of people is that, they're afraid to harm." (Sara)

"I think just talking about it and bringing it into the class is important because I think some counselor educators are scared to talk about it or to bring up those issues." (Ginger)

The statements from Sara and Ginger reflect their perspectives of feelings associated with other counselor educators' reasons for avoiding multicultural issues. Although these were not Sara and Ginger's experiences in the classroom, they shared their experiences of other counselor educators whose feelings seem to directly impact their decisions not to discuss multicultural issues in their classrooms. Sara and Ginger's responses about other educators gave insight into counselor educators whose practices were contrary to their own.

"For myself, I think there still is a little bit of apprehension. I'm telling this to these students, I'm teaching these students, but I wonder if they think that I can really relate to them, where they're coming from." (Terry)

"In a way, I don't think I would ever do that but that could be scary if it escalates and then the student's upset or I get upset." (Ginger)

In addition to reporting their own feelings associated with discussing multicultural issues in the classroom, Terry and Ginger reported concerns about

students' reactions. Terry's concern was specific to students' abilities to connect to the educator when discussing multicultural issues while Ginger worked to ensure the intensity of her emotions and the students would be manageable.

Throughout the interviews, some participants expressed hesitation and discomfort as they discussed emotions that led to their avoidance of multicultural issues in the classroom while the participants who described the emotions of other educators seemed comfortable and confident in their own abilities to facilitate multicultural discussion. Of all the themes, *reasons for avoidance*, seemed to be the most challenging for participants who were not addressing multicultural issues in their classrooms to discuss during the interview. Next, I will discuss theme 2, classroom constraints.

Theme 2: Constraints

Eight participants indicated external reasons not to discuss multicultural issues. The research team noticed the participants made distinctions between reasons for avoidance of multicultural issues in the classroom associated with the educators' feelings (theme 1) and constraints associated with evaluations, promotion, class size, and time. When describing constraints in the classroom, participants stated:

"This was unfair with big didactic classes. It's a little more difficult to get into it as opposed to a small clinical class." (Nathan)

"If you're brand new you're just treading water, you're trying to survive. Adding multicultural discussions might be the last thing you're thinking. You're usually thinking about what's happening next week." (Oscar)

"I have to get through the whole DSM and treatment planning. It was like, 'oh, can I afford to sit here and process how what they're saying is

reflective of prejudice even when they're not aware that it is?' I didn't so much." (Ruth)

Nathan noted it is unfair to try to facilitate multicultural issues in a large class that does not have a clinical focus. He reported that courses with a clinical focus tend to offer more opportunity for exploration of multicultural issues. Oscar noted, when an instructor challenges students, especially when one is in a new environment, this might result in poor evaluations, which in turn can negatively affect promotion. Ruth reported dealing with time constraints of a summer course and struggling with the amount of information required for her to cover pertaining to the DSM.

Participants tended to insinuate that these constraints were out of their control. They reported a sense of pressure to get positive evaluations for promotion, class size, and time constraints that led to their decision not to discuss multicultural issues with students. All participants who expressed difficulty in finding time for multicultural issues reported that they believed smaller classes are more appropriate for classroom management when facilitating discussion on multicultural issues. Additionally, participants noted new faculty may struggle with incorporating multicultural issues in their classes because they are focused on other responsibilities. Further, they noted that as educators gain more comfort, their ability to manage multicultural issues along with the course content will increase.

Theme 3: Educator as a Factor in Student Development

Nine participants noted that the educator's feelings or behavior can negatively affect student learning or educators' reactivity and may not be beneficial to students. In addition to the main theme, the research team found three sub-themes: (3a) counselor educators' willingness to facilitate, (3b) risk to student development, and (3c) negative reactions or deference.

Sub-theme 3a: Counselor Educator Willingness to Facilitate

In sub-theme 3a, counselor educator willingness to facilitate, the research team found statements indicating participants felt that counselor educators, rather than students, contribute to the lack of multicultural discussion in classrooms. Participants noted:

"I think you can very easily not talk about that if you don't want to, or really severely diminish how you talk about it." (Seth)

"The counselor educator will let the students go only as far as the counselor educator is comfortable going. The problem is not the students. They're hungry and eager. The problem is us. I have met the enemy, and it's me." (Edward)

Seth indicated instructors could minimize or completely avoid multicultural issues at their discretion. Further, he noted counselor educators have to care about the topic and deem it important enough to discuss in class. Edward reported students are open to learning and want to engage in multicultural discussions; however, counselor educators determine the depth of the conversation based on their comfort.

During the interviews, participants gave the impression that the more counselor educators were knowledgeable and comfortable with multicultural issues, the more likely they would be to discuss them in the courses they teach.

Moreover, counselor educators did not give any indication that current ethical and training standards encouraged multicultural discussions in classrooms where counselor educators lacked interest and comfort.

Sub-theme 3b: Risk to Student Development

In sub-theme 3b, risk to student development, participants reported that counselor educators put students at risk for potential harmful or negative impacts when multicultural issues are not discussed in the classroom. Two participants said:

“The students need that and I think it might harm their development, too, if they don’t get it.” (Heather)

“I think without the knowledge of it applying what having a diverse counseling relationship looks like related to various aspects of counseling; career, doing assessment, or obviously the helping relationship itself. I think without that it could be very harmful if you don't have that awareness.” (Terry)

Both Heather and Terry shared concerns about graduating counselors in training who have not been trained to engage in culturally sensitive conversations. Additionally, they noted the only way for this to happen is for counselor educators to discuss multicultural issues in every counseling course.

Throughout the interviews, this theme seemed to be the one where counselor educators expressed the most concern for student growth and development. Additionally, they expressed uncertainty as to how they should move forward as a profession if other counselor educators are adhering to current ethical and training standards.

Sub-theme 3c: Negative Reactions or Deference

In sub-theme 3c, negative reactions or deference, participants noted counselor educators might add to the problem when they react negatively or defer the issue to the instructor for the multicultural course. Participants stated:

“Oh, well, you’ll get that course later, or, you had that course, so we’re not going to take time out of this course to talk about that.” (Edward)

“I guess I deflected, I don't know, kicked the can down the road kind of thing, let them know that this is going to be an important issue but that the time they'll really talk more about it is next semester with a different instructor.” (Ruth)

During Edward’s interview, he reported the perspective of other counselor educators who choose not to discuss multicultural issues in their courses. He noted that although his experiences in his courses are very different, he is aware that some counselor educators defer all multicultural discussions to the instructor of the main multicultural course. Ruth reflected on a personal example of a time where there was a “missed opportunity” for her to discuss multicultural issues with her students.

Throughout the interviews, participants expressed the most frustration with other counselor education when they do not discuss multicultural issues. Additionally, when participants reported their own tendency to defer multicultural issues to other instructors, they expressed new awareness of how their decision impacted students’ developmental process. In the following section, I will describe theme 5, personal background.

Theme 4: Personal Background

All participants made a statement that indicated that personal background is a motivating factor in addressing multicultural issues. This included information about who educators are, where they came from, how they grew up, past teaching experiences, and anything personal, professional, or cultural, influencing their teaching style. All participants indicated their personal background contributed to their decisions about multicultural issues. Participants stated:

“I think that my travels and my being abroad has definitely influenced me.”
(Ginger)

Ginger noted living and traveling to various countries and reported that aspect of her personal background has most influenced her teaching style regarding multicultural issues.

“The reason why I do infuse it more is I think because I have gone through the process myself in terms of learning about diversity. I think having kind of grown up in a few areas that were more diverse.” (Terry)

Terry’s statement indicated that there is a personal process that a counselor educator has to go through, even when they have experiences with diverse cultures. Additionally, his process of learning through formal education and in his personal life has increased his cultural sensitivity and allowed him to feel more comfortable discussing multicultural issues with students.

“What I have had is, where I had one year, a couple of years ago, maybe 2 years ago, I had a woman of color, come up afterwards and say, ‘Thank you for bringing up these topics.’ Even had said a comment that I found surprising where she said, ‘You’re an ally.’ I remember thinking, ‘Wow, when did that start to shift?’ (Sara)

Sara reported her experiences of receiving positive feedback from students when she discussed multicultural issues in the classroom made her more confident in her

ability to facilitate multicultural discussion. More specifically, she noted that the student was of a different race and appreciated the discussion.

In theme 4, personal background, counselor educators indicated that personal experience is a motivating factor in addressing multicultural issues. Additionally, participants reported greater likelihood to discuss multicultural issues when they had positive or diverse cultural experiences prior to becoming a counselor educator. Next, I will describe theme 5, qualities and practices that led to successful multicultural facilitation.

Theme 5: Qualities and Practices

All participants described qualities and practices that led to successful facilitation of multicultural issues. We defined qualities as characteristics specific to the participants' attitudes while practices were defined as concrete tasks that increased teaching efficacy. Due to the overlap in participants' statements when describing what is necessary for a successful multicultural discussion, the research team considered qualities and practices as one finding. Below are examples of qualities and practices that led us to this decision.

"I don't feel like I can ask students to do something I don't do. If I'm not examining culture and all its different facets then we can't ask them to do it either." (Nathan)

"The core thing underneath that is how we make sure everyone feels safe." (Nathan)

"I had to kind of check my own self and process that very quickly in my head and see how I was going to deal with that because I didn't want to come across as judging them but I knew that had to be processed." (Ginger)

In Nathan's statement, he identified a belief that he must be addressing multicultural issues as an individual and as an instructor if he expects students to do so. He then also noted that he would teach students to do this by modeling an example.

Further, he noted that making students feel safe is vital in discussing multicultural issues. A belief that safety is necessary and employing practices to ensure everyone feels safe is an instance where one could consider safety both a quality and a practice. In Ginger's statement, she reported having to do a quick self-exploration before she was able to process with students. Thus, for these participants, most of the qualities of successful multicultural facilitation were connected and inseparable from their actual practice, so they were considered one theme. In essence, participants reported counselor educators might not be able to incorporate practices necessary to address multicultural issues effectively in the classroom without possessing some of the aforementioned qualities. Below, participants describe specific, concrete examples of practices they use during their courses. Although they identified concrete assignments, all participants reported one or more qualities were present in order for the students to get the most out of the assignment.

"I had them post it to a general discussion board, so they all had access to each of the ... because they were supposed to create a reference guide for their classmates, and so probably in the fall I'll be having them post it and share it but also maybe give a brief presentation." (Felicia)

"Right. So in class I have a great video that I do, and we have class discussions about the video. I also do activities in terms of illuminating people's privilege and lack thereof. We do, I do a discussion board on oppression, I do that ... Define oppression, what is oppression? I have a jeopardy game that I play with them, and we talk about the difference of these words, and we talk about discrimination, oppression, culture, race, you know, just what these words are, what they mean. When I have them do their case conceptualization papers, I have ... I tell them, particularly in my practicum class, I tell them to address some of my, some of the cultural issues that are in this case." (Seth)

All participants described that both qualities and practices are necessary for counselor educators engaging in multicultural discussions with students. Participants

noted the counselor educator has to be prepared to do self-exploration along with practices such as validating students' experiences, establishing relationship with students, seeking help from other faculty or attending workshops, creating safety in the classroom and within the program, and utilizing resources other than the textbook. During the data analysis process, the research team saw participants' descriptions of qualities and practices as indivisible and imperative aspects of discussing multicultural issues. All participants agreed that for counselor educators, qualities precede practices. The next section discusses theme 6, infusion of multicultural issues in all counseling courses.

Theme 6: Infusion

Ten of twelve participants reported multicultural issues need to be continually attended to throughout every counseling course in the curriculum and continual discussion of multicultural issues is appropriate for students' developmental process. Participants defined infusion and gave examples of program structures that do not offer infusion across counseling curricula.

Based on the transcribed interviews, the research team defined infusion as attention to multicultural issues throughout each counseling course offered in the program. The research team selected examples of statements where participants describe how they believe multicultural issues are handled in their courses and programs.

"As far as I know, in our program anyway, it does come up in every course. It really does." (Edward)

"I know you're covering this in another class, but I still think it's very important to integrate it into every class that I teach, so we're going to cover this today and

how it impacts this particular topic. Making sure that you're making space for those core parts of our profession like wellness and multiculturalism and some of the other things throughout all of the classes and impact the counselor, the professional, and then just the person that's going through our program.” (Felicia)

Edward’s example is specific to his program. In the interview, he was adamant that the small, intimate environment that his faculty works within was a key factor in their ability to infuse multicultural issues into every course. He noted conversing about multicultural issues has become a normal and comfortable part of staff interactions, which, in turn, leads to normal and comfortable discussion of multicultural issues with students in the classroom. In Felicia’s description, she processed about helping students to understand why they are addressing multicultural issues in her class and how counselor educators must incorporate these discussions in their classes.

Participants gave examples of program structures that do not offer infusion across counseling curricula. Below are examples from Seth and Sara indicating infusion should happen across program curricula, but are sometimes limited to one course.

“I think that, if we think we're going to ... It's such an issue, that if ... That we cannot just jam in into a, generally, a six week summer class, and expect it to happen.” (Seth)

“It can't be just a diversity class. It has to be pedagogy, like how are we going to actually discuss this type of topic in a classroom.” (Sara)

Seth reported the amount of depth necessary to set CITs on a path of culturally sensitive counseling cannot be achieved in one course, especially not a shorter summer semester. Seth was very passionate about multicultural issues and expressed how important they were to him. Additionally, he noted that he uses current examples from the media in all his courses to assist students in understanding real life examples of multicultural issues. Sara insisted infusion begins at the doctoral level where counselor

educators should be educated in a way that teaches them to connect multicultural issues to the content in their class. Further, counselor educators may benefit from processing with other counselor educators prior to discussing multicultural issues with students in the classroom.

During the interviews, the participants seemed to be most comfortable talking about this theme. Despite decisions to address or avoid multicultural issues, all participants ($n = 10$) who identified infusion as a necessary part of cultural competence indicated two things: (1) the importance of multicultural issues, and (2) the need for counselor educators to connect multicultural issues to the course content throughout the course curriculum. Discussing infusion gave counselor educators a sense of pride in the work they were doing and allowed them to share their frustrations about program structures that do not infuse multicultural issues in every course. Next, I will describe participants' personal background as it related to their teaching styles. Next, I will describe theme 7, awareness of biases and assumptions.

Theme 7: Awareness of Biases and Assumptions

Nine of twelve participants encouraged students to evaluate the biases and assumptions that stem from their personal beliefs along with those found in assessments and textbooks or other material utilized in courses. In addition to the main theme, the research team found three sub-themes. Sub-themes included the following: (7a) uniqueness and individuality (7b) addressing personal biases, and (7c) counselor educator encouraging evaluation of materials.

Sub-theme 7a: Uniqueness and Individuality

In sub-theme 7a, uniqueness and individuality, the research team noted statements made by counselor educators encouraging students to value the individuality and uniqueness of clients. Additionally, this part of the theme was seen by participants as an essential part of increasing awareness of biases and assumptions.

“I always focus on ... Counseling is an individual profession. You’re dealing with an individual, so be careful.” (Edward)

“How we engage and interact with people, and the negative and the positive of that. So, it's very important, if that's the fundamentally, we're teaching people how to engage with other people, then we need to look at the whole person and everything about the person.” (Seth)

Edward reported making a conscious effort to teach students to personalize their counseling plan based on the individual’s culture rather than stereotypes. Seth noted CITs should be aware that there are negative and positive aspects of every person and every culture; nonetheless, the focus is on connecting with the individual.

Throughout the interviews, the participants continued to reiterate that counseling is a helping profession where students should learn to connect with the individual and understand their culture by way of understanding who they are as a person. Additionally, Edward and Seth reported counselor educators should remember that basic counseling skills are the foundation for culturally sensitive counseling. Both participants seemed to have strong backgrounds in clinical practice and used their experiences when teaching students about cultural considerations.

Sub-theme 7b: Addressing Personal Bias

In sub-theme 7b, addressing personal bias, participants encouraged students to increase students awareness of their own biases and for counselor educators to be aware of the bias and assumptions that may be present in resources used for CITs.

Further, participants noted counselor educators should assist students in examining materials they will be using as counselors including textbooks and assessments.

“My only issue with that is that we have to be careful to also make sure people understand about the diversity within the cultures and don’t make assumptions just because you show up, and you’re Hispanic, or you’re white, or you’re black, or you’re Native American.” (Edward)

“I think it’s invisible and it’s often invisible to ourselves what our culture is so I get to thinking about it...like rituals and holidays uhm and I try to teach counselors to think of those things as well. Like understanding that we all have a culture, even if we don’t see it.” (Heather)

Edward reported students should understand that textbooks can unintentionally create assumptions about various populations. Moreover, students should be aware that when they meet a client of a diverse culture, there should be no expectation that they identify with concepts in the textbook, but rather that there is a possibility that some of those identifying principles of that culture may apply to that individual. Heather described addressing the biases and assumptions about various cultural components, such as rituals and holidays, as an important part of counselor training.

During the interviews, participants had varying levels of depth to which they sought out textbooks and course resources with culturally sensitive material that connected to their topic. However, all nine of the participants who made statements consistent with sub-themes 8a, 8b, and 8c reported examples of activities and/or assignments used to increase awareness of assumptions and biases that may impact their ability to be accepting of clients.

Sub-theme 7c: Counselor Educator Evaluation of Materials

In sub-theme 7c, counselor educator evaluation of materials, the research team identified comments indicating textbooks, assessments, and all materials used in

courses should be evaluated for cultural sensitivity and used/explained in a way that is culturally appropriate.

“That’s a good question. I think, I teach appraisal and one of the big questions is, is this tool appropriate for all people?” (Nathan)

“This year, I made more of a conscious effort when looking at different textbooks to find a textbook that actually discussed culturally diversity and then also a page or two on each chapter on gender differences.” (Oscar)

In Nathan’s statement, he explained the ways in which he teaches students how to develop a thought process that allows them to question appropriately the cultural sensitivity of assessment tools. Oscar described his experience of intentionally seeking out texts that infuse multicultural issues related to the course throughout the book.

Most participants ($n = 9$) noted the need to assist students in a critical evaluation of self along with the materials used in counseling training and practice that may not be culturally sensitive. Participants stated counselor educators should encourage students to remember that first, they are dealing with a unique person and they should address their own biases along with those used in textbooks, assessments, and all other materials used in courses. Throughout the interviews, participants expressed concern about having lack of opinions for textbooks that model infusion of multicultural issues in all courses. Rather, they find themselves reading texts specific to multicultural issues along with texts related to the focus of the course and inventing ways to merge the two. Lastly, theme 8, I will discuss counselor educator responsibility/gatekeeping.

Theme 8: Counselor Educator Responsibility/Gatekeeping

Ten of twelve participants reported counselor educators are responsible for and obligated to have multicultural discussions and they should encourage and challenge

students to explore multicultural issues. In this theme, the research team included any statements indicating that educators have a responsibility to the profession to graduate students who are culturally sensitive. Participants described their experiences as:

“I knew ethically I could not let that go. I don't know if that's a good situation to think like what if I want to have done that because then, if I want to have addressed that, I don't think I would be, well, a good Counselor Educator but I also don't think I would be ethically working with a student in the correct way.”
(Ginger)

“It's our obligation to bring it up. That is what we need to do.” (Seth)

“I don't think it's just the person's responsibility who's teaching the multicultural class to model and teach multiculturalism. I think that's all of our responsibility.”
(Xavier)

Ginger reported that despite having to process her feelings about the issue that came up in class quickly, she knew that her students would benefit from the discussion. Seth noted counselor educators' roles and responsibilities are clear, addressing multicultural issues is an ethical obligation for every counselor educator in every course. Xavier suggested a universal approach where everyone takes responsibility for students' education on multicultural issues.

Whether educators described their experiences discussing multicultural issues as pleasant and rewarding or challenging and scary, participants reported awareness of the benefits of discussing multicultural issues with students. Each of the ten participants who make statements consistent with this theme stated knowledge of their responsibility to create an environment where those conversations occur in their classroom. Next, I will discuss findings from the negative cases analysis.

As noted earlier, negative case analysis is a data analysis procedure that requires intentional focus to areas that differ from patterns formed by the data (Grich, 2013). The

research team used negative case analysis to address noteworthy findings not identified by the research team as themes. Using negative case analysis allowed researchers to present perspectives that may not otherwise be recognized because they are not common among counselor educators' experiences with multicultural issues in the classroom. Negative case analysis was used to present some of the individual and complex aspects involved in discussion of multicultural issues. For example, three participants described unique experiences the research team believed to be significant and relevant to the findings of the study although they were not identified as a part of the themes associated with counselor educators' experiences in this study. The participants' statements are as follows:

“In a content heavy course like research methods, I don't think it really comes up.”
(Ginger)

The participant described that there are some courses, particularly Research Methods, where multicultural issues do not arise; thus, there is minimal attempt to initiate discussion about multicultural issues in that course.

“Sometimes the students have had any of that, and that's my struggle, when the students are like, 'no, I'm not interested.' ” (Heather)

The participant shared her experience of having students who were not interested or resistant to learning about multicultural issues. Additionally, she described her difficulty as an educator when the students are not open to engaging in activities involving cultural exposure.

“Once I graduate, I could legally never take another course or have any other source of information on multiculturalism through the course of my career. If I was uncomfortable with that, I would never be forced to deal with those discomforts. I wonder if there wouldn't be some value to ... for ACES or other associations to

advocate that licensing bodies require some minimum level or some minimum type of training, post-graduation, for recertification, re-licensure.” (Edward)

During the interview, the participant explained that if he chose to avoid furthering his education on multicultural issues, there is no legal obligation requiring him to continue seeking out trainings, conferences, workshops, etc. on an issue that is supposed to be infused into each course. The participant offered a suggestion for licensing boards to mandate continual training on multicultural issues. Next, I will provide additional findings from the eight main themes.

Through further analysis of the themes, the research team found connections across themes related to counselor educators’ experiences as they work toward cultural competence. We found participants typically made statements related to reasons for *avoidance, constraints, and educator as a factor in student development* while they themselves were new or junior faculty, or, their colleagues were new or junior faculty. Additionally, researchers noted participants who reported addressing multicultural issues in all of their courses likely utilized qualities and practices used to facilitate multicultural discussion effectively, considered infusion as a necessary part of counselor education, and identified personal background as an influential part of their decision to address multicultural issues in the classroom. Further, the themes counselor educator responsibility/gatekeeping and awareness of biases and assumptions were often coded together as participants reported feeling that as a counselor educator, it was a part of their duty to ensure cultural sensitivity. We found participants described their experiences as an individualized and ongoing process. While the process is unique to each counselor educator, participants’ statements indicated counselor educators generally have feelings

of apprehension about discussing multicultural issues and feel overwhelmed with balancing multicultural issues while attending to the main topic of the course when they are new or junior faculty. Then, as participants progressed in their personal and professional development, they have an increased sense of the qualities they must have in order to create an environment where students feel safe to learn. With increased awareness of these qualities, participants reported engaging in practices necessary and appropriate for the learning styles of students and the course being taught. Lastly, we found that counselor educator responsibility/gatekeeping and awareness of biases assumptions for students were connected as participants identified both as ways to improve the field of counseling on the academic and training levels.

Summary

In this study, counselor educators' experiences addressing multicultural issues in the classroom revealed eight themes: (1) reasons for avoidance, (2) constraints, (3) educator as a factor in student development, (4) personal background, (5) qualities and practices, (6) infusion, (7) awareness of biases and assumptions, and (8) counselor educator responsibility/gatekeeping. These themes can inform counselor education programs and increase awareness of counselor educators who do not teach a course with a multicultural focus. In the next chapter, I offer in-depth discussion and implications for counseling programs and counselor educators along with directions for future research.

APPENDIX E
EXTENDED DISCUSSION

Mental health professionals recognize the positive impact of training students to interact with individuals in culturally sensitive ways (Van Der Zee & Van Oudenhoven, 2000). Literature on multicultural training suggested most counseling programs utilize a single multicultural course to assist students in moving toward cultural competence (Lopez-Baez & Paylo, 2009; Priester et al., 2008; Reynolds, 2011; Sammons & Speight, 2008;). Further, Collins et al. (2014), Malott (2010), Priester et al. (2008), Sammons & Speight (2008) found increased awareness, knowledge, and skills of students who had taken a single multicultural course. Although single courses do provide some benefits, current ethical and training standards (ACA, 2014; CACREP, 2016) along with scholars in the mental health field (Barden & Cashwell, 2014; Burton & Furr, 2013; Collins & Pieterse, 2007; Collins et al., 2014; Cates & Schaeffle, 2009; Hwang, 2006; Hwang & Wood, 2007; Sheely-Moore & Kooyman, 2011) recommended infusion of multicultural issues across counseling curricula.

Although multicultural issues should be discussed in every counseling course, facilitating conversations about multicultural issues can present challenges for counselor educators (Chung, Bemak, & Talleyrand, 2007; Reynolds, 2011; Yoon, Jeremie-Brink, & Koresh, 2014). Counselor educators may struggle with preparing to teach complex concepts (Hwang & Wood, 2007), matching students' level of awareness of multicultural issues (Gloria, Reickmann, & Rush, 2000; Reynolds, 2011; Sammons & Speight, 2008), managing intensity and resistance due to difficult dialogue (Gloria et al., 2000; Sue et al., 2009), having little or no in-depth experience exploring these sensitive topics (Reynolds, 2011; Sue et al., 2009), and navigating conscious and unconscious assumptions brought into the classroom (Rowell & Benschhoff, 2008). The challenges noted in the existing

literature were reported by educators who teach a single multicultural course; yet, little is known about the experiences of counselor educators addressing multicultural issues in courses that do not have a multicultural focus.

I led a research team that sought to understand the experiences of counselor educators who addressed multicultural issues outside the single or dedicated multicultural course. From the interviews, the research team revealed eight main themes and six sub-themes. The main themes included: (1) reasons for avoidance, (2) constraints, (3) qualities and practices, (4) educator as a factor in student development, (5) infusion, (6) personal background, and (7) awareness of biases and assumptions, and (8) counselor educator responsibility/gatekeeping. The sub-themes were identified as: (4a) counselor willingness to facilitate, (4b) risk to student development, (4c) negative reactions or deference, (7a) uniqueness and individuality, (7b) addressing personal biases, and (7c) counselor encouraging evaluation of materials.

From the findings of the study, the research team developed insights and meaningful interpretations that are connected to existing literature on addressing multicultural issues in the classroom. Next, I will detail those insights and interpretations and offer implications for counselor training and counselor education practice. Lastly, I will provide limitations of the study.

Findings and Existing Literature

In this section, I will highlight themes connected to existing literature and offer interpretations from the research team. Additionally, I provide implications for ways in which findings from the study can be integrated into counselor training and counselor

educator preparation related to addressing multicultural issues throughout the curriculum.

From the first theme, avoidance, all participants described experiences avoiding multicultural issues or witnessing colleagues avoid multicultural issues with a feeling word. Participants reported feelings of guilt, anxiety, uncertainty, being overwhelmed, fear, and self-doubt when discussing multicultural issues. Findings were consistent with Sue et al. (2009) who reported counselor educators might endure a range of emotions when facilitating multicultural discussions. There seemed to be an emotional component associated with counselor educators' decisions about addressing multicultural issues. Participants noted the range of emotions was connected to personal feelings based on life experiences rather than content associated with the text or focus of the course. Further, we concluded the range of emotions could be a barrier for multicultural discussion when feelings such as fear, anxiety, and uncertainty arise and are associated with the human tendency to move away from uncomfortable situations.

Miller et al. (2007) reported faculty attitudes and perceptions of cultural issues directly predicted their behaviors and led to negative experiences for students. Similarly, participants in this study recounted experiences of observing peers who were not willing to facilitate multicultural discussions. They reported concerns that colleagues were not addressing multicultural issues, reacting negatively to students, or deferring multicultural conversations to another instructor or course. Participants wondered whether these experiences could impact students' growth and development in negative ways. Overall, participants indicated students are done a disservice when counselor educators are not having multicultural conversations. Based on the findings from the study, this theme

seems to be the one where counselor educators have the most options and flexibility to make decisions that produce culturally sensitive counselors.

In previous studies, scholars found that there is an expectation for there to be a certain type of environment where multicultural issues are discussed (Seward, 2014). Further, students and scholars agree that this environment impacts student learning (Seward, 2014). For example, Dickson and Jepsen (2007) found a moderate relationship between cultural ambiance and student perceptions of their ability to work with clients of diverse backgrounds. In this study, participants described qualities and practices specific to the type of environment needed to successfully facilitate conversations about multicultural issues in all courses. Findings from this study match those reported by Dressl et al. (2007) who noted it is essential to have safe, open environments where multicultural educators use appropriate self-disclosure, validate students' experiences, establish relationships with students, and seek help from other faculty or attend workshops to further their growth.

Additionally, participants reported modeling how to discuss multicultural issues as an important practice. These findings are similar to those of Burton and Furr (2013) who reported educators should model infusion. All participants appeared aware of the abstract and concrete tools necessary to facilitate multicultural discussion and reported the qualities and practices must be integrated into each course in order for counselor educators to successfully facilitate multicultural discussions. Participants in this study seemed to be exhibiting qualities and practices recommended for successful multicultural educators despite the fact that they were not teaching courses focused on multicultural material.

ACA (2014) and CACREP (2016) ethical and training standards require counselor training programs and counselor educators to discuss multicultural issues in each counseling course suggesting cultural competence is necessary for ethical practice. Additionally, a number of scholars (e.g., Barden & Cashwell, 2014; Burton & Furr, 2013; Collins & Pieterse, 2007; Collins et al., 2014; Cates & Schaefle, 2009; Hwang, 2006; Hwang & Wood, 2007; Sheely-Moore & Kooyman, 2011) recommended infusion across counseling curricula to increase multicultural awareness, knowledge, and skills for working with diverse populations. Similarly, this research team found participants reported infusing multicultural issues across the counseling curricula and suggested infusion as the best practice for multicultural education. Ten of the twelve participants reported infusion as a critical part of student learning. Participants described varying levels of depth when they explained how infusion should occur. For example, some participants reported infusion was necessary so students have more time to discuss complex issues throughout the duration of their program. Other participants reported all counselor educators should contribute to student development by discussing multicultural issues that pertain to the courses they teach. Participants suggested that learning about multicultural instruction from various instructors and different ways increases the likelihood students receive the takeaway message that addressing multicultural issues is a necessary part of counseling practice. More specifically, one participant indicated, "How can I ask students to do something I'm not doing?" If counselor educators are modeling culturally sensitive communication in the classroom, they can assist students as they work through the ambiguity of culturally sensitive conversation.

Constantine et al. (2007) noted educators should question or challenge therapeutic interventions or practices that seem inappropriate while Sheely-Moore and Kooyman (2011) reported educators should work toward increasing trainees' self-awareness and knowledge. In this study, findings supported both assertions. Participants encouraged students to evaluate biases and assumptions that stem from their personal beliefs along with those found in assessments and textbooks or other material utilized in courses. Overall, participants indicated students should feel comfortable advocating for culturally appropriate and sensitive materials for their clients. In order to do, participants reported counselor educators must encourage CITs to address their own biases and assumptions to better understand what clients may need.

Consistent with existing standards (ACA, 2014; CACREP, 2016), counselor educators in this study believed they were obligated to have multicultural discussions and they should encourage and challenge students to explore multicultural issues. Ten of twelve participants were adamant in their belief that counselor educators have an ethical responsibility and obligation to students to initiate discussion of multicultural issues as they arise. Although participants reported awareness of their responsibility to address multicultural issues, all ten noted feeling apprehensive about addressing multicultural issues at some point in their career. Participants' experiences indicated apprehension about multicultural education might be a normal part of the process as the educator finds a facilitation style that fits for him or her. The experiences of apprehension were also found in work of Sammons and Speight (2008) and Reynolds (2011) who found apprehension to be a part of counselor educators' process when discussing multicultural issues.

Because there is minimal research on counselor educators' experiences addressing multicultural issues outside courses with a dedicated focus, this information is vital in understanding the decision-making process of counselor educators when choosing whether or not to address multicultural issues. All participants made statements that indicated that personal background is a motivating factor in addressing multicultural issues. This included information about who educators are, where they came from, how they grew up, past teaching experiences, and anything personal, professional, or cultural, influencing their teaching style. All participants indicated their personal background contributed to their decisions about multicultural issues. During the interviews, I gained the most insight and understanding about participants as they described their personal background. For instance, when participants explained where they grew up, the cultural climate while they were growing up, the size of their community, their experiences with diversity, their family values and views of multicultural issues, I was better able to understand the context of their decisions about addressing multicultural issues in the classroom. In the next section, I will discuss limitations of the study.

Limitations

Information from this study may increase awareness of the needs of counselor educators. However, the study has several limitations. These limitations include, but are not limited to, decreased opportunity for transferability, difficulty establishing trustworthiness and rigor, interviewer biases, single-interview data collection, and interviewing educators who may have a greater interest in the research topic.

One of the most common limitations of qualitative research is limited transferability. Crouch and McKenzie (2006) noted qualitative research is concerned with meaning and not making generalized hypothesis statements. For this study, participants were counselor educators from CACREP-accredited universities in the United States. Study results are not generalizable beyond the specific counselor educators who participated in the study.

Braun and Clarke (2006) noted it can be difficult to establish reliability and validity in qualitative research, especially when searching for themes. I included verification procedures (Creswell & Miller, 2000) for ensuring trustworthiness and authenticity. Maxwell (2010) noted an attempt to find themes and patterns could result in ignoring the diversity of data. To address this, I used negative case analysis to acknowledge key elements, other than those reported as themes. However, it is possible that some significant elements were not included due to the focus of the analysis process being on the identification of themes.

Interviewers' biases may influence participant responses when the meeting is conducted in-person (Creswell, 2013). I worked to establish rapport before interviews in order to help participants feel at ease before I began the formal interview questions. Additionally, I offered participants a disclaimer about this specific limitation and reminded them that my study would be most beneficial to the field if I had true experiences of counselor educators. Further, single-time interviews may limit the depth of information some participants feel comfortable sharing or are allowed to share due to time constraints. Additionally, participants for this study are likely to be those who have stronger understanding of and commitment to addressing multicultural issues in the

classroom. However, counselor educators who may not have an interest in multicultural issues may not be represented in this study. Next, I will discuss implications based on the findings from the study.

Implications

Implications from this study will add to the literature regarding infusion of multicultural issues across the curriculum. Additionally, counselor educators will have a resource for working through personal and professional challenges facilitating multicultural discussion in classrooms that do not have a multicultural or diversity focus. Next, I will discuss implications for counselor education practice and future research.

Implications for Practice

Personal and professional exploration is necessary for counselor educators to feel confident and comfortable in their ability to facilitate multicultural discussions across the curriculum. First, counselor educators need to have a more concrete understanding of how they are to address multicultural issues. For instance, counselor educators should be aware of some of the multicultural issues associated with each topic discussed in the course and look for opportunities to initiate the discussion. Awareness of specific multicultural issues linked to the topic will decrease uncertainty about student reactions and give counselor educators an opportunity to practice formulating appropriate responses prior to discussion with students. Some participants in this study reported taking time to contemplate multicultural issues associated with their courses before class, attending workshops, consulting with colleagues, and attending to personal barriers associated with multicultural issues. As a result of their preparation, they were

able to facilitate multicultural discussions with less anxiety and uncertainty. Other counselor educators may also find these strategies helpful for their own preparation.

Additionally, counselor educators must make an effort to normalize conversation about multicultural issues. A sense of normalcy in discussion among staff may lead to easier facilitation with students. One participant noted discussing these issues in the interview increased her awareness and helped her feel more motivated to infuse multicultural issues in all of her classes because she is now more aware of its significance as well as her students' need and desire for this attention. Until these discussions become natural, counselor educators need to hold one another accountable and offer to consult with and remind colleagues of the critical part they play in creating culturally sensitive counselors. This can be done formally and informally as a part of ongoing program dialogue.

Outside of the work done in the classroom and among colleagues, counselor educators are responsible for continuing their growth and development regarding multicultural issues. Further, they are obligated to familiarize and understand the multicultural issues for each course they teach to a degree in which they can competently facilitate multicultural discussion in that course. Counselor educators should be aware that the amount of personal work might vary depending on the course and the personal impact of multicultural issues on the educator. That outside of class work may include reflecting on issues that influence their teaching style and decision to address multicultural issues, consulting with individuals experienced in multicultural issues, role-playing, and seeking out multicultural training specific to the course. Due to the limited amount of resources on multicultural education for counselor educators who teach

courses other than the dedicated multicultural course, more research is warranted. In the next section, I will discuss suggestions for future studies.

Implications for Research

All participants expressed that their personal background impacted their teaching style. Future studies could explore similarities and differences among participants with personal backgrounds that allowed for diverse cultural experiences and participants with personal backgrounds that did not have diverse cultural experiences as they work toward cultural competence. For example, based on the findings from this study, researchers could explore diversity among participants' experiences when country of origin, city, state, age, race, ethnicity, SES, and frequency of domestic and international travel differ. Researchers may pose the following question: What are counselor educators' perceptions of infusion of multicultural issues?

Additionally, future studies may explore how counselor educators define infusion and the process by which participants meet ACA (2014) and CACREP (2016) requirements for infusion across the curricula. Currently, there are no specific guidelines for counselor educators to follow about the depth of infusion required in each course. Future researchers may ask participants to operationally define infusion and provide examples of how they adhere to that definition in their course. Findings may lead to development of more focused guidelines for counselor educators.

To broaden the literature on students' experiences beyond the multicultural course, future researchers could explore student perceptions of infusion. For example, researchers may use the following questions: how do students perceive their educators as infusion multicultural issues across the curricula? Are students who are in more

infused classrooms more likely to report higher levels of multicultural competence? How do these training environments translate into multicultural competency with clients? Next, I will offer concluding thoughts about the previous chapter.

Conclusion

Previous findings (Chung, Bemak, & Talleyrand, 2007; Reynolds, 2011; Yoon, Jeremie-Brink, & Koresh, 2014) indicated many personal and professional factors can be present when counselor educators are choosing whether to discuss multicultural issues in a class with a multicultural focus. Findings from this study suggested despite the focus of the course, personal experience and cultural background impacted the decision-making process of the participants and experiences of the students in the courses. Previously, there was little known about counselor educators' experiences addressing multicultural issues in courses that do not have a multicultural focus. Understanding more about the experiences of these participants can inform counselor educator training with the goal of increasing comfort for counselor educators as they facilitate multicultural discussions and strive to help CITs work toward cultural competence. Additionally, this study opens avenues for future researchers to explore student and educator experiences of multicultural issues beyond the multicultural course. My hope is that this study will bridge the gap between multicultural education and counselor education. I hope findings lead to more conversations about infusion of multicultural issues across the counselor curricula in environments faculty and students perceive as safe and are understood as necessary to move toward cultural competence.

APPENDIX F
COMPLETE REFERENCES

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APPENDIX G
SUPPLEMENTAL MATERIALS

Recruitment E-mail

SUBJECT: Invitation to participate in research aimed at understanding counselor educators' experience regarding discussion of multicultural issues in the classroom.

I am writing to invite you to participate in research to understand counselor educators' experiences regarding discussion of multicultural issues in courses that do not have a specific multicultural focus. You have been identified as a potential participant by virtue of your current position as a counselor educator who holds a doctoral degree in counseling or a related field, have taken at least one multicultural/diversity course during your master's or doctoral-level coursework, and are currently a full-time clinical or tenure-line faculty member at a CACREP-accredited counseling program. Your participation may assist us in contributing to a greater understanding of counselor educators' needs when addressing multicultural issues in classrooms.

As a participant, you would be asked to participate in a semi-structured interview. If you are located within approximately 2 hours of Denton, Texas, this interview can take place face-to-face. Participants farther than 2 hours from Denton, Texas will be interviewed via Skype/Facetime. I anticipate that the interview will take approximately 50-90 minutes. I may contact you after the initial interview to share my understanding of your experience and solicit feedback.

I understand that your time is valuable and I am grateful for your participation. This information may assist the field of multicultural counseling and informing future counselor training.

Please click the link below to complete a short demographic survey. I will contact you directly if you are chosen to participate in the study. If you have any questions or concerns, please feel free to e-mail me at Terra.Wagner@unt.edu or call me at (979) 224-0310.

LINK: https://qtrial2015az1.az1.qualtrics.com/SE/?SID=SV_b8wGGtjPdeTnGVD

Thank you,

Terra Wagner, M.Ed., LPC-Intern
Doctoral Candidate
University of North Texas
Terra.Wagner@unt.edu

University of North Texas Institutional Review Board

Informed Consent Notice

Before agreeing to participate in this research study, it is important that you read and understand the following explanation of the purpose, benefits and risks of the study and how it will be conducted.

Title of Study: Addressing Multicultural Issues in the Counselor Education Classroom: A Phenomenological Analysis

Student Investigator: Terra Wagner, University of North Texas (UNT) Department of Counseling and Higher Education. **Supervising Investigator:** Natalya Lindo, University of North Texas (UNT) Department of Counseling and Higher Education.

Purpose of the Study: You are being asked to participate in a phenomenological study exploring the lived experiences of counselor educators regarding their discussions of multicultural education in the classroom. Findings from this study may assist counseling programs in understanding challenges of counselor educators while facilitating conversations about multicultural issues in the classroom.

Study Procedures: We will first invite you to complete a brief demographic survey online. Based on responses, we may invite you to participate in a 50-90 minute individual interview. This interview can take place face-to-face if you live within 2 hours of Denton, Texas or via distance communication (e.g., Skype, Face time) if you live outside this distance. After the initial interview, you may be contacted with follow-up questions and/or to verify the accuracy of the findings from the study. The follow-up questions will take no longer than 30-45 minutes.

Foreseeable Risks: The demographic data collected online will be confidential and will be reported in a way that protects your identity as a participant. Your participation in the online portion of this study involves risks to confidentiality similar to a person's everyday use of the Internet. Participation in the interview poses a risk for breach of confidentiality. To minimize this risk, we will not use your name or any other identifying information. We will instead assign you a unique code and use that code on all information collected. While the intent of the interview is not threatening, it may require some level of introspection and reflection. This reflection could evoke strong emotional reactions. Otherwise, no foreseeable risks are involved in this study.

Benefits to the Subjects or Others: This information may assist us in contributing to a greater understanding of counselor educators' needs when addressing multicultural issues in classrooms without a multicultural or diversity focus. This information may assist us in contributing to the field of multicultural counseling and informing future counselor training.

Compensation for Participants: None

Procedures for Maintaining Confidentiality of Research Records: Interested participants will complete a demographic survey online through Qualtrics. We will download the information and keep it on a server secured by the University of North Texas until it is destroyed in three years. Once final participants are selected, interviews will take place via face-to-face interviews or distance technology (e.g., skype, Face Time). We will audio record all interviews. The recordings will be transcribed and de-identified. We will destroy the recordings once we complete transcription. The confidentiality of your individual information will be maintained in any publications or presentations regarding this study.

Questions about the Study: If you have any questions about the study, you may contact Terra Wagner at Terra.Wagner@unt.edu or Natalya Lindo, Ph.D. at Natalya.Lindo@unt.edu.

Review for the Protection of Participants: This research study has been reviewed and approved by the UNT Institutional Review Board (IRB). The UNT IRB can be contacted at (940) 565-4643 with any questions regarding the rights of research subjects.

Research Participants' Rights:

Your participation in the survey confirms that you have read all of the above and that you agree to all of the following:

- Terra Wagner, student investigator, has explained the study to you and you have had an opportunity to contact him/her with any questions about the study. You have been informed of the possible benefits and the potential risks of the study.
- You understand that you do not have to take part in this study, and your refusal to participate or your decision to withdraw will involve no penalty or loss or rights or benefits. The study personnel may choose to stop your participation at any time.
- You understand why the study is being conducted and how it may be performed.
- You understand your rights as a research participant and you voluntarily consent to participate in this study.
- You understand you may print a copy of this form for your records.

Interview Schedule

Each interview will be audio recorded and meetings will be semi-structured with items similar to the following:

Warm-up questions

1. Let's start by talking about your formal training experiences related to multicultural counseling.
2. On your demographic survey, you said you have the most expertise teaching [insert name of course]. How did you arrive at those interests? What other courses are of interest to you?

Grand tour question

1. As a counselor educator, tell me about your experiences addressing multicultural issues in the classroom?

Follow-up questions

1. How do you see multicultural issues at play in your classroom?
2. When these issues arise, what is usually your next step?
3. Can you think of times when cultural issues impacted students' behavior in your classroom?
4. How do multicultural issues impact you in the classroom?
5. How do you identify culturally?
6. How would you connect your cultural background to your teaching style?

Demographic Questionnaire

Are you a counselor educator at a CACREP-accredited university?

Do you hold a doctorate degree in counseling or a related field?

Have you taken at least one multicultural/diversity course in your master's or doctoral-level training?

Have you ever taught a course with a multicultural/diversity focus?

Are you currently a full-time clinical or tenure-line faculty member?

How many years of teaching experience do you have?

What is your age?

Please specify your ethnic origin (or race)

Please specify your gender

Please indicate the course(s) you have taught within in the last 3 years

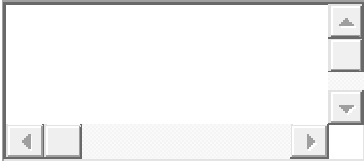


Table 4.1

ACA (2014) Sections Addressing Multiculturalism/Diversity in Counseling Practice

ACA Code of Ethics (2014) Section	Code	Sections Addressing Multiculturalism/Diversity in Counseling Practice
Mission Statement		The mission of the American Counseling Association is to enhance the quality of life in society by promoting the development of professional counselors, advancing the counseling profession, and using the profession and practice of counseling to promote respect for human dignity and diversity.
Preamble		The American Counseling Association (ACA) is an educational, scientific, and professional organization whose members work in a variety of settings and serve in multiple capacities. Counseling is a professional relationship that empowers diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals.
Section A The Counseling Relationship Introduction		Counselors actively attempt to understand the diverse cultural backgrounds of the clients they serve. Counselors also explore their own cultural identities and how these affect their values and beliefs about the counseling process.
	A.2.c.	Counselors communicate information in ways that are both developmentally and culturally appropriate. Counselors use clear and understandable language when discussing issues related to informed consent. When clients have difficulty understanding the language that counselors use, counselors provide necessary services (e.g., arranging for a qualified interpreter or translator) to ensure comprehension by clients. In collaboration with clients, counselors consider cultural implications of informed consent procedures and, where possible, counselors adjust their practices accordingly.
	A.4.b.	Counselors are aware of—and avoid imposing—their own values, attitudes, beliefs, and behaviors. Counselors respect the diversity of clients, trainees, and research participants and seek training in areas in which they are at risk of imposing their values onto clients, especially

		when the counselor's values are inconsistent with the client's goals or are discriminatory in nature.
	A.11.a.	If counselors lack the competence to be of professional assistance to clients, they avoid entering or continuing counseling relationships. Counselors are knowledgeable about culturally and clinically appropriate referral resources and suggest these alternatives. If clients decline the suggested referrals, counselors discontinue the relationship.
	A.11.b.	Counselors refrain from referring prospective and current clients based solely on the counselor's personally held values, attitudes, beliefs, and behaviors. Counselors respect the diversity of clients and seek training in areas in which they are at risk of imposing their values onto clients, especially when the counselor's values are inconsistent with the client's goals or are discriminatory in nature.
Section B Confidentiality and Privacy		
	B.1.a.	Counselors maintain awareness and sensitivity regarding cultural meanings of confidentiality and privacy. Counselors respect differing views toward disclosure of information. Counselors hold ongoing discussions with clients as to how, when, and with whom information is to be shared.
Section C Professional Responsibility		
	C.2.a.	Counselors practice only within the boundaries of their competence, based on their education, training, supervised experience, state and national professional credentials, and appropriate professional experience. Whereas multicultural counseling competency is required across all counseling specialties, counselors gain knowledge, personal awareness, sensitivity, dispositions, and skills pertinent to being a culturally competent counselor in working with a diverse client population.
	C.2.f.	Counselors recognize the need for continuing education to acquire and maintain a reasonable level of awareness of current scientific and professional information in their fields of activity. Counselors maintain their competence in the skills they use, are open to new procedures, and remain informed regarding best practices for working with diverse populations.

	C.5.	Counselors do not condone or engage in discrimination against prospective or current clients, students, employees, supervisees, or research participants based on age, culture, disability, ethnicity, race, religion/spirituality, gender, gender identity, sexual orientation, marital/ partnership status, language preference, socioeconomic status, immigration status, or any basis proscribed by law
Section E Evaluation, Assessment, and Interpretation		
	E.5.b.	Counselors recognize that culture affects the manner in which clients' problems are defined and experienced. Clients' socioeconomic and cultural experiences are considered when diagnosing mental disorders.
	E.8.	Counselors select and use with caution assessment techniques normed on populations other than that of the client. Counselors recognize the effects of age, color, culture, disability, ethnic group, gender, race, language preference, religion, spirituality, sexual orientation, and socioeconomic status on test administration and interpretation, and they place test results in proper perspective with other relevant factors.
	E.9.a	When counselors report assessment results, they consider the client's personal and cultural background, the level of the client's understanding of the results, and the impact of the results on the client. In reporting assessment results, counselors indicate reservations that exist regarding validity or reliability due to circumstances of the assessment or inappropriateness of the norms for the person tested.
Section G Research and Publication Introduction		Counselors who conduct research are encouraged to contribute to the knowledge base of the profession and promote a clearer understanding of the conditions that lead to a healthy and more just society. Counselors support the efforts of researchers by participating fully and willingly whenever possible. Counselors minimize bias and respect diversity in designing and implementing research.
Section H Distance Counseling, Technology,		

and Social Media		
	H.2.a.	<p>Clients have the freedom to choose whether to use distance counseling, social media, and/or technology within the counseling process. In addition to the usual and customary protocol of informed consent between counselor and client for face-to-face counseling, the following issues, unique to the use of distance counseling, technology, and/ or social media, are addressed in the informed consent process:</p> <ul style="list-style-type: none"> • distance counseling credentials, physical location of practice, and contact information; • risks and benefits of engaging in the use of distance counseling, technology, and/or social media; • possibility of technology failure and alternate methods of service delivery; • anticipated response time; • emergency procedures to follow when the counselor is not available; • time zone differences; • cultural and/or language differences that may affect delivery of services;
	H.5.d.	<p>Counselors who maintain websites provide accessibility to persons with disabilities. They provide translation capabilities for clients who have a different primary language, when feasible. Counselors acknowledge the imperfect nature of such translations and accessibilities.</p>
<p>Section I</p> <p>Resolving Ethical Issues</p> <p>Introduction</p>		<p>Professional counselors behave in an ethical and legal manner. They are aware that client welfare and trust in the profession depend on a high level of professional conduct. They hold other counselors to the same standards and are willing to take appropriate action to ensure that standards are upheld. Counselors strive to resolve ethical dilemmas with direct and open communication among all parties involved and seek consultation with colleagues and supervisors when necessary. Counselors incorporate ethical practice into their daily professional work and engage in ongoing professional development regarding current topics in ethical and legal issues in counseling. Counselors become familiar with the ACA Policy and Procedures for Processing as a reference for assisting in the enforcement of the <i>ACA Code of Ethics</i>.</p>

Table 5.1

ACA (2014) Sections Addressing Multiculturalism/Diversity in Counselor Education

Section F Supervision, Training, and Teaching		Sections Addressing Multiculturalism/Diversity for Counselor Education
	F.2.b.	Counseling supervisors are aware of and address the role of multiculturalism/ diversity in the supervisory relationship.
	F.7.c.	Counselor educators infuse material related to multiculturalism/diversity into all courses and workshops for the development of professional counselors.
	F.11.a	Counselor educators are committed to recruiting and retaining a diverse faculty.
	F.11.b.	Counselor educators actively attempt to recruit and retain a diverse student body. Counselor educators demonstrate commitment to multicultural/diversity competence by recognizing and valuing the diverse cultures and types of abilities that students bring to the training experience. Counselor educators provide appropriate accommodations that enhance and support diverse student well-being and academic performance.
	F.11.c.	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.

Table 6.1

CACREP (2016) Sections Addressing Multiculturalism/Diversity in Counseling Practice

Section		CACREP (2016)	Standards Addressing Multiculturalism/Diversity
Section 1 The Learning Environment: Structure and			

Evaluation			
		The Academic Unit	K. The academic unit makes continuous and systematic efforts to attract, enroll, and retain a diverse group of students and to create and support an inclusive learning community.
			L. Entry-level admission decision recommendations are made by the academic unit's selection committee and include consideration of each applicant's (1) relevance of career goals, (2) aptitude for graduate-level study, (3) potential success in forming effective counseling relationships, and (4) respect for cultural differences.
			Q. The academic unit makes continuous and systematic efforts to recruit, employ, and retain a diverse faculty to create and support an inclusive learning community.
Section 2 Personal Identity			
		Foundation	B. The program objectives (1) reflect current knowledge and projected needs concerning counseling practice in a multicultural and pluralistic society; (2) reflect input from all persons involved in the conduct of the program, including counselor education program faculty, current and former students, and personnel in cooperating agencies; (3) address student learning; and (4) are written so they can be evaluated.
		Counseling Curriculum	E. Current counseling-related research is infused in the curriculum.
		Knowledge	J. SOCIAL AND CULTURAL DIVERSITY a. multicultural and pluralistic characteristics within and among diverse groups nationally and internationally

			<p>b. theories and models of multicultural counseling, cultural identity development, and social justice and advocacy</p> <p>c. multicultural counseling competencies</p> <p>d. the impact of heritage, attitudes, beliefs, understandings, and acculturative experiences on an individual's views of others</p> <p>e. the effects of power and privilege for counselors and clients</p> <p>f. help-seeking behaviors of diverse clients</p> <p>g. the impact of spiritual beliefs on clients' and counselors' worldviews</p> <p>h. strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination</p> <p>3. HUMAN GROWTH AND DEVELOPMENT</p> <p>g. effects of crisis, disasters, and trauma on diverse individuals across the lifespan</p> <p>i. ethical and culturally relevant strategies for promoting resilience and optimum development and wellness across the lifespan</p>
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			<p>4. CAREER DEVELOPMENT</p> <p>g. strategies for advocating for diverse clients' career and educational development and employment opportunities in a global economy</p> <p>j. ethical and culturally relevant strategies for addressing career development</p> <p>5. COUNSELING AND HELPING RELATIONSHIPS</p> <p>d. ethical and culturally relevant strategies for establishing and maintaining in-person and technology-assisted relationships</p> <p>6. GROUP WORK</p> <p>g. ethical and culturally relevant strategies for designing and facilitating groups</p> <p>7. ASSESSMENT AND TESTING</p> <p>m. ethical and culturally relevant strategies for selecting, administering, and interpreting assessment and test results</p> <p>8. RESEARCH AND PROGRAM EVALUATION</p> <p>j. ethical and culturally relevant strategies for conducting, interpreting, and reporting the results of research and/or program evaluation</p>
Section 3: Professional Practice			<p>Professional practice, which includes practicum and internship, provides for the application of theory and the development of counseling skills under supervision. These experiences will</p>

			provide opportunities for students to counsel clients who represent the ethnic and demographic diversity of their community.
Section 5: Entry-Level Specialty Areas			
	Addictions Counseling		
		2. CONTEXTU AL DIMENSIO NS	g. culturally and developmentally relevant education programs that raise awareness and support addiction and substance abuse prevention and the recovery process j. cultural factors relevant to addiction and addictive behavior
	Career Counseling		
		2. CONTEXTU AL DIMENSIO NS	c. the unique needs and characteristics of multicultural and diverse populations with regard to career exploration, employment expectations, and socioeconomic issues
	Clinical Mental Health		
		2. CONTEXTU AL DIMENSIO NS	j. cultural factors relevant to clinical mental health counseling
	Clinical Rehabilitation		
		2. CONTEXTU AL DIMENSIO NS	s. cultural factors relevant to rehabilitation counseling
	E. College Counseling and Student		

	Affairs		
		2. CONTEXTUAL DIMENSIONS	g. current trends in higher education and the diversity of higher education environments
			i. environmental, political, and cultural factors that affect the practice of counseling in higher education settings
			m. unique needs of diverse individuals in higher education settings, including residents, commuters, distance learners, individuals with disabilities, adult learners, and student athletes, as well as nontraditional, international, transfer, and first-generation students
	Marriage, Couple, and Family Counseling		
			m. cultural factors relevant to marriage, couple, and family functioning, including the impact of immigration

Table 7.1

CACREP (2016) Sections Addressing Multiculturalism/Diversity in Counselor Education

Section 6: Doctoral Standards Counselor Education and Supervision		
	A. THE DOCTORAL LEARNING ENVIRONMENT	3. Doctoral program admission criteria include (a) academic aptitude for doctoral-level study; (b) previous professional experience; (c) fitness for the profession, including self-awareness and emotional stability; (d) oral and written communication skills; (e) cultural sensitivity and awareness; and (f) potential for scholarship,

		professional leadership, and advocacy.
	B. DOCTORAL PROFESSIONAL IDENTITY	<p>1. COUNSELING</p> <p>f. ethical and culturally relevant counseling in multiple settings</p> <p>2. SUPERVISION</p> <p>k. culturally relevant strategies for conducting clinical supervision</p> <p>3. TEACHING</p> <p>h. ethical and culturally relevant strategies used in counselor preparation</p> <p>4. RESEARCH AND SCHOLARSHIP</p> <p>l. ethical and culturally relevant strategies for conducting research</p> <p>5. LEADERSHIP AND ADVOCACY</p> <p>k. strategies of leadership in relation to current multicultural and social justice issues</p> <p>l. ethical and culturally relevant leadership and advocacy practices</p>