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Cultural Competence: Minoritized Student Experiences with Faculty in Counselor Education and Supervision Programs

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Walden University

College of Social and Behavioral Health

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Mariangelly Sierra

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Walden University
2023

Abstract

Cultural Competence: Minoritized Student Experiences with Faculty in Counselor Education and Supervision Programs

by

Mariangelly Sierra

MS, Walden University, 2018

MA, Seminario Evangélico de Puerto Rico, 2009

BA, Universidad de Puerto Rico, 2005

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Counselor Education and Supervision

Walden University

May 2023

Abstract

Minoritized students face additional challenges that contribute to poor experiences in higher education when compared to dominant populations. Multiculturally-competent faculty behaviors positively influence minoritized students' lived experiences in higher education and promote culturally-responsive learning environments. This study investigated minoritized students' experiences working with faculty teaching in Counselor Education and Supervision (CES) programs accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP) guided by the principles of Heidegger's hermeneutic philosophy and Crenshaw's theory of intersectionality. The specific research question of this study was about minoritized students lived experiences with faculty teaching in CACREP-accredited CES programs**.** Data were collected using semi-structured and follow-up interviews with seven minoritized students. Data were analyzed using Heidegger's hermeneutic circle. The results of this study illuminated minoritized students lived experiences working with faculty in CES programs as evidenced by the following themes: experiencing unequal treatment because of visible identities, experiencing multicultural incompetence among faculty, experiences of dissociation because of multicultural incompetence, experiencing faculty's multicultural competence as limited, microaffirming experiences, and Black males' experiences of privilege This study could lead to social change by inspiring a dialogue about minoritized students' experiences in counseling programs and ways in which programs can be improved to reflect the multicultural competence standards of the counseling profession.

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Dedication

This research is dedicated to my child, Luna Zahir. May you grow up in a world with fewer barriers and more opportunities for success. Regardless, I will always have your back like my mama had mine.

Acknowledgments

First, I want to thank my committee members, for all their guidance, support, and encouragement throughout my dissertation journey. To my chair, Dr. LaCoñia Nelson, thank you for your words of wisdom and encouragement and for believing in me each time I doubted myself. To my committee member and methodologist, Dr. Kat Peoples, thank you for your guidance and expertise in helping me get closer to the core of phenomenology.

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Chapter 1: Introduction to the Study

In response to increasingly diverse societies, multicultural competence has become an essential component in terms of training and professional identity of counselors, clinical supervisors, and counselor educators (American Counseling Association [ACA], 2014; Association for Counselor Education and Supervision [ACES], 2011; Council for the Accreditation of Counseling and Related Educational Programs [CACREP], 2016; National Board for Certified Counselors [NBCC], 2016, 2020; Ratts et al., 2015). Literature describes and establishes benefits culturally competent counseling and clinical supervisory practices have on clients and supervisees, especially those who identify with minoritized identities (Gonzalez et al., 2018; Tohidian & Quek, 2017). However, there seems to be a disconnect between professional organizations' call for multicultural competence and students' lived experiences involving faculty's multicultural competence. The purpose of this study was to explore minoritized students and their lived experiences working with faculty teaching in CACREP-accredited counselor education and supervision (CES) programs. Specifically, this study involved investigating student perceptions of faculty's cultural competencies. This study was intended to address minoritized student experiences and inspire dialogue about multicultural competence exhibited by faculty who teach in CES programs.

In this chapter, I provide a summary of research and gap in knowledge addressed in this study. The problem that prompted this exploration of minoritized students and their lived experiences involving faculty multicultural competence in CES programs as well as the purpose of this study are explained. The theoretical framework and research

methodology are also explained. Finally, study limitations, potential contributions to the field of counselor education, and implications for social change are discussed.

Background

Multicultural competence is an essential component of counselors and counselor educators as well as supervisors' training and professional identity (ACA, 2014; CACREP, 2016; NBCC, 2016; Ratts et al., 2015). The ACA (2014) identified "honoring diversity and embracing a multicultural approach in support of the worth, dignity, potential, and uniqueness of people within their social and cultural contexts" (p. 3). According to the ACES (2011), multicultural competence is part of clinical supervisors' preparation as well as best practices when initiating supervision, discussing diversity and advocacy considerations, and evaluation of supervisees' development. The CACREP established social and cultural diversity as the second of eight common core areas of foundational knowledge that should be part of counselor and counselor educator and supervisor training programs. The CACREP accentuated the value of incorporating multicultural counseling competencies and theories into counseling programs as well as recognition of multicultural and pluralistic characteristics of individuals and groups, consideration of the effects of power and privilege for counselors and clients, and creation of social justice strategies to eliminate barriers and oppression in counseling programs. Furthermore, the NBCC (2020) listed social and cultural foundations in counseling in second place in their list of coursework content areas required for NBCC certification (p. 1). Given the importance of multicultural competence in the field of counseling, a framework has been established by the Association for Multicultural

Counseling and Development (AMCD) so that counseling professionals can implement multicultural and social justice competencies into their practices and scholarship using an intersectional lens that considers multiple identities and dynamics of power, privilege, and oppression that may influence interactions (Ratts et al., 2015).

Research has been conducted involving the role multicultural competence plays in terms of counseling, clinical supervision, and counselor education. Counselor multicultural competence has been associated with stronger counseling relationships, improved client outcomes, and higher satisfaction with counseling, especially among those who identify with minoritized identities (Gonzalez et al., 2018). Culturally competent supervisors play an important role in their supervisees' development as culturally competent clinicians (Patallo, 2019; Soheilian et al., 2014). Culturally competent supervision is a means for addressing and expanding counselors' understanding of social, cultural, and political processes that impact counseling (Bernard & Goodyear, 2014; Peters, 2017). Culturally competent clinical supervisors acknowledge supervisees' and clients' visible and invisible identities, explore, challenge, and expand supervisees' assumptions and biases, promote cultural considerations in terms of case conceptualization and treatment, and model development of cultural awareness and critical consciousness (Peters, 2017). Culturally competent supervision experiences, however, do not seem to be the norm, especially among supervisees who identify with minoritized identities (Peters, 2017). Literature describes and affirms the benefits of culturally competent counseling (and culturally competent supervisory practices (see Gonzalez et al. 2018; Tohidian & Quek, 2017). However, there seems to be a disconnect

between professional organizations' call for multicultural competence and students' lived experiences involving faculty multicultural competence.

Minoritized students experiences in higher education involve prejudice, discrimination, stereotyping, isolation, cultural bias, and ambiguous standards (Baker & Moore, 2015; Baker et al., 2015; Koch et al., 2018; Maton, 2011). Baker and Moore (2015) urged approaching minoritized students' experiences using an intersectional lens that considers their multiple identities because multiple minority membership plays an important role in CES student experiences and perceptions of their program's cultural climate. This study was conducted to address this gap in knowledge and better understand minoritized students' experiences in CES programs from a phenomenological and intersectional perspective that focused on uniqueness of their lived experiences as minoritized members and future counselor educators and supervisors. This study was intended to fill a gap in knowledge involving examination of CES program shortcomings and the disconnect between counseling professionals' awareness of the importance of multicultural competence and minoritized students' lived experiences involving counseling programs.

Problem Statement

Minoritized students' experiences in graduate school are affected by academic barriers that hinder their progress and successful completion of programs (Baker et al., 2015; Baker & Moore, 2015; Henfield et al. 2013; Koch et al., 2020 & 2018; Maton et al. 2011; Proctor et al., 2018; Protivnak & Foss, 2009; Pulliam et al., 2019). Minoritized students' self-identified challenges as well as cultural practices of counseling programs

have been explored in literature (see Baker et al., 2015; Baker & Moore, 2015; Henfield et al., 2013). Students' self-reported challenges involving counseling programs include isolation, underrepresentation, tokenism, stereotyping, codeswitching, negative perceptions of their academic abilities, and ambiguous standards that pressure minoritized students to work harder to outperform their dominant peers (Baker et al., 2015; Baker & Moore, 2015; Henfield et al., 2013; Koch et al. 2020 & 2018; Proctor et al., 2018; Pulliam et al., 2019). Instances of microaggressions and multicultural incompetence that resulted in unsupportive and distant relationships with faculty have also been documented in literature (see Baker et al., 2015; Baker & Moore, 2015; Henfield et al., 2013; Koch et al. 2020 & 2018; Proctor et al., 2018; Pulliam et al., 2019). In addition, cultural climates in counseling programs lack cultural awareness and respect for student diversity, demonstrating cultural bias and incongruence between faculty's self-proclaimed multicultural competence and students' lived experiences, leading to lack of support for minoritized students in terms of their needs and experiences (Baker et al., 2015; Baker & Moore, 2015; Henfield et al., 2013; Maton et al., 2011; Protivnak & Foss, 2009).

While there is a plethora of research on the experiences of minoritized students in counseling programs (see Baker et al., 2015; Baker & Moore, 2015; Henfield et al. 2013; Koch et al., 2018; Protivnak & Foss, 2009; Pulliam et al., 2019), there was a lack of research on how minoritized students in counseling programs experienced actions of faculty that are the result of their multicultural competence. Baker et al. (2015) recommended further investigation be conducted across different contexts to advance

understanding of minoritized student experiences involving their counseling program's cultural climates. Henfield et al. (2013) encouraged more in-depth focus on cultural challenges related to students' experiences in counselor education programs. Koch et al. (2018) suggested furthering understanding of students' perceptions of faculty multicultural competence and faculty-student interactions. Pulliam et al. (2019) noted a limitation was lack of focus in terms of how additional intersecting identities besides race and ethnicity may influence minoritized students' experiences. This study was designed to contribute information regarding minoritized students' experiences with faculty so that those in the field can better understand academic barriers that hinder these students' progress and successful completion of programs.

Purpose

The purpose of this phenomenological study was to explore lived experiences of minoritized students working with faculty teaching in CACREP-accredited CES programs by applying Heidegger's hermeneutic philosophy and Crenshaw's theory of intersectionality. Specifically, I investigated students' perceptions of faculty's cultural competencies. By interviewing CES students who identify as minoritized members in the U.S., I explored this populations lived experiences involving faculty multicultural competence. As a result of this hermeneutic phenomenological study, CES programs will be able to better understand how minoritized students experience faculty and their multicultural competence.

Research Questions

The following research question was used for this study:

What are minoritized students' lived experiences with faculty teaching in CACREP-accredited CES programs?

Theoretical Framework

According to Grant and Osanloo (2014), theoretical frameworks provide guidance in terms of how to approach a phenomenon and construct an understanding of it. The theories that grounded this study were Heidegger's hermeneutic phenomenology and Crenshaw's theory of intersectionality. Lived experiences are the source from which objective and subjective dimensions of reality are uncovered without removing researchers from this experience (Heidegger, 1947). A person's various layers of identity intersect to shape their lived experiences as well as exposure to privilege and marginalization (Crenshaw, 1989). These theories were used to approach and better understand minoritized students' lived experiences in CES programs.

Hermeneutic Phenomenology

Phenomenology is both a philosophy and a research approach (Peoples, 2021; Ravitch & Carl, 2016). Phenomenological philosophy involves understanding human lived experiences in terms of how they are perceived, felt, described, explained, and ultimately, transformed into consciousness (Patton, 2015). Lived experiences are at the core of phenomenological philosophy and serve as the source from which researchers reveal objective and subjective dimensions of the reality of a phenomenon as experienced by a particular person or group of individuals (Peoples, 2021).

The research question in this study was approached using a phenomenological perspective based on Heidegger's hermeneutic philosophy. Hermeneutic philosophers

understand phenomena through a process of constant revision of preconceived knowledge or foresight, called the hermeneutic circle (Peoples, 2021). According to Suddick et al. (2020), "the hermeneutic circle reflects the ongoing, attentive, circular movement between part and whole" (p. 3). It is a spiral-like process in which researchers revise their foresights or preconceived knowledge about a phenomenon, the parts and the whole, and then the whole again until new understanding emerges (Peoples, 2021). Hermeneutic phenomenologists believe that there is no way to separate oneself from being within the world. This concept is referred to as *Dasein* or being there (Peoples, 2021, p. 32) or being-in-the-world (Suddick et al., 2020). Because of *Dasein,* researcher biases and issues of positionality were addressed. This allowed me to become an instrument of the research while also considering positionality and social location issues.

Intersectionality

Intersectionality was founded in Black Feminist thought and coined by Kimberlé Crenshaw. It is a concept that challenges traditional understandings of race, ethnicity, gender, socioeconomic class, and affectional orientation by approaching a person's multiple identities as interconnected aspects that shape human lived experiences (Garcia, 2021). According to Carastathis (2016), intersectionality is "a positive theory of multiple oppressions for theorizing identity and power relations" (p. 1).. For this study, intersectionality was the theoretical framework to explore complexities of minoritized identities and draw attention to unique experiences that result from power dynamics confronted by those who identify with multiple minoritized groups.

Hermeneutic phenomenology and intersectionality ere the theoretical frameworks for this study. Hermeneutic phenomenology was employed to focus on understanding people's lived experiences while the theory of intersectionality was used to focus on how social identities and power dynamics influenced the human experience. The complementary nature of these theories enhanced the study's purpose of understanding lived experiences of minoritized students in CES programs.

Nature of the Study

This study was focused on minoritized students' lived experiences with faculty in CACREP-accredited CES programs. To address the research question, I used individual semi-structured and follow-up interviews with minoritized students about their lived experiences with faculty in CACREP-accredited CES programs guided by Heidegger's hermeneutic philosophy and Crenshaw's theory of intersectionality.

Phenomenological researchers study what it is like for participants to experience a determined phenomenon (Peoples, 2021). Hermeneutic phenomenologists believe that when exploring human lived experiences, there is no way researchers can separate themselves from being within the world (Peoples, 2021). Heidegger, contrary to Husserl, believed that persons cannot separate themselves from their own beliefs and biases but rather these beliefs and biases start to change when a person begins to understand a phenomenon (Peoples, 2021). To address personal beliefs and biases, hermeneutic phenomenologists rely on the hermeneutic circle. The hermeneutic circle is the process of revising one's preconceived knowledge about a phenomenon and is at the core of Heidegger's philosophy of how people make sense of the world (Peoples, 2021). This

consists of looking at the whole, then at the parts, and then at the whole again until a new understanding emerges (Peoples, 2021).

Participants for this study were selected based on their self-identification as members of one or more minoritized groups and current enrollment in a CACREP-accredited CES program. More details regarding participant selection logic and inclusion/exclusion criteria are provided in Chapter 3. Data for this study were collected by me via semi-structured interviews and reflexive journals. Interviews were conducted via Zoom, an online secure video-conference platform, with a time frame of 60 to 90 minutes. Interviews were transcribed manually using both verbatim and summative transcription methods. Follow-up interviews were used to clarify and validate participants stories via member check ins (see Esposito & Evans-Winters, 2022; Patton, 2015; Peoples, 2021; Ravitch & Carl, 2016). More details regarding data collection steps are provided in Chapter 3.

Once the interview process was completed and interviews were transcribed, principles of Heidegger's hermeneutic circle were applied to data analysis in the following way:

First, I looked at the whole by reading the entire transcript and cleaned up the data by deleting irrelevant information such as repeated words or filler words (um, uh). Second, I looked at the parts and generate initial meaning units or codes for each interview that provided information about the phenomenon being studied: faculty's multicultural competence. Third, I generated final meaning units or themes for each interview informed by their understanding of all participants' answers. Fourth, I synthesized final

meaning units into situated narratives for each interview question and highlighted the themes by incorporating direct quotes from participants' interviews. Fifth, I looked at the whole again and synthesized situated narratives into general narratives that reflected all participants' experiences. Sixth, I unified participants' themes into a phenomenological reflection of the phenomenon under study.

The intended outcome of this hermeneutic phenomenological study was to address minoritized students' experiences with faculty teaching in CACREP-accredited CES programs. Hermeneutic phenomenology was chosen over other qualitative methodologies because it was conducive in terms of detailed and in-depth descriptions of participants' lived experiences related to faculty's multicultural competence. Case studies, which involve investigating the development of a real-life event, situation, group, or individual, are typically specific, complex, and time and place-bound (Ravitch & Carl, 2016). I did not opt for case studies because the present study was focused on subjective lived experiences of individuals rather than an event or specific group or individual. Grounded theory, which involves developing a formal theory of phenomena, was not selected because it does not serve the intended outcome of this study. Ethnography, which involves immersion and cultural understandings of groups, was not selected because culture, although relevant to this study, is not the focus of this research. Autoethnography, which involves anecdotal and personal experiences of a phenomenon, was considered because I identify as a minoritized member completing a doctoral degree in a CACREP-accredited CES program, and my lived experiences could have contributed to understanding of the proposed topic. However, I opted against this method because of

ethical concerns related to exposure of personal sensitive information and issues of positionality.

Definitions

This study involved exploring minoritized students and their lived experiences involving faculty multicultural competence in CACREP-accredited CES programs from a hermeneutic phenomenological perspective informed by the theory of intersectionality. The following are definitions of key terms used in this study.

Dasein: German concept translated to English as "being there" (Peoples, 2021, p. 34) or "being in the world" (Suddick et al., 2020, p. 2). In hermeneutic phenomenology, *Dasein* is the term used to describe the self in the context of its existence (Peoples, 2021).

Faculty: Those employed by an academic institution to teach in counseling programs. Core (fulltime) and non-core faculty (adjunct, part-time, visiting faculty, affiliate faculty) are included (CACREP, 2016).

Foresight: All preconceived knowledge, understandings, beliefs, and biases about a phenomenon (Peoples, 2021).

Fusion of horizons: Concept used to describe the dialectical process of understanding what happens when previous understanding of a phenomenon interacts with present understanding to create new understandings (Alsaigh & Coyne, 2021; Clark, 2008; Gadamer, 2004).

Generation X: Anyone born between 1965 and 1980. Generation X is the smallest generation by population due to lower birth rates. Key political, economic, and social factors shared by this generation include being born during the sexual revolution and

women's liberation movement, the fall of the Berlin Wall, the AIDS epidemic, and the dot-com bubble crash in the 1990s. Generation X is also sometimes referred to as the MTV generation, as the channel debuted in their formative years (Pew Research Center, 2023).

Hermeneutic circle: Spiral-like ongoing process of revising the parts and the whole until new understanding emerges (Peoples, 2021; Suddick et al., 2020).

Horizon: Breadth of vision of a person from a specific standpoint (Alsaigh & Coyne, 2021; Clark, 2008; Gadamer, 2004).

Intersectionality: The recognition that multiple forces of oppression associated with historically and culturally-marginalized identities combine to shape people's experiences (Moradi, 2017).

Lived experience: English understanding of the German verb erleben which literately means living through something. In phenomenology it refers to the original or "pre-reflective dimensions of the human existence: life as we live it" (van Manen, 2014, p. 39).

Millennial Generation: Anyone born between 1981 and 1996 who is considered a member of the Millennial generation. Millennials share key political, economic, and social factors that define this generation's formative years such as the 9/11 terrorist attacks, Iraq and Afghanistan wars, heightened economic recession, technological advancements, and being the most ethnic and racially diverse adult generation in US history as well as largest generation in the labor force (Pew Research Center, 2023).

Minority: According to Wirth (1945), minorities are "a group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination" (p. 348). Minorities are usually understood as those who identify with one or more minoritized groups in terms of their age/generation, level of ability, religion/spirituality, ethnicity/race, socioeconomic status, affectional orientation, indigenous heritage, national origin, and gender identities or expressions (Hays, 2016).

Minoritization: According to Sotto Santiago (2019), minoritization is "systemic inequalities, oppression, and marginalization" (p. 73) that categorize individuals as minority members based on specific characteristics determined by those in power. The term minoritized is employed to acknowledge that the term minority is a socially-constructed concept (see Benitez, 2010; Steward, 2013).

Mitsein: German concept translated to English as being with which in every day German implies togetherness. In hermeneutic phenomenology, *Mitsein* is the term used to describe the cultural world of self in relation to others or self in the context of its own existence as a primary phenomenon.

Multicultural competence: Self-awareness, attitudes, knowledge, skills, and advocacy interventions that enable counselors, clinical supervisors, and counselor educators to engage in effective professional relationships that reflect an understanding of how cultural and sociopolitical issues influence clients, supervisees, and students' experiences (Comas-Diaz & Brown, 2016; Patallo, 2019; Ratts et al. 2015).

Phenomenology: The study of what shows itself or "to let what shows itself be seen from itself, just as it shows itself from itself" (van Manen, 2014, p. 28).

Assumptions

From a hermeneutic phenomenological perspective, researchers must consider how their identities, social location, beliefs, biases, and positionality influence the inquiry process and their interpretation of data (Peoples, 2021; Ravitch & Carl, 2016). I identify as a cisgender pansexual bilingual Latinx woman and CES student in an online CACREP-accredited institution, which makes me a member of the community of students I am researching and learning more about. As a minoritized CES doctoral student, I shared some common experiences with participants I interviewed for this study. I considered this as both an advantage and challenge. Assuming the role of a researcher who identifies as a minoritized member facilitated my work during the data collection process in terms of rapport-building and understanding participants' experiences as hermeneutic philosophy states. However, I also felt familiarity with participants was a challenge that could have led to assumptions that interfered with understanding their experiences as different from my own. Confirmation bias or researcher inclination to search for and interpret information in ways that support their existing beliefs or expectations was another potential challenge that was addressed during the data collection and interpretation process). To effectively address these challenges, I journaled my experiences to increase my self-awareness and revised my biases and preconceived ideas about the phenomenon under study.

Scope and Delimitations

This study was focused on lived experiences of minoritized students in CACREP-accredited CES programs. I did not consider experiences of students who identify as nonminority members. Students who identify with one or more minoritized groups were selected to address the gap that exists in the counseling field about minoritized students and their lived experiences working with faculty in CES programs. This study also excluded minoritized students from CES programs that do not adhere to CACREP accreditation standards since these programs might not have values of multicultural competence as CACREP-accredited programs are required to. CACREP is the institution that sets the standard for program excellence in terms of training of counseling professionals and infusing programs with social and cultural diversity to promote cultural competence.

Limitations

Conducting a hermeneutic phenomenological study with minoritized participants presented several limitations. A limitation of this study related to level of subjectivity, bias, and generalizability of research findings associated with phenomenology. Other challenges related to addressing issues of positionality, participant selection and sample size. and time and labor intensity of conducting, transcribing, and analyzing interviews. In terms of limitations, sample size and uniqueness of participants experiences may not be generalizable to larger populations. Reflective journaling was employed to address biases and issues of positionality. A combination of purposive and snowball sampling was used to recruit participants until data saturation was reached. Given that saturation

was the principle guiding sample size in qualitative research, saturation or redundancy sampling was my strategy to reach an adequate sample size and data saturation for this study. Qualitative software analysis software was not required to support the data analysis process.

Significance

This study will contribute to knowledge about minoritized students' experiences with faculty in CACREP-accredited CES programs, a phenomenon that is currently understudied. Minoritized students experienced challenges when attempting to obtain higher degrees (Baker et al., 2015; Baker & Moore, 2015; Henfield et al. 2013; Koch et al., 2018, 2020; Maton et al., 2011; Proctor et al., 2018; Protivnak & Foss, 2009; Pulliam et al., 2019). When compared to the dominant population, minoritized students face a wide array of additional structural and systemic barriers that affect their recruitment, retention, and progress in higher education (Baker et al., 2015; Baker & Moore, 2015; Henfield et al. 2013; Koch et al., 2018, 2020; Maton et al., 2011; Proctor et al., 2018; Protivnak & Foss, 2009; Pulliam et al., 2019). Although multicultural competence is often evaluated in counselor education programs, there was no study to this date that examined minoritized students' experiences working with faculty in CES programs and their experiences involving faculty multicultural competence. Gaining a better understanding of CES minoritized students and their lived experiences involving faculty has the potential of facilitating dialogue about the level of cultural competence exhibited by faculty in CACREP-accredited CES programs. This dialogue can help meet expectations required to reflect multicultural competency aspirations outlined by the

ACA, CACREP, NBCC, and MSJCC for the field of professional counseling. This study has the potential to affect social change by inspiring dialogue about minoritized students' experiences in counseling programs and ways in which those can be improved to reflect multicultural competence standards of the counseling profession. These improvements could eventually lead to higher retention levels and increased representation of minoritized populations in counselor education programs and the counseling profession in general.

Summary

This chapter includes the background, problem statement, and purpose of this study. If counselor educators are to meet their professional organizations' standards for academic excellence and cultural competence, they must start by exploring lived experiences of the culturally diverse and often marginalized student populations they teach. This chapter includes information about hermeneutic phenomenology and the theory of intersectionality. Assumptions, scope, limitations, and significance of this study were also discussed to understand this topic. Chapter 2 includes a review of literature regarding minoritized students' experiences in higher education and CES programs as well as theoretical foundations that guided this study.

Chapter 2: Literature Review

Multicultural competence is an essential component of counseling professionals' training and identity (ACA, 2014; CACREP, 2016; NBCC, 2016; Ratts et al., 2015). Furthermore, it is necessary for effective and transformative counseling, clinical supervision, and counselor education (Gonzalez et al., 2018; Koch et al., 2020; Patallo, 2019). Minoritized clients' and supervisees' experiences involving their counselors' multicultural competence and their effect on counseling and supervision outcomes have been studied (see Gonzalez et al., 2018; Patallo, 2019; Peters, 2017; Tohidian & Quek, 2017). However, not a lot of attention has been devoted to minoritized students' experiences involving their faculty's multicultural competence. The specific research problem addressed through this study was scarcity of information regarding minoritized students' experiences with faculty in CACREP-accredited CES programs, which to become accredited are required to adhere to multicultural standards. The purpose of this phenomenological study was to explore lived experiences of minoritized students working with faculty teaching in CACREP-accredited CES programs by applying Heidegger's hermeneutic philosophy and Crenshaw's theory of intersectionality. Specifically, I investigated students' perceptions of faculty's cultural competencies. This study will inspire dialogue about minoritized students' experiences in counseling programs and ways in which those experiences can be improved to reflect multicultural competence standards of the counseling profession. These improvements could eventually lead to higher retention levels and increased representation of minoritized populations in counselor education programs and the counseling profession in general.

This chapter includes information I gathered about this topic. I address benefits of employing multicultural approaches in counseling, clinical supervision, counselor education, and counselor educator and supervisor training from the perspectives of clients, supervisees, and students who identify as minoritized members. Furthermore, this chapter includes evidence regarding minoritized students' backgrounds and circumstances using an intersectional lens in order to address students' identities and experiences involving power, privilege, and oppression. Methods employed to search for relevant literature as well as philosophical and theoretical foundations that frame this study are also discussed.

Literature Search Strategy

The literature search strategy I employed for this study involved locating peer-reviewed journal articles in counselor education and supervision and related fields using the following databases: PsycInfo, PsycArticles, and Google Scholar. Key search terms were: *ableism, ageism, affectional orientation, classism, counselor education and supervision, CACREP accredited programs, doctoral students, gender and gender expression, hermeneutics, heterosexism, international students, intersectionality, lived experiences, LGBTQIA+, minoritized students, multicultural competence, Native American students, phenomenology, qualitative research, religion/spirituality, students of color,* and *underrepresented students*. I also incorporated relevant book sources and information from the ACA, CACREP, and NBCC. This literature review includes relevant work published between 2018 and 2023 as well as relevant work published after 2013.

Philosophical and Theoretical Framework

Theoretical frameworks are the foundational blueprint that guides approaching a phenomenon and developing an understanding of it (Grant & Osanloo, 2014). To explore minoritized students' lived experiences involving faculty multicultural competence in CES programs, I relied on hermeneutic philosophy and intersectionality theory. I describe origins and main principles of each of these frameworks and supporting literature to explain to how they are appropriate for addressing minoritized students' lived experiences involving faculty and their multicultural competence in CES programs.

Phenomenological Philosophy

According to van Manen (2014), phenomenology is more a procedure of questioning the world and people's experiences than a method of answering those questions. Phenomenological researchers are curious about the world as it shows itself and surrender themselves to a state of admiration for what shows itself (van Manen, 2014; 2017a; 2017b).

Origins and Principles

Phenomenology is both a philosophy and research method that originates in the works of Edmund Husserl and his disciple Martin Heidegger (Ravitch & Carl, 2016). It involves studying the complexity of lived experiences of a phenomenon from the perspectives of those who experience it (Fuster, 2019). According to Fuster (2019), phenomenology originated as a "radical criticism of scientific naturalism" (p. 218) which states that the world is governed by laws and forces that can be objectively comprehended and people are mere objects of nature. Phenomenology challenges this

notion by placing subjectivity and the human experience at the center of scientific knowledge (Fuster, 2019). For this study, I used the principles of Heidegger's hermeneutic phenomenology.

Hermeneutic phenomenologists emphasize the science of studying phenomena as it reveals itself and understand that meaning is subjectively formed through language via what is said and not said (Fuster, 2019; Heidegger, 200; van Manen, 2017b). The term phenomenology derives from the Greek word *phainómenon*, which means "to let what shows itself be seen from itself, just as it shows itself from itself" (Heidegger, 2010, p. 32). The term hermeneutics also derives from the Greek verb *hermeneuenin,* which means to interpret (Fuster, 2019, p. 220). According to Heidegger (1978), "language is the house of being" (p. 193). Therefore, hermeneutic phenomenologists aim to disclose the root of an experience as it appears in consciousness and interpret its meaning using words (Fuster, 2019; van Manen, 2017a, p. 775). Phenomenological researchers are concerned with exploring lived experiences involving a phenomenon and how those experiences are perceived, described, explained, and ultimately transformed by those who experience them (Patton, 2015; Peoples, 2021; Ravitch & Carl, 2016; van Manen, 2014). Lived experiences serve as the source from which researchers uncover objective and subjective dimensions of a phenomenon's reality.

According to Heidegger (1978), there is no way individuals can separate themselves from being within the world. This concept of being in the world or *Dasein* is central to hermeneutic phenomenology (Suddick et al., 2020). Therefore, for hermeneutic philosophers, generating new knowledge involves a process of recognizing their being in

the world and constantly reflecting and revising their biases and preconceptions, also known as foresight, so new understandings of the world can be incorporated into their knowledge (Peoples, 2021). This process is called the hermeneutic circle and is a spiral-like process in which researchers revise the whole as well as parts and then the whole again to add new understanding as it emerges (Peoples, 2021; Suddick et al., 2020).

In the following paragraphs, I provide a literature-based analysis of how hermeneutic phenomenology has been previously applied in research and how it was suitable for this study. The reasons why this provided a strong foundation for answering this study's research question was also discussed.

Applications and Rationale

Several phenomenological approaches such as transcendental phenomenology, interpretative phenomenological analysis, and experience narratives have been employed to explore the lived experiences of minoritized populations in counseling programs (Baker et al. 2015; Baker & Moore, 2015; Cartwright et al., 2018; Crockett et al., 2018; Henfield et al., 2013; Pulliam et al., 2019). Phenomenology has proven helpful in illuminating minoritized students learning experiences as well as the many racial, ethnic, and gender-related challenges and slight advantages they experience when attempting a higher degree in counseling (Baker et al. 2015; Baker & Moore, 2015; Crockett et al., 2018; Henfield et al., 2013; Pulliam et al., 2019). Focusing on minoritized students' lived experiences has also illuminated our understanding of program's cultural climates and faculty behaviors that promote or hinder minoritized students' experiences (Baker et al. 2015; Baker & Moore, 2015; Cartwright et al., 2018; Henfield et al., 2013; Pulliam et al.,

2019). Various gaps in the understanding of minoritized students' lived experiences have been identified because of phenomenological research.

In the literature review section of this chapter, I share a literature-based analysis of how various phenomenological approaches have been applied to better understand minoritized students' lived experiences in counselor education and supervision doctoral programs which is the focus of this study. Research that explores minoritized masters level counseling students and counseling faculty lived experiences was also be included to highlight the value of phenomenological research and its focus on participants' lived experiences. Other approaches that help illuminate this study's research question were also discussed. The various gaps in understanding minoritized students' lived experiences identified by phenomenological research were also identified.

Theory of Intersectionality

According to Collins and Bilge (2020), "intersectionality investigates how intersecting power relations influence social relations across diverse societies as well as individual experiences in everyday life" (p. 2). Theorists and researchers use the concept of intersectionality as an analytic tool to understand how race, ethnicity, age, socioeconomic status, gender, affectional orientation, and national origin, among other identities, converge and influence one another (Collins, 2019; Collins & Bilge, 2020; Crenshaw, 1989; 1991). Intersectionality serves as part of the framework I employed for understanding minoritized students' lived experiences in higher education.

Origins and Principles

The theory of intersectionality has been attributed to lawyer, scholar, Black feminist, and civil rights advocate Kimberlé Crenshaw (Byrd et al., 2019; Carastathis, 2016). However, the idea of intersectionality is rooted in a long history of Black Feminist thought and social justice movements around the world that originated in the 19th century with Sojourner Truth and have evolved to include scholars-activists such as Davis, the Combahee River Collective, Lorde, and Patricia Hill Collins (Byrd et al., 2019; Carastathis, 2016). As the work of these scholar-activists evidence, the principles behind intersectionality have served throughout time as a "way of understanding and explaining complex social inequalities in the world, in people, and in human experience." (Collins & Bilge, 2020, p. 224).

According to Collins and Bilge (2020), the theory of intersectionality is composed of six core ideas: "social inequality, intersecting power relations, social context, relationality, complexity, and social justice" (p. 31). Within intersectionality, social inequality refers to the lens used to describe the many factors that compound to create inequality (Collins & Bilge, 2020). Social inequality moves away from describing race-only, gender-only, or class-only issues towards analyzing the various powers that interconnect to create it (Collins & Bilge, 2020). Intersectional theorists believe social inequality is never the result of inevitable natural processes; instead, social inequality is created, organized, and reproduced by intersecting power dynamics (Collins, 2019; Collins & Bilge, 2020).

The idea of intersecting power relations conceptualizes power as a dynamic entity that creates categories that relate to and mutually construct each other (Collins, 2019; Collins & Bilge, 2020). An example of these power dynamics can be the mutually dependent relationship between race and racism or national origin and nationalism, to name a few (Collins & Bilge, 2020). According to Collins and Bilge (2020), these intersecting power relations create structural, cultural, disciplinary, and interpersonal domains of power that control and feed off each other.

Social context reminds readers of the importance of analyzing social inequality and power relations in the social (groups within it, history, politics), geographical (local, national, global), and digital context in which they reveal themselves (Collins & Bilge, 2020). The main idea behind social context is that inequality and oppression are not natural phenomena, rather a product of the interaction between specific powers and domains (Collins & Bilge, 2020).

Relationality is a concept that informs intersectional theorists' way of understanding the world. Relationality refers to the connections between ideas and phenomena which are recognized as interrelated rather than opposing (Collins, 2019; Collins & Bilge, 2020). This idea analyzes the relationships between categories such as race, ethnicity, gender, affectional orientation, socioeconomic status, age, national origin, to name a few. Relationality affirms that "identity is always constructed in relationship to and within social contexts shaped by intersecting power relations" (Collins & Bilge, 2020, p. 233).

One of the final goals of intersectional theorists is to understand the world's complexity (Collins & Bilge, 2020). All the previous ideas contribute to this last theme of complexity, which, rather than a goal, is a means of deepening intersectional analysis (Collins & Bilge, 2020). The challenge of complexity is understanding and incorporating all the previous ideas while maintaining a balance between critical analysis and critical praxis, gaining knowledge, and effecting change (Collins & Bilge, 2020).

As a form of analysis that seeks to make sense of complex social phenomena, intersectionality, aims to understand the how and why of inequalities and demolish them to move forward towards the direction of social justice (Collins, 2019; Collins & Bilge, 2020). Intersectionality's aim for social justice blurs the lines between scholarship and activism and challenges all who claim to be intersectional theorists to transform their critical analysis into critical praxis, that is, their knowledge into action (Collins & Bilge, 2020).

In the following paragraphs, I provide a literature-based analysis of how intersectionality has been previously applied in the literature related to the research topic and how it was a good fit for this study. The rationale for why intersectionality provided a strong foundation for answering this study's research question is also discussed.

Applications and Rationale

Intersectionality has been employed in several recent studies focused on exploring the lived experiences of minoritized populations in counseling and related graduate programs (Cartwright et al., 2018; Proctor et al., 2018; Pulliam et al., 2019). Intersectionality has proven helpful in integrating minoritized members' multiple

identities and illuminating the dynamics of power and privileged that influence their experiences. For example, Proctor et al. (2018) explored the convergence of racial, ethnic, language, and gender identities of psychology graduate students and their experiences of microaggressions and highlighted the vital role of intersectionality in their analysis. Furthermore, intersectionality has been proposed by researchers using a critical race theory (CRT) framework, such as Baker and Moore (2015), as a much-needed lens to fully understand minoritized members' experiences.

In the literature review section of this chapter, I highlight how intersectionality has been employed and proposed time and time again as a lens to better understand minoritized students' lived experiences and even minoritized faculty experiences in counseling programs. Other theoretical approaches that have been used to illuminate minoritized populations' experiences, such as CRT, are also incorporated. Literature highlighting the applications of intersectionality in counseling and clinical supervision are also discussed to highlight the urgency of employing an intersectional framework when approaching minoritized populations (Greene & Flasch, 2019; Patallo, 2019; Peters, 2017; Ratts, 2017; Ratts et al. 2016).

Intersectional Phenomenology: The Approach of this Study

As we have discussed, phenomenology focuses on illuminating the lived experiences of a phenomenon, while intersectionality considers the multiple converging identities, manifestations of power and privilege, and context that influence the lived experiences of a particular population (Collins & Bilge, 2020; van Manen, 2007). Pulliam et al. (2019) combined interpretative phenomenological analysis (IPA) with an

intersectional framework to better understand the experiences of counseling students of color at a CACREP accredited predominantly white institution (PWI). Among their findings, Pulliam et al. (2019) highlighted how the perceptions students of color in PWI had of their faculty's racial identity influenced their experiences in multicultural counseling courses. Students of color expressed distrust in instructors who identified with dominant and more privileged racial identities and seemed to connect better with minoritized instructors who possessed similar backgrounds and lived experiences (Pulliam et al., 2019). Furthermore, minoritized instructors' lived experiences were perceived as a source of expertise and preparation for multicultural courses by minoritized students of color (Pulliam et al., 2019). Pulliam et al.'s (2019) application of phenomenology allowed for understanding minoritized students of color lived experiences at PWI. While their addition of intersectionality allowed for a more comprehensive analysis of the social context, inequality, and intersecting power relations that influence minoritized students of color lived experiences at PWI (Pulliam et al., 2019). Following a similar intersectional phenomenological approach, this study's hopeful outcome was to comprehensively illuminate minoritized students lived experiences in counseling programs by highlighting the various interrelated identities, social contexts, system of inequality, and intersecting power relations that influence them.

Literature Review

According to Boote and Beile (2005), "substantiative, thorough, sophisticated research requires a substantiative, thorough, sophisticated" (p. 3) review of the literature

in the field. In this section of the literature review chapter, I describe some of the most relevant research conducted on the topic of interest of this study. Existing literature was used to illuminate this study's research problem, research question, and identify gaps in knowledge. I showcase what the literature says about the role multicultural competence plays in counseling, supervision, and counselor education and explore minoritized students' lived experiences in counseling and related programs. This section concludes with a summary of findings and conclusions.

Multicultural Competence in Counseling, Supervision, and Counselor Education

Multicultural competence is an essential component of counselors, clinical supervisors, and counselor educators' professional identity (ACA, 2014; ACES, 2011; CACREP, 2016; NBCC, 2016 & 2020, Ratts et al., 2015). Multicultural counseling has been recognized in the literature since the early 1950s when the concept of multicultural counselor competence surfaced as an essential construct in clinical counseling and counselor education (Mallot, 2010). Multicultural counseling as the appreciation and inclusion of multiple cultures in society emerged as a response to "oppressive and discriminatory socio-political forces that had an adverse effect on the healthy human development" (Brady-Amoon, 2011, p. 139) and the "lack of cultural responsiveness, and sometimes outright bias, in the fields of counseling and psychology" during the early 1940s (Singh et al., 2020, p. 239). The incorporation of multiculturalism in the counseling field has manifested and evolved through time in documents such as the Association for Multicultural Counseling and Development's (AMCD) Multicultural Counseling Competencies (MCC, Sue et al., 1992), the American Counseling

Association's (ACA) Advocacy Competencies (Lewis et al., 2018), the ACA Advocacy Competencies: A social justice framework for counselors (Ratts et al., 2010), to the current the Multicultural and Social Justice Counseling Competencies (MSJCC) adopted by the AMCD in the year 2015 (Ratts et al., 2015) and the most recent version of the ACA Advocacy Competencies updated in 2018 (Toporek & Daniels, 2018). As a result, the concept of multicultural competence has evolved to include a combination of aspirational components related to counselors' awareness of self and others, knowledge, skill, and counseling advocacy interventions that consider how the convergence of identities and experiences of power, privilege, and oppression influence counseling professionals' relationships with clients, supervisees, and students (Lewis et al., 2018; Sue et al., 1992; Ratts et al., 2015; Singh et al., 2020; Sue & Sue, 2013).

In this first section of the literature review, I provide a literature-based analysis asserting the importance of culturally responsive and social justice-oriented interventions as well as the proposed tools for its operationalization in the domains of counseling, clinical supervision, and counselor education.

Counseling

Minoritized clients' perceptions of counselors' multicultural competence and its relationship to positive client outcomes have been documented in the research (Davis et al., 2016; Dillon et al., 2016; Gonzalez et al., 2018). Researchers have established a positive association between clients' perceptions of their counselors' multicultural competencies and positive client outcomes, counseling relationships, as well as client's level of satisfaction with counseling, especially among minoritized populations (Davis et

al., 2016; Dillon et al., 2016; Gonzalez et al., 2018). Gonzalez et al. (2018) quantitatively studied the relationship between the effects of multicultural competence and the working alliance on client outcomes from the perspectives of clients and counselors-in-training. Their study documented minoritized clients' perceptions of their counselors' multicultural competence and its influence on the counseling process. Other studies regarding minoritized clients' perceptions of their counselors' multicultural competence have revealed similar associations between clients' perceptions of their counselors' multicultural competencies and client outcomes (Davis et al., 2016; Gonzalez et al.'s (2018). Culturally competent counseling has been deemed imperative when supporting minoritized populations such as clients of color (Day-Vines, 2011), individuals identifying within the LGBTQIA+ community (Astramovich & Scott, 2020; Jenkins et al., 2020; McCullough, et al., 2017; Singh & Dickey, 2017; Wanzer et al., 2021), Native American persons (Giordano et al., 2020), addressing the intersections of faith and race when supporting clients belonging to the LGBTQIA+ community (Harris et al., 2017); attending to spiritual and religious issues in counseling (Lu et al., 2020; Young et al., 2002); and combating ageism in clinical practice (Fullen, 2018).

Although counselors' multicultural competence is generally considered influential in the counseling process and outcomes, some studies have reported no significant changes in clients' wellbeing that could be attributed to counselors' multicultural competence after a few sessions (Davis et al. 2016). For example, Davis et al.'s (2016) study compared counselors' self-reported multicultural competencies against their clients' perceptions of their multicultural competencies. The researchers found that

counselors' self-reported multicultural competence often varied from clients' perceptions of their counselors' multicultural competence (Davis et al., 2016). When considering the possible effect of culturally competent behaviors in clients wellbeing at the fourth session, findings indicated no significant improvements in clients' wellbeing further than what is usually expected at this stage nor by the counselors nor by the clients who perceived their counselors as more culturally competent (Davis et al., 2016). Interestingly, clients who rated their counselors' cultural competence as higher in comparison to other clients' counselors did report significant improvements in wellbeing. Davis et al. (2016) highlights the importance of considering minoritized clients' experiences and perceptions when approaching the topic of cultural competence. Davis et al.'s (2016), Dillon et al.'s (2016), and Gonzalez et al.'s (2018) studies informed this research by affirming the positive influence of multicultural competence in minoritized clients' wellbeing at the counseling level. These studies also sparked my curiosity regarding minoritized counseling students' perceptions of their faculty's multicultural competence and its influence on student-faculty relationships and student outcomes.

The MSJCC (Ratts et al., 2015) have been proposed to operationalize multicultural competence in the counseling domain (Singh et al. 2020; Ratts., 2017; Ratts et al., 2016). Ratts et al. (2017 & 2016) have put forward the idea that to intersectionally address clients' several identities as well as their various and often multiple experiences of power, privilege, and marginalization; counselors should be familiar and knowledgeable in the application of the MSJCC (Ratts et al., 2015). The application of the MSJCC (Ratts et al., 2015) in clinical settings have also been suggested as a way in

which to balance and guide counselors' advocacy interventions (Ratts et al., 2017 & 2016). Furthermore, the authors highlighted the Multicultural and Social Justice Counseling Competencies Assessment Form (MSJCC-AF) as a clinical tool for assessing clients' culturally diverse needs in counseling (Ratts et al., 2017).

In addition to the literature surrounding the operationalization of the MSJCC (Ratts et al., 2015), Singh et al. (2020) discussed how these competencies serve as a human's right framework and road map for the practical implementation of culturally inclusive and social justice-oriented interventions in the counseling field. The authors highlighted the value of employing the MSJCC's (Ratts et al., 2015) quadrants of counselor-client interaction that explore counselors and clients' intersecting identities, developmental domains, aspirational competencies, and socioecological approaches to advocacy interventions (Singh et al., 2020). While the MSJCC (Ratts et al., 2015) can be further developed to assert the integral nature of cultural competence and social justice in the counseling profession, dismantle the dominance of White, Western, patriarchal, and colonizing practices, and connect to global social change efforts, they stand as the most recent iteration of the counseling profession strive for culturally responsive and social justice-oriented practices and should be operationalized as such (Singh et al., 2020).

Furthering the operationalizing of the MSJCC as a clinical and human rights advocacy tool, recent research studies have focused on analyzing the resurgence of the Black Lives Matter movements in response to the killings of George Floyd, Breonna Taylor, and other black persons during the summer of 2020 and supporting LGBTQ+ military clients from a culturally inclusive and social justice-oriented perspective (Cole,

2020; Green et al., 2021). Both Cole (2020) and Green et al. (2021) assert the value of employing the MSJCC (Ratts et al., 2015) to better understand Black and LGBTQ+ military clients' intersecting identities and experiences with power, privilege, and marginalization in their various contexts as well as supporting them in their journeys of "resistance and liberation" (Green et al. 2021, p. 198). However, there is also a need to go beyond the operationalization of the MSJCC in order to fully address clients' intersecting identities and unique challenges, especially when supporting members of the LGBTQIA+ community (Astramovich & Scott, 2020; Jenkins et al., 2020). Jenkins et al. (2020) and McCullough et al. (2017) suggest furthering the application of social justice oriented research and advocacy interventions, Burnes and Singh, (2016) advocate for the use of a resilience-based model that incorporates intersectionality and recognized the clients coping skills and developed strengths, while Astramovich and Scott (2020) recommend additional training and skills to support counselors in addressing clients' intersectionalities and unique concerns via the implementation of the Intersectional Advocacy Counseling Framework (IACF) in counseling, clinical supervision, and counselor education.

The literature evidences the vital role multicultural competence plays in the counseling domain. The research demonstrates how culturally competent counselor behaviors translate into better outcomes for minoritized clients. Calls for operationalization of the MSJCC as a clinical and human rights tool of cultural competence and advocacy bring our attention to the utility of these competencies for advancing clients' wellbeing both in sessions and outside of them. Establishing the value

of multicultural competence for minoritized populations in the clinical domain was only the start for the research-based origins of this study.

Clinical Supervision

Multicultural supervision is another area that concerns counselor educators. Culturally competent clinical supervision has been described as a practice that welcomes diversity from an intersectional and culturally humble perspective and considers the roles power, privilege, prejudice, and marginalization play in the development of the supervisory relationship as well as in the client-counselor relationship (Arczynski & Morrow, 2017; Greene & Flasch, 2019, Patallo, 2019; Tohidian & Quek, 2017). Supervisees' experiences of culturally competent supervision have become increasingly more studied. I traced supervisees' experiences of culturally competent supervision back to a study by Ancis and Marshall (2010) that explored psychology doctoral students' perceptions of culturally competent supervision. The students who participated in Ancis and Marshall's (2010) qualitative study reported culturally sensitive supervision experiences in which supervisors proactively discussed multicultural issues. According to Soheilian et al. (2014), culturally competent clinical supervision translates into culturally competent counseling benefitting clients' and supervisees' development.

An intersectional lens that considers supervisees' multicultural complexity and diverse identities seems necessary when supervising those who identify as part of minoritized groups (Peters, 2017). As stated by Peters (2017), positive supervision experiences do not seem to be the norm, especially among students who identify with minoritized identities. According to Peters (2017), supervisees in this group reported a

lack of awareness, conceptualization, skills, and multicultural complexity among supervisors, which hindered students' multicultural competence development. Studies discussed thus far have attempted to define multicultural supervision, describe minoritized students' experiences, identify their needs in supervision, and explore its influence on the counseling process. A strong call for employing an intersectional lens that attends to supervisees' converging identities and experiences of power and privilege was identified in the literature regarding clinical supervision.

Attending to the current complex state of multicultural supervision, Flicking et al. (2019) explored the operationalization of the MSJCC (Ratts et al., 2015) in clinical supervision. The authors proposed using the MSJCC (Ratts et al., 2015) as a guide to model culturally competent clinical supervision. According to Flicking et al. (2019), essential elements in culturally competent clinical supervision include broaching and attending to supervisors' and supervisees' developmental domains. Broaching is defined as a "consistent and ongoing attitudes of openness with a genuine commitment by the counselor to continually invite the client to explore issues of diversity" (Day-Vines, 2011, p. 402). Flicking et al. (2019) urged clinical supervisors to continually invite supervisees to explore diversity issues in their counseling sessions, the conceptualization of their clients' issues, their counseling relationships to clients, and most importantly, within the supervisor relationship. Equally important is the attention to supervisors and supervisees' developmental levels in terms of cultural-self-awareness and awareness of one another's worldviews, the quality of the supervisory relationship, supervisors' cultural humility, and advocacy interventions that consider the intrapersonal, interpersonal, institutional,

community, public policy, and international contexts encouraged by the socioecological model adopted by the MSJCC (Ratts et al., 2015). Furthermore, specific models of supervision, recommendations, and tools have been developed to address multicultural considerations in clinical supervision. Feminist supervision (Worell & Johnson, 1997), affirmative clinical supervision (Halpert et al., 2007), resilience-based models for queer people of color supervisors (Singh & Chun, 2010), and culture specific recommendations for supervising international supervisees (Fan & Haskins, 2020; Lee, 2018; Qi et al., 2019), among others, have been proposed as approaches that address multicultural concerns in supervision. Tools such as the IACF have also been proposed to guide the culturally competent and social justice advocacy clinical supervision of participants identifying withing the LGBTQIA+ community (Astramovich & Scott, 2020).

As this section on clinical supervision revealed, culturally competent clinical supervision influences supervisees' development and the counseling process. Although some supervisees have reported cultural competence experiences in which their supervisors have actively broached multicultural issues, this has not been the experience of most minoritized members. The literature calls for the incorporation of an intersectional lens and the operationalization of the MSJCC to improve clinical supervisory practices.

Counselor Education

Multicultural competence and student advocacy are also essential skills in counselor education (Ratts & Hutchins, 2011; Lewis et al., 2018). The literature argues in favor of culturally responsive and advocacy-oriented skills and interventions at the

counselor education level (Brady-Amoon, 2018; Chang et al., 2020; Ratts & Hutchins, 2011). In the following few paragraphs, I discuss the importance of multicultural competence within the counselor education domain.

According to CACREP (2018), accredited counseling programs are composed of students representing a variety of racial and ethnic backgrounds, levels of ability, and gender expression. Minoritized groups such as people of color, gender minorities, and individuals who identify as part of the disability community were included in the report as a significant and growing part of CACREP accredited counseling programs (CACREP, 2018). The lived experiences of students of color in counseling programs has been the focus of much of the literature reviewed for this study. There does not seem to be a lot of research on the lived experiences of other minoritized groups such as the LGBTQIA+, disabled, economically disadvantaged, and non-dominant religious/spiritual communities. However, although scarce, the literature does signal a need to better support counseling students identifying as part of these other minoritized groups and address the heterosexist, ableist, classist, and other discriminatory practices that hinder their growth and impact their experiences in counseling programs (Bidell, 2014; Canon et al., 2012; Harris et al., 2017; Smith et al., 2008).

According to Chang and Rabess (2020), the counseling profession possesses signature pedagogies consistent across counseling programs that guide the application of culturally responsive and social-justice-oriented training and practices. These signature pedagogies are grounded in the various documents adopted by our professional organization, such as the ACA Advocacy Competencies (Lewis et al., 2018) the MSJCC

(Ratts et al., 2015), and the ACA Code of Ethics (ACA, 2015) and should, in theory, support the needs and experiences of minoritized students in counseling programs. Various authors have attempted to operationalize these documents in the counselor education domain.

Brady-Amoon et al. (2018) explored the integration of social justice practices in counselors' and psychologists' graduate training. The authors proposed taking advantage of the multicultural competencies in the counseling profession and infusing the curriculum with opportunities for self-reflection and reflexivity, social justice theory and research, and the creation of campus-based chapters of organizations such as Counselors for Social Justice (CSJ) and interdisciplinary dialogue. Bringing like-minded faculty, students, and other stakeholders together could be a way to start dialoguing and creating space for the operationalization of culturally competent social justice practices at the counselor education level.

Speaking directly to the operationalization of culturally competent and advocacy interventions at the student level, Ratts and Hutchins (2011) articulated the importance of integrating advocacy competencies that empower and advocate on behalf of diverse student populations. When advocating with and on behalf of students, Ratts and Hutchins (2011) recommended operationalizing the ACA Advocacy Competencies (Lewis et al., 2018). Ways in which faculty can put the ACA Advocacy Competencies (Lewis et al., 2018) into practice within their classrooms include: working with students at the individual level to identify their strengths and resources; understanding the socio, political, economic, and cultural factors that influence students; recognizing when

students' behaviors reflect responses to either internalized oppression or external systems of oppression; considering students developmental level as well as the barriers that impede it; and empowering students to self-advocate (Ratts & Hutchins, 2011). Other ways faculty can advocate for their students include identifying and confronting systemic barriers that limit student growth, identifying potential allies to assist in facing obstacles, and facilitating student access to resources (Ratts & Hutchins, 2011). Following the literature search strategy discussed at the beginning of the chapter, this researcher could not locate an article that discussed the operationalization of the MSJCC in the counselor education domain (Ratts et al., 2015).

Given the attention to multicultural competence and social justice in the counseling profession and the attempts to operationalize these practices within the counselor education domain, it could be assumed that counseling students benefit from culturally inclusive practices in their classrooms and socially just behaviors from their faculty; but are they really? The next section of this literature review highlights what researchers have uncovered about minoritized students' lived experiences in counseling programs. For this purpose, I discuss some of the most recent findings related to minoritized students' lived experiences in counseling and related programs.

Minoritized Students Lived Experiences in Counselor Education and Supervision Programs

Studies focused on the lived experiences of minoritized students of color in counselor education and supervision programs reveal numerous challenges associated with students' minority racial and ethnic identities and their programs' cultural climate

that hinder their learning experiences (Henfield et al., 2013; Baker & Moore, 2015). Henfield et al. (2013) conducted a phenomenological study to explore African American counselor education students' self-identified challenges. Their study also examined the structural and cultural practices within programs that affect African American students' experiences, contribute to their challenges, and affect their retention rates. According to Henfield et al. (2013), African American counselor education students experience challenges related to feelings of isolation and disconnection, lack of cohesion among peers, underrepresentation, faculty multicultural incompetence, and lack of respect for student diversity that result in distant relationships with faculty members. Students also feel pressured to pretend to be who they are not and codeswitch to conform to their programs' dominant culture (Henfield et al., 2013). Henfield et al.'s (2013) findings are consistent with previous research exploring minoritized students' lived experiences and challenges in higher education.

Baker and Moore (2015) conducted a more recent study analyzing the experience narratives of minoritized doctoral students and the cultural climate of their counselor education programs. Their findings highlighted minoritized students' learning experiences, challenges, and protective factors. According to Baker and Moore (2015), minoritized students often experience pressure to prove themselves by outperforming their peers and choosing to use their cultural identity to their advantage or codeswitch to fit in with the dominant culture within their programs. Experiences of stereotyping and tokenism are also common among minoritized counselor education and supervision students (Baker & Moore, 2015). Underrepresentation, lack of mentorship and support,

incongruence between faculty's self-proclaimed cultural competence and their behaviors, and uncertainty as to which aspects of their intersecting identities contributed to students' negative experiences with peers or faculty were reported as salient challenges (Baker & Moore, 2015). Baker and Moore's (2015) study revealed the importance of family, friends, peers, faculty, financial support, and feelings of connection towards faculty of color as important protective factors that positively influenced minoritized students' lived experiences in counselor education programs.

Henfield et al. (2013) and Baker and Moore's (2015) studies focused on counselor education and supervision students' lived experiences reveal the many challenges associated with minoritized membership. These studies highlight how challenges related to underrepresentation, codeswitching, feelings of isolation, lack of support, faculty multicultural incompetence, and programs' cultural climate influenced minoritized students' lived experiences in counselor education (Baker & Moore 2015; Henfield et al. 2013). They also signal a need for CES programs to make changes in their cultural climates, pay closer attention to students' races, ethnicities, gender, age, affectional orientation, and other identities, better equip faculty in terms of multiculturally competent behaviors, and find proactive ways in which to better support and retain minoritized members (Baker & Moore 2015; Henfield et al. 2013). Henfield et al. (2013) and Baker and Moore's (2015) research provides a foundation from which the current study sought to continue to understand minoritized students lived experiences in CES programs and expand to other minoritized groups besides people of color. My hope for this study was to update and solidify the literature that illuminates minoritized students' experiences by

combining phenomenology with an intersectional approach that highlights minoritized students' converging identities when it comes to age, level of ability, religions/spirituality, social class, affectional orientation, gender, indigenous heritage, and national origin, as well as race and ethnicity. This approach addresses the wholeness of minoritized students' identities and illuminates the uncertainty of which aspects of students' identities contribute to their experiences in CES programs.

Minoritized Students Lived Experiences in Master's Level Counselor Programs

Phenomenology has also been employed to approach minoritized students' lived experiences in masters-level counseling programs (Baker et al., 2015; Cartwright et al., 2018; Crockett et al., 2018; Pulliam et al., 2019). Similarly, to the previously discussed research focused on minoritized students lived experiences in CES programs, studies focused on the lived experiences of master level students who identify as minoritized members reveal numerous challenges associated with students racial, ethnic, and gender identities and their programs cultural climate that affect their learning experiences (Baker et al., 2015; Cartwright et al. 2018; Crockett et al., 2018; Pulliam et al., 2019). Baker et al. (2015) studied the experience narratives of students of color in master's level counseling programs. Their study revealed that the experiences of students of color in counseling programs were influenced by a lack of cultural awareness, underrepresentation within the faculty and student population, tokenism, lack of emotional and material support from peers, faculty, and networking relationships, and ambiguous standards that propelled minoritized students to work twice as hard as their dominant peers (Baker et al., 2015). Minoritized students also reported the need to

advocate for themselves and other minorities by educating their peers about cultural awareness, challenging erroneous information and misconceptions, as well as using their own experiences as minorities to shape the field of counseling (Baker et al., 2015). Baker et al.'s (2015) study aligns with previous studies reporting minoritized students' experiences in graduate school and serves as a base of knowledge to continue building minoritized students' experiences in counseling programs.

Minoritized students' master's levels student experiences in PWI have also been studied with similar results (Hipólito-Delgado et al. 2017b; Pulliam et al., 2019). Pulliam et al. (2019) employed an interpretative phenomenological analysis (IPA) and an intersectional framework to better understand the experiences of minoritized students of color at PWI. According to Pulliam et al. (2019), faculty identities and behaviors and students' levels of trust in their faculty are at the core of minoritized students of color at PWI. First, the researchers found a relationship between students of color perceptions of their faculty's racial identity and their experiences in multicultural counseling courses (Pulliam et al., 2019). Secondly, the researchers found that qualities and behaviors such as instructors' authenticity, passion and commitment for multiculturalism, and relationship building brought about changes in minoritized students' levels of trust towards their White instructors (Pulliam et al., 2019). Pulliam et al.'s (2019) research confirmed Hipólito-Delgado et al.'s (2017b) previous findings highlighting the importance of faculty support and nonjudgmental guidance and advocacy as a protective factor for minoritized students of color pursuing a graduate degree in counseling. Other protective factors related to students' supportive family and friend groups and the

program's congruency with their diversity and inclusion missions (Hipólito-Delgado et al., 2017b). Risk factors, on the contrary, included struggles to balance work, family, and school responsibilities; feelings of disconnection to their program and White dominance, i.e., the "standardizing of the White cultural experience within their programme in a way that marginalizes the ethnic minoritized cultural experience and emboldens privilege by White post-graduate students" (Hipólito-Delgado et al., 2017b, p. 482). Both studies offer important insights into minoritized students experiences at PWI, the vital role multiculturally competent faculty plays in improving student experiences, and the need to consider minoritized students experiences with power and privilege to achieve a more thorough understanding of their lived experiences in counseling programs (Hipólito-Delgado et al., 2017b; Pulliam et al., 2019). Furthermore, they exacerbate the need for diversifying the counseling field and strongly point to the diversification of program's environments, emphasis and action-oriented congruence with diversity and inclusion missions, and by incorporating diverse and culturally competent faculty that better represent the increasingly diversifying student population (Hipólito-Delgado et al., 2017 a & b; Pulliam et al., 2019).

Gender is an aspect within minoritized identities that has been understudied in counseling education research (Shin et al., 2011). Male students' challenges in counseling programs related to their need to self-monitor their viewpoints due to being the only male in the class, tokenization or feeling like they needed to represent all males regardless of their other identities, feeling out of place because of their minoritized in numbers and difficulties in identifying and even questioning of relational counseling approaches which

emphasize emotions (Crockett et al., 2018). Interestingly, males also recognized the White male hegemony, male privilege, and patriarchal system of power dominating counseling programs (Crockett et al., 2018). Some of the advantages male students experience because of this White-dominated patriarchal system included direct benefits related to their genders, such as access to male faculty mentors and leaders, the heightened value of the male perspective in class, and privileges in the post-graduation job market related to hiring and promotions to more prestigious positions (Crockett et al., 2018). As argued by Crockett et al. (2018), males constitute a gender minority subject to gender discrimination, tokenism, and invisibility in the context of female-concentrated counseling programs. Therefore, males' experiences have been considered in this study as part of a gender minority within counseling programs. However, Crockett et al.'s (2018) findings related to the challenges and advantages of male students in female-concentrated programs signal a need to incorporate an intersectional approach that considers not only numbers but participants' experiences of power and privilege in the analysis of minoritized members experiences in counseling programs.

Baker et al.'s (2015), Crockett et al.'s (2018), Hipólito-Delgado et al.'s (2017 a & b), Maton et al.'s (2011), Pulliam et al.'s (2019), and Shin et al.'s (2011) research illuminate the lived experiences of students who identify as minoritized members within counseling and related graduate programs. These studies confirm the challenges racial, ethnic, and gender minorities face pertaining to issues of representation and tokenism and, when contrasted, highlight essential differences in experience between racial and ethnic versus gender minorities (Baker et al., 2015; Crockett et al.'s, 2018; Hipólito-

Delgado et al., 2017 a & b; Pulliam et al., 2019). Unfortunately, not much literature was found by this author regarding other minoritized groups lived experiences in counseling programs such as the experiences of LGBTQIA+ individuals, members of the disability community, or indigenous nations among other groups. This lack of research on specific minoritized groups and the differences evidenced for those who identify as racial, ethnic, and gender minorities signals the need to incorporate an intersectional lens that considers students' multiple and converging identities as well as their experiences of power and privilege within their self-identified minoritized identities. The importance of faculty members' identities and multiculturally competent behaviors were also prominent and signaled a gap in the literature for multicultural training best practices when working with minoritized students (Pulliam et al., 2019). The incorporation of students' different intersecting identities besides race, ethnicity, and gender was recommended as an approach to bridging faculty's gap in multiculturally competent behaviors (Pulliam et al., 2019). This study has been designed with these considerations in mind to address the need to incorporate intersectionality as well as consider the effects of faculty multicultural competence in the analysis of minoritized students' lived experiences in counseling programs. The hopeful outcome is that this study will contributes to the literature base needed to establish multicultural training best practices when working with students across multiple minoritized groups.

Other Approaches to Exploring Minoritized Students Experiences in Graduate Programs

Other quantitative and qualitative methodological approaches to exploring minoritized students' experiences in counseling psychology graduate programs have yielded similar results. National surveys and consensual qualitative research (CQR) have been employed to better understand minoritized students' experiences of microaggressions and microaffirmations (Koch et al., 2018 & 2020; Proctor et al., 2018). In the following few paragraphs, I explore the contributions of these quantitative and qualitative methods to understanding minoritized students' experiences in counseling psychology programs.

Proctor et al. (2018) conducted a national study to investigate the convergence of race, ethnicity, gender, and bilingual status and its relationship to the experiences of racial microaggressions among graduate psychology students' using an intersectional lens. The researchers proposed that students' intersections of race and gender or bilingual status would lead to significant differences in the frequency of microaggressions experienced by students (Proctor et al., 2018). Microaggressions were described as assumptions of inferiority, microinvalidations, and workplace/school microaggressions (Proctor et al., 2018). Proctor et al.'s (2018) findings demonstrated that the intersection of gender and race among Black males was significant in determining their experiences of racial microaggressions. Proctor et al.'s (2018) study highlights the importance of employing an intersectional lens when exploring minoritized students' experiences in

graduate programs and provides an example of how intersectionality can be incorporated into the data analysis process.

CQR has also been employed to better understand minoritized students' experiences of microaggressions and microaffirmations, perceptions of faculty multicultural competence, multicultural training, and diversity representation in counseling psychology (Koch et al. 2018 & 2020). Koch et al. (2020) employed CQR to study culturally diverse psychology graduate students' experiences of microaffirmation at a Midwestern University campus in the United States. For their study, culturally diverse students were selected in terms of race, ethnicity, age, gender, affectional orientation, religion/spirituality, socioeconomic status, national status, language, and academic major (Koch et al., 2020). Koch et al. (2020) findings revealed that culturally diverse students have not only experienced microaggressions but that they also have experienced instances of microaffirmations within their programs. Microaffirmations were described as instances in which participants felt included, treated with equity, acknowledged, and cared for, encouraged, and validated (Koch et al., 2020). Furthermore, microaffirming persons were described as those that exhibited the qualities of inclusiveness, non-judgment, authenticity, openness, and receptivity, willingness to grow, and genuine interest and acknowledgment of other cultures (Koch et al., 2020). Microaffirming persons were also perceived as advocates, i.e., persons who not only were mindful of minoritized statues and communicated affirmatively but also advocated to effect change (Koch et al., 2020). Koch et al.'s (2020) findings contribute a refreshingly different perspective of minoritized students' experiences in graduate school as they revealed that

positive and microaffirming experiences are indeed possible. These experiences of microaffirmations among culturally diverse students are a manifestation of multicultural competence and offer hope that programs' cultural climates and faculty behaviors can and should be improved to better support minoritized students' experiences.

Graduate programs' cultural climates and faculty's multiculturally competent behaviors have a significant effect on minoritized students' experiences in programs. Students' perceptions of faculty multicultural competence have been explored in counseling psychology programs. Koch et al. (2018) employed CQR to inquire about students' perceptions of faculty's multicultural competence in counseling psychology programs accredited by the American Psychological Association (APA). Although students' cultural backgrounds and minoritized membership status were not the center of Koch et al. (2018) study, the population sample was reflective of cultural diversity in terms of age, gender, race, ethnicity, and affectional orientation, representing various minoritized groups which make this study even more relevant to the present inquiry. Koch et al. (2018) found that students' experiences often resonated with existing models of multicultural competence such as Sue and Sue's (2013) and Goh et al.'s (2009) yet added new elements to what it meant to be culturally competent. Koch et al.'s (2018) findings highlight the importance students place on faculty's personal attributes and expertise in terms of self-awareness, knowledge, and skills related to cultural topics. Faculty initiative in terms of modeling and promoting cultural competencies, advocating for students and social change causes, and fostering quality and culturally sensitive faculty-student relationships were also reported as essential indicators of faculty's

multicultural competence (Koch et al., 2018). Faculty cultural incompetence, on the contrary, was described by behaviors that signaled "limited competence, cultural insensitivity, avoidance of multicultural issues, invalidation of students, defensiveness, and concerns about power differences" (p. 146). Koch et al.'s (2018) study signaled a gap in research related to the study of faculty's multicultural competence that moves away from quantitative self-report measures of faculty's cultural competence and provides rich, in-depth data about faculty's competence from the perspective of those who experience it. This study aimed to fulfill part of this gap by exploring minoritized students' lived experiences of faculty multicultural competence in counseling programs.

Koch et al. (2018) and Koch et al. (2020) revealed a gap in the evaluation and understanding of faculty multicultural competence and the positive influence culturally competent behaviors have on culturally diverse and minoritized students' experiences in graduate counseling psychology programs. Proctor et al. (2018) highlighted the value of employing an intersectional lens when exploring minoritized students' experiences. Baker et al. (2015) and Baker and Moore (2015) illuminated what it is like to be a minoritized student in graduate counseling programs, specifically in CES. The challenges and obstacles that minoritized students experience is appalling and demand immediate attention, especially if counseling programs are to be congruent with the high regard in which the profession holds its cultural competency standards (ACA, 2014; Baker et al. 2015; Baker & Moore, 2015; Koch et al., 2018; Lewis et al., 2018; Ratts et al., 2015). Better cultural climates in graduate programs are possible. The positive effects of culturally competent faculty behaviors have on counseling psychology minoritized

students have been explored (Koch et al. 2020). The ACA (2015), NBCC (2016; 2020), and CACREP (2019) standards establish the importance of cultural competence in the counseling profession and the training of students, yet a significant disparity still exists between the cultural competency aspirations of the counseling profession and minoritized students' lived experiences in programs. What is the counseling profession waiting for?

Previous Research

It is essential to note that previously conducted research already revealed challenges for minoritized students attempting a higher degree in counseling and related graduate programs (see Maton et al., 2011; Seward, 2014; Shin et al., 2011). Seward (2014) confirmed the uniqueness of minoritized students learning needs, challenges, and experiences. Minoritized students' experiences of isolation, alienation, tokenism, stereotyping, need to protect their identities and the identities of other minoritized members, along with a lack of cultural awareness in their courses/programs, were documents (Seward, 2014). Furthermore, minoritized students' need for connecting with culturally competent faculty in meaningful and supportive ways was accentuated (Seward, 2014).

Maton et al. (2011) reported minoritized students' perceptions of inadequate representation of their ethnic and racial groups within psychology graduate programs along with a wide array of challenges specific to minoritized students. Some of the difficulties reported by graduate psychology students included debt and funding issues, licensure and managed care requirements, competition for training sites, lack of support systems, and struggles with academic-personal life balance (Maton et al., 2011). In

addition to these challenges reported by the general psychology student population, minoritized students faced additional challenges related to a negative perception of their academic caliber, stereotyping, prejudice, discrimination, isolation, alienation, and cultural bias (Maton et al., 2011). Maton et al. (2011) revealed minoritized students' higher levels of academic barriers related to their ethnic and racial identity, inaccurate or underrepresentation, and lack of cultural diversity in programs. Maton et al. (2011) also emphasized the benefits of establishing mentoring relationships with faculty and culturally sensitive program climates for students learning outcomes.

Shin et al. (2011) considered representation of minoritized students of color, with various levels of dis/abilities, diverse affectional orientations, and gender identities in their student demographics revealed little attention to identity and cultural features. Issues with heterosexism, classism, and ableism withing counseling programs have also been highlighted in the literature for some time (Smith et al., 2008).

Minoritized Faculty Lived Experiences

Important to briefly note are also the not surprising similarities between minoritized students' and minoritized faculty members' experiences in counseling programs. Cartwright et al. (2018) employed a transcendental phenomenological approach to explore minoritized faculty members' lived experiences and diversity concerns related to their hiring interview experiences. Cartwright et al. (2018) revealed incongruence between the language and actions of university leadership related to embracing diversity in campuses. Furthermore, the study highlighted counseling faculty's feelings of disappointment in the profession due to the association of minoritized

membership with multicultural expertise, lack of cultural awareness, and underrepresentation of minoritized faculty (Cartwright et al., 2018). Commonalities among minoritized faculty's experiences related to their need for being authentic and the recognition of their multiple intersecting identities related to race, ethnicity, affectional orientation, and others were found (Cartwright et al., 2018). Questioning of their competence and feeling the need to overcompensate during the interview process were also noted as part of the faculty's challenging experiences (Cartwright et al., 2018). Supportive experiences contrasted with the cultural incompetence exhibited by some of the university personnel and the disappointment some faculty felt in the profession (Cartwright et al., 2018).

Minoritized faculty experiences are not far from minoritized students' experiences in counseling programs (Cartwright et al., 2018). As previously underlined and demanded in previous research (Hipólito-Delgado et al., 2017 a; 2017b; Pulliam et al., 2019), Cartwright et al. (2018) called attention to the need to diversify CACREP accredited counseling programs which are currently dominated by White individuals (CACREP, 2017) and shed light on minoritized faculty's experiences of entering such programs. According to Cartwright et al. (2018), the higher the academic ranks, the lower the diversity among faculty members. Similarly, to studies focused on minoritized students' experiences in counseling programs, this study also highlights issues related to lack of cultural awareness, underrepresentation, feelings of inadequacy and the need to work double than dominant peers, poor cultural climates, and the importance of incorporating an intersectional lens that considers participants multiple intersecting identities and their

influence on lived experiences (Cartwright et al., 2018). Cartwright et al. (2018) further signaled the pervasive need to consider multicultural competence and incorporate intersectionality in the study of minoritized members' lived experiences in counseling programs.

Summary and Conclusions

Minoritized populations experience a variety of structural and systemic barriers involving segregation and disparities when compared to the dominant population (Kilmer & McLeigh, 2019). In Chapter 2, I addressed minoritized students and their lived experiences involving counseling and related programs and established the importance of multicultural competence and socially-just practices in counseling and supervisory and counselor education role. Counselors' level of cultural competence has a positive effect on client outcomes, and the working alliance is strengthened when clients have a positive perception of their counselors' cultural competence. Culturally responsive supervision or lack of it has a profound influence on students' development. Minoritized students' experiences in counseling graduate have challenges and barriers related to their cultural backgrounds and experiences with oppression. These student experiences are by large incongruent with the counseling profession's multicultural competence and social advocacy aspirations and standards.

Literature calls for the creation of multicultural training best practices when working with minoritized students, incorporation of multiculturally competent faculty behaviors, culturally responsive counseling program climates as well as diversification within CACREP-accredited programs and the counseling field at large, but especially

within the counselor education domain, where minoritized populations continue to be underrepresented. It is necessary for an intersectional lens when approaching minoritized students' experiences in counselor education so that the wholeness of their identities and diverse experiences involving power and privilege could be considered when attempting to understand their lived experiences with counseling programs. The MSJCC was used to guide faculty behaviors and interventions in the classroom. To promote culturally-responsive practices and environments in counselor education programs, it seems necessary to engage in dialogue with minoritized students who are directly affected by multicultural competence. There is a significant gap in terms of understanding how minoritized students experience working with faculty in CES programs and their perceptions of faculty's multicultural competence. This study's goal was to contribute to this gap in knowledge by addressing minoritized students' lived experiences with faculty using an intersectional lens that considered students' multiple converging identities as well as diverse experiences involving power, privilege, and marginalization that influence their experiences in counseling programs.

In Chapter 3, I discuss how the principles of phenomenology and intersectionality were used in this study to explore minoritized students' lived experiences with faculty teaching in CACREP-accredited CES programs. The study's design and rationale, role of the researcher, and details regarding participant selection, instrumentation, and data collection and analysis are provided. Issues of trustworthiness and ethical considerations are also discussed. Chapter 3 includes information about how the principles of

phenomenology and intersectionality were used to achieve this study's goals of addressing minoritized students' lived experiences in CES programs.

Chapter 3: Research Method

Hermeneutic phenomenology was the research method that guided this inquiry of minoritized students and their lived experiences in CACREP-accredited CES programs. The purpose of this phenomenological study was to explore lived experiences of minoritized students working with faculty teaching in CACREP-accredited CES programs by applying Heidegger's hermeneutic philosophy and Crenshaw's theory of intersectionality. Specifically, I investigated students' perceptions of faculty's cultural competencies. In this chapter, I discuss the design and rationale as well as my role as the researcher. Details regarding procedures for participant selection, instrumentation, and data collection and analysis are provided. Issues of trustworthiness and ethical considerations are also discussed.

Research Design and Rationale

Research Questions

To focus on minoritized students' lived experiences with CES faculty, I used the following research question:

What are minoritized students' lived experiences with faculty teaching in CACREP-accredited CES programs?

Research Tradition

Phenomenology is a philosophy and research approach concerned with understanding human existence and how lived experiences are revealed, perceived, felt, described, explained, and ultimately transformed into consciousness (Fuster, 2019; Patton, 2015; Peoples, 2021; Ravitch & Carl, 2016; van Manen, 2014, 2007).

Phenomenological research involves reflection and analysis of participants' lived experiences with a determined phenomenon (van Manen, 2014, 2007). Lived experiences are at the core of phenomenological philosophy and serve as the source from which researchers reveal the objective and subjective dimensions of the reality of a phenomenon as experienced by a particular person or group of individuals (Peoples, 2021; van Manen, 2014, 2007).

Hermeneutic phenomenologists, contrary to transcendental phenomenologists, believe that it is impossible to separate from *Dasein* (Suddick et al., 2020, p. 2). *Dasein* is central in terms of hermeneutic phenomenologists' exploration and understanding of the world around them (Peoples, 2021; Suddick et al., 2020). It leads researchers to a process of reflection in which their biases, preconceptions, and issues involving positionality must be explicitly discussed and incorporated into the data analysis process as appropriate, contrary to transcendental phenomenology, where biases are suspended or bracketed to focus on analysis of the experience (Moustakas, 1994; Peoples, 2021). To do this, hermeneutic phenomenologists employ the hermeneutic circle.

The hermeneutic circle is the means through which hermeneutic phenomenologists understand lived experience (Peoples, 2021; Suddick et al., 2020). The hermeneutic circle implies a constant revision of preconceived knowledge or foresight to gain new understanding (Peoples, 2021; Suddick et al., 2020). According to Gadamer (2004), language is the means to experience, interpret, and understand a phenomenon. Therefore, the hermeneutic circle is vital when managing preconceived knowledge and understanding a phenomenon. The hermeneutic circle has been described as a circular

process of expanding meaning by "harmonizing all the particulars with the whole" at each stage of understanding (Gadamer, 1988, p. 68). This process values preconceived knowledge as an essential element in understanding a phenomenon and involves acknowledging the connection between those who express themselves and those who understand them (Alsaigh & Coyne, 2021; Gadamer, 2004). This exchange between the horizons of those who speak and those who understand, or the parts and the whole, is what leads to a fusion of horizons, making understanding possible (Alsaigh & Coyne, 2021).

Rationale

One of the main reasons for conducting a qualitative study is that "not much has been written about the topic or the population being studied, and the researcher seeks to listen to participants and build an understanding based on what is heard" (Creswell & Creswell, 2018, p. 27). Given the lack of research on minoritized student experiences in CES programs from an intersectional perspective, hermeneutic phenomenology's emphasis on participants' lived experiences contributed to an understanding of this topic. Other qualitative methodologies that were considered were case studies, grounded theory, ethnography, autoethnography, and transcendental phenomenology.

Case studies, which involves investigating the development of a real-life event, situation, group, or individual, are typically specific, complex, and time and place-bound (Ravitch & Carl, 2016). I did not opt for case studies because this research involved focusing on subjective lived experiences of individuals rather than an event or specific group or individual itself. Grounded theory, which involves developing a formal theory

of phenomena, was not selected because it did not serve the intended outcome of this study. Ethnography, which involves immersion and cultural understandings of groups, was not selected because culture, although relevant to this study, was not the focus of this research. Autoethnography, which involves anecdotal and personal experiences with a phenomenon, was considered because of my identification as a multiple minoritized member completing a doctoral degree in a CACREP-accredited CES program and belief that their lived experiences could contribute to understanding the proposed topic. However, I opted against this method because of ethical concerns related to exposure of personal sensitive information and issues with positionality. Transcendental phenomenology was considered but requires that researchers' ideas and personal experiences be bracketed or suspended to focus on the phenomenon under study (Moustakas, 1994). It is my ontological belief that one cannot separate themself from their ideas nor from their experiences as a multiple minoritized member, and these experiences could and did contribute to the present study. Other approaches in literature such as CQR and IPA were also considered. I chose hermeneutic phenomenology because it was conducive for detailed and in-depth descriptions of participants' lived experiences. Hermeneutic phenomenology also allowed me to become an instrument during the inquiry process.

Role of the Researcher

According to Ravitch and Carl (2016), "because the researcher is the primary instrument in qualitative research, the role of the researcher is a central consideration in qualitative research" (p. 10). Discussing issues of positionality and social location are

essential when attempting to understand the role of the researcher in qualitative studies (Ravitch & Carl, 2016). A researcher's positionality influences the research design, research process, and interpretation of research findings (Manohar et al., 2017). I discuss how issues of positionality and social context influenced my role as researcher and how these challenges were addressed.

Coming from an intersectional hermeneutic phenomenological perspective, a researcher must consider how their identities, social location, preconceptions, beliefs, biases, motives, and positionality influence the inquiry process and my interpretation of the data (Gadamer, 2004; Esposito & Evans-Winters, 2022; Peoples, 2021; Ravitch & Carl, 2016). From a hermeneutic perspective, Gadamer (2004) speaks of how preconceived knowledge, his idea of fusion of horizons, and universality allow for understanding to develop and ultimately connect us to a common human consciousness (Dowling, 2007). At the same time Esposito and Evans-Winters (2022) present the recognition of a "shared consciousness" among individuals and cultural groups as a central aspect of the process of reflexivity and developing understanding. Therefore, my identities as a cisgender pansexual bilingual Latinx woman and CES student in a CACREP accredited institution made her part of the population this study was interested in learning more about, thus allowing her to share a consciousness with this cultural group (Dowling, 2007; Esposito & Evans-Winters, 2022, Gadamer, 2004). As a minoritized Latinx CES doctoral student, I shared a common academic experience and consciousness with the participants interviewed for this study. I considered this "shared consciousness" both an advantage and a challenge that aided in critical reflexivity

(Esposito & Evans-Winters, 2022, p. 18). I think my role during the data collection process was facilitated and at the same time challenged by my familiarity with participants' culture and contexts in terms of rapport building and understanding or really "getting" their experiences without trying to impose my own (Esposito & Evans-Winters, 2022; Peoples, 2021). This "shared consciousness" was a challenge that had the potential of interfering with understanding participants' experiences as different from my own. Therefore, I remained aware of this challenge and journaled about it to keep it in check (Esposito & Evans-Winters, 2022).

Besides my personal experiences as a multiple minoritized member in a CES program and their interest in learning more about the experience of other minoritized students in a similar position, my passion for advancing multicultural competence and knowledge of the field was another issue that influenced the way I approached the research topic. My passion and knowledge for multiculturalism was both an advantage and a challenge when conducting this study. It was an advantage because the study touched upon topics I was familiar with and not afraid to broach. However, this was also a challenge to my preconceptions and biases. Remaining aware of how my personal biases and preconceptions could change or be validated in the process of interacting with the participants via this revisionary process of understanding and how these changes modified my understanding and interpretation of participants lived experiences was a challenge. As stated by Dowling (2007) when referring to Gadamer's (2004) contributions to phenomenology, "understanding is derived from personal involvement

by the researcher in a reciprocal process of interpretation that are inextricably related with one's being-in-the-word" (p. 134).

To address these challenges and in accordance with the principles of this intersectional hermeneutic phenomenological study, I journaled my experiences throughout the research process. A research journal is a tool that serves to record researchers' preconceived knowledge, ideas, questions, reflections, and challenges as they evolve throughout the course of the research (Ravitch & Carl, 2016). A research journal is specifically useful in hermeneutic phenomenology and intersectional qualitative research as a tool to document and revise the researcher's biases and preconceptions as they relate to and influence their interpretations of the phenomenon under study (Esposito & Evans-Winters, 2022; Peoples, 2021). By engaging in the reflective process of the hermeneutic circle, I made my preconceptions known in my journal and then documented how they changed or were validated through the exposure to participants lived experiences and engagement in the data analysis process.

Methodology

Ravitch and Carl (2016) defined methodology as the place where "ideology and epistemology meet research approach, design, methods, and implementation and shape the overall approach to the methods in a study, including the related processes, understandings, theories, values, and beliefs that inform them" (p. 6). In simple terms, methodology refers to the deliberate approach taken by a researcher to understand a phenomenon and how this translates into data collection and analysis. In this section, I discuss their logic for participant selection, choice of instrumentation, and procedures for

data collection and analysis. Issues of trustworthiness and ethical procedures are also discussed.

Participant Selection Logic

This first section of the methodology procedures focuses on describing the population this study was interested in learning more about, discussing the strategies that were used to gather a representative sample and determine its size, as well as the criteria for participation and the recruitment strategies that were used to identify, contact, and recruit participants for this study.

Population

The population this study was interested in learning more about are individuals who self-identify as minoritized members and are currently enrolled in a CACREP accredited CES program. For this study, I defined minority or minoritized members as an individual or group of people "who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment" and are regarded as objects of collective discrimination (Wirth, 1945, p. 348 as cited in Laurie & Khan, 2017). Participants considered minoritized members were those who self-identified with one or more minority group in terms of their age/generation, level of ability/disability status, religion/spirituality, ethnicity/race, socioeconomic status/class, affectional orientation, indigenous heritage, national origin, and gender identity or expression (Hays, 2016).

Sampling Strategy

The sampling strategies I used for this study were purposeful and snowball sampling. Purposeful sampling, also known as strategic or purposive sampling, is the principal sampling strategy used in qualitative research studies (Esposito & Evans-Winters, 2022; Patton, 2015; Ravitch & Carl, 2016). Purposeful sampling refers to the act of explicitly and deliberately selecting individuals to participate in a study based on specific reasons related to the research such as their experience with a phenomenon, location, demographics, etc. (Esposito & Evans-Winters, 2022; Ravitch & Carl, 2016). Furthermore, when employing an intersectional framework, like in this study, it was imperative to include and collaborate with marginalized groups and black, indigenous, people of color (BIPOC) members (Esposito & Evans-Winters, 2022). For these reasons, this intersectional hermeneutic phenomenological study, employed purposeful sampling to select participants based on their minoritized membership status and enrollment in CACREP-accredited CES programs. Purposive sampling facilitated the collection of the context-rich and detailed data needed to answer the research questions related to minoritized students' experiences in CES programs.

In addition to purposeful sampling, I used snowball sampling. Snowball, or chain sampling, refers to the act of asking recruited participants for recommendations to other potential participants who might fit the criteria of the study (Esposito & Evans-Winters, 2022; Ravitch & Carl, 2016). Snowball sampling is a good strategy for rapid recruitment of participants. However, when used exclusively, snowball sampling may lead to skewed samples since participants are highly likely to recommend others who resemble their own

identities (Esposito & Evans-Winters, 2022). To prevent skewed samples and diversify my sample pool, I combined both purposeful sampling and snowball sampling strategies.

Sample Size and Saturation

While there is much to be said about the relationship between sample size and saturation in qualitative research and the query of the number of cases needed to reach data saturation which depend on many factors, (Esposito & Evans-Winter, 2022; Baker & Edwards, 2012; Guest et al., 2006), for the purpose of this study, I focused on the goal of saturation to determine sample size. Saturation, or redundancy sampling, consists of continuously gathering and analyzing data as fieldwork progresses and adding to the sample until no new data emerges (Baker & Edwards, 2012; Patton, 2015; Ravitch & Carl, 2016). As stated by Guest et al. (2006), data saturation depends on several factors such as the amount and complexity of the data, the researchers' experience and endurance, and the number of people analyzing data. Some researchers such as Baker and Edwards (2012) and Guest et al. (2006) have interviewed experts in the field of qualitative research and conducted studies to try to identify how many interviews are enough to determine data saturation. Creswell and Creswell (2018), for example, recommend a range of three to ten interviews for phenomenological studies. Guest et al.'s (2006) study suggests that a minimum sample of six interviews are enough to develop significant meaning of data and that after twelve interviews a complete and reliable codebook can be created without much else to add. However, the author does exercise caution when stating that six to twelve interviews are a sufficient sample size for achieving a study's goals because achieving saturation greatly depends on the

composition of the sample and the study's objectives (Guest et al., 2006). Given that saturation is the main principle that guides sample size in qualitative research, data saturation was the strategy I used to determine the sample size of this study (Baker & Edwards, 2012). Following Guest et al.'s (2006) recommendations, the sample size was composed of six to twelve participants.

Criteria

The following criteria were used to invite potential participants to take part in this study:

- Minority membership. Individuals who identify with one or more than one minoritized group in terms of age, disability status, religion/spiritual orientation, ethnic/racial identity, socioeconomic status, affectional orientation, indigenous heritage, national origin, and/or gender and gender expression (Hays, 2016) were invited to participate in this study. Individuals who do not identify as minoritized members were excluded from the study.
- Education. Individuals who are currently enrolled or have been enrolled in a CACREP (2016) accredited CES program for at least one year were invited to participate in this study. Individuals who are not currently enrolled in a CACREP (2016) accredited CES program or have not been enrolled for at least one year were excluded from the study.

Recruitment

Potential participants for this study were identified, contacted, and recruited based on their response to emails, flyers, and word-of-mouth recommendations. I sent emails to potential participants via ACA sponsored counseling listservs such as CESNET-L, Diversegrad-L, and SAIGE Information Exchange and List-Serv. CESNET-L is a listserv dedicated to connecting counselors, counselor educators, and supervisors for the discussion of relevant professional issues (Jensius, 2019). Diversegrad-L is a listserv focused on connecting counseling students, counselors, counselor educators, and other mental health professionals interested in multicultural, cross-cultural, and diversity issues in counseling and society (ACA, 2021). SAIGE Information Exchange and List-Serv is a service offered to post notices and exchange information with SAIGE list subscribers (SAIGE, 2022). I also created a flyer that was posted in social media platforms such as LinkedIn, Facebook, and Instagram. In addition, the study welcomed all word-of-mouth recommendations for potential participants.

I focused recruitment efforts on voluntary participation and thus did not incentivize research participants out of care for undue inducement, exploitation, and biased enrollment (Resnik, 2015). This combination of recruitment methods alongside snowball sampling provided a wide variety of potential participants without risking the integrity of the study (Resnik, 2015).

Instrumentation

Interviews, focus groups, observations, field notes, and journaling are some of the most common data collection methods among phenomenologists because of the rich data

they gather (Peoples, 2021; Ravitch & Carl, 2016). To answer this study's research question related to minoritized students' lived experiences with faculty teaching in CES programs, I selected interviews as the primary form of data collection. Interviews are a well-used and recommended method among phenomenologists (Peoples, 2021). I also selected interviews over other data collection methods for their ability to offer a confidential safe space for participants to freely communicate and for me to capture the richness of participants' lived experiences from their own perspectives while accommodating to their personalities, level of development, and cultural diversity (Esposito & Evans-Winters, 2022; Ravitch & Carl, 2016; Rubin & Rubin, 2012). Journaling was also used to document my experiences, approach issues of positionality, and exercise the critical reflexivity that this intersectional hermeneutic phenomenological study required of me as the researcher (Esposito & Evans-Winters, 2022; Peoples, 2021; Ravitch & Carl, 2016).

Interviewing is both a science and art (Laureate, 2016). Rubin and Rubin (2012) describe qualitative interviewing as a conversational exchange between researchers and participants in which experiences and stories are shared. Interviewing is a responsive process that makes room for participants distinct personalities, stages of development, and diverse cultural backgrounds (Rubin & Rubin, 2012). Interviews provide the "deep, rich, individualized, and contextualized data" that are the foundation of qualitative research (Ravitch & Carl, 2016, p. 146). The purpose of interviewing is to "better understand how the participant thinks or feels about a subject, event, text, relationship" to reveal how participants lived experiences have come to shape their understanding of the

world (Esposito & Evans-Winters, 2022). Therefore, interviewing is especially beneficial when attempting to gather detailed experiences, culturally rich stories, and learn how participants interpret these experiences and make meaning of them as phenomenological methods suggest (Esposito & Evans-Winters, 2022; Fuster, 2019; Ravitch & Carl, 2016; van Manen, 2014).

Interviews can be structured, semi-structured, or unstructured depending on what it is that the researcher is wanting to learn and the population they are wanting to learn it from (Esposito & Evans-Winters, 2022; Ravitch & Carl, 2016). From a phenomenological perspective, I employed semi-structured interview protocols to allow for the natural spontaneity of the phenomenological approach to flow and for participants to communicate their lived experiences more freely (Peoples, 2021; Ravitch & Carl, 2016). Considering the intersectional lens of this study, I considered interview protocols that were respectful of participants available time, honored their dignity as persons, and aligned with their cultural customs and context (Esposito & Evans-Winters, 2022). More than one interview is recommended when using both phenomenological and intersectional approaches (Esposito & Evans-Winters, 2022; Ravitch & Carl, 2016). Therefore, a series of two interviews were conducted to build rapport considering participants cultural backgrounds, establish participants' personal contexts, and gather detailed and culturally rich lived experiences (Esposito & Evans-Winters, 2022; Ravitch & Carl, 2016). The first round of interviews consisted of a semi-structured interview protocol which was followed by a second round of interviews focused on member checks to clarify and validate the content of the interviews (Esposito & Evans-Winters, 2022;

Ravitch & Carl, 2016). Participant engagement until completion was encouraged by appealing to participant's intrinsic motivation for participating in the study and highlighting the value of their contributions in illuminating minoritized students' experiences in counseling programs.

In the following sections, I describe the process of developing and establishing the validity of the interview questions as well as provide a guide for the main interview. Follow-up interviews were constructed for each member once transcription occurred depending on the content provided and need for clarification of what was said, how it was said, and what was unsaid (Peoples, 2021).

Researcher-Developed Instrument

To develop the interview questions and establish content validity, I reviewed the literature related to the topic of interest, as well as the principles of hermeneutic philosophy, intersectionality, and phenomenological research methods, in search of patterns, keywords, and ideas to focus on. The review of the existing literature on the topic of interest led to the identification of recurring topics I incorporated in the interview process and explored with participants. The recurring themes related to the topic of interest were: *minoritized identities, faculty multicultural competence and incompetence, program's cultural climates, stereotyping, underrepresentation, isolation, tokenism, codeswitching, lack of mentorship, and uncertainty as to which aspects of students' identities shaped their lived experiences in programs* (Baker et al. 2015; Baker & Moore, 2015; Henfield et al., 2013; Koch et al., 2018, 2020; Maton et al., 2011; Peters, 2017; Proctor, 2018; Protivnak & Foss, 2009; Pulliam, et al., 2019).

The review of the literature supporting the theoretical framework of this study, which is a combination of intersectionality and hermeneutic philosophy, yielded the following results. Hermeneutic philosophy dictates that researchers consider the concepts of *Dasein* or being there in existence, in the world; *fore-sight* which is the preconceived knowledge participants have about the phenomenon under study; and *hermeneutic circle* which refers to the process of understanding (Heidegger, 1978, 2006; Dowling, 2007; Peoples, 2021; van Manen, 2007, 2014; 2017). Intersectionality theory necessitates that researchers consider six core ideas: "social inequality, intersecting power relations, social context, relationality, complexity, and social justice" (Collins & Bilge, 2020, p. 31). Finally, phenomenology, the chosen methodology, calls for a focus on participants' *lived experiences* and how those experiences are ultimately transformed into *consciousness* (Dowling, 2007; Fuster, 2019; Peoples, 2021; Ravitch & Carl, 2016; van Manen, 2007, 2014; 2017). The theoretical concepts I explored in the content and process of the interviews with participants and used as priori codes were: *minoritized students lived experiences, social inequality, intersecting power relations, social context, relationality, complexity, social justice, and shared consciousness.* My personal experience as a minoritized member and CES student, the principles of hermeneutic philosophy, intersectionality, and phenomenology were all used to inform the development of questions for this semi-structured interview and ensure that the items measured the content they were intended to explore (Creswell & Creswell, 2018).

Procedures for Recruitment, Participation, and Data Collection

This intersectional hermeneutic phenomenological study focused on exploring minoritized students lived experiences of faculty multicultural competence in CACREP-accredited CES programs. To stay true to this study's framework, in this section I describe the procedures employed for recruiting participants, establishing participation in the study, and data collection. These procedures identify what was done, when it was done, where it was done, and how it was done (Peoples, 2021). Procedures are described in a step-by-step manner for ease of replicability.

Recruitment and Participation

Participants for this study were recruited based on their responses to listserv emails, flyers, and word of mouth recommendations. Once informed consent to participate in the study was received, I used a series of two semi-structured interviews with each participant to collect and verify data (Esposito & Evans-Winters, 2022; Groenewald, 2004; Patton, 2015; Peoples, 2021; Ravitch & Carl, 2016). Follow-up interviews were arranged to clarify data and validate participants stories via member checks (Esposito & Evans-Winters, 2022; Patton, 2015; Peoples, 2021; Ravitch & Carl, 2016). Participants were recommended to exit the study once the interview series were completed, participants stories were validated via member checks, and all their concerns/questions clarified.

Procedures for Data Collection

Data for this study was gathered by me as the sole researcher in this study via semi-structured interviews and reflexive journals (Esposito & Evans-Winters, 2022;

Patton, 2015; Peoples, 2021; Ravitch & Carl, 2016). The main data collection tool consisted of a semi-structured interview protocol that allowed for spontaneity and flexibility of participants' sharing of experiences while respecting participants availability, cultural traditions, and context (Esposito & Evans-Winters, 2022; Peoples, 2021; Ravitch & Carl, 2016). Interviews were conducted via Zoom online secure video-conference platform and lasted about 60 to 90 minutes. Interviews were recorded as mp4 files and stored in a secure password protected computer and a cloud storage service for back up. Interviews were transcribed manually using both verbatim and summative transcription methods. Verbatim transcriptions provided a record of participants' words and annotations regarding participants' nonverbal communications when available (Halcomb & Davidson, 2006). Summative transcriptions offered a reflexive record of the participants' interviews and the interviewer's experience (Halcomb & Davidson, 2006). A follow-up interview was used to clarify and validate participants stories via member check ins (Esposito & Evans-Winters, 2022; Patton, 2015; Peoples, 2021; Ravitch & Carl, 2016). Journaling was used throughout the whole process to record my experiences, reflections, personal biases, and validated or changed assumptions as I immersed myself in the data analysis process (Esposito & Evans-Winters, 2022; Peoples, 2021; Ravitch & Carl, 2016). All data was collected, recorded, and transcribed over a period of 7 weeks.

Recruitment, Participation, and Data Collection Steps

- Upon approval from Walden University's Institutional Review Board (IRB, approval # 06-20-22-0420154), a recruitment email was sent via CESNET-L,

Diversegrad-L, and SAIGE Information Exchange list-servs requesting participants for the study. (See Appendix for a copy of the email).

- Interested persons were instructed to complete a survey included in the email, which asked demographic information related to the inclusion criteria of the study.
- Upon review of all responses, the first six potential participants who met the inclusion criteria of the study were emailed back to request times for them to meet with the researcher and informed consent documentation was completed.
- Snowball sampling was employed to request additional participants by asking confirmed participants if they could recommend others that met the criteria of the study. Recommended persons were emailed and the second and third steps above were followed.
- Interviews were scheduled and conducted via Zoom platform.
- Interviews were transcribed.
- Follow-up interviews were scheduled and conducted to clarify data, validate participants stories, and answer/clarify participants questions.
- Data collection and follow-up with participants continued until data saturation was achieved.
- Participants were recommended for exiting the study.

Data Analysis Plan

In this section I describe the data analysis plan that was employed to explicate the phenomenon of minoritized students lived experiences of faculty multicultural

competence in CACREP accredited CES programs. I begin by reminding readers about the purpose and research questions of this study as well as the approach to these questions. I continue by sharing the steps that were used to analyze the data or explicate the phenomenon under study.

Purpose and Research Question

The purpose of this phenomenological study was to explore the lived experiences of minoritized students working with faculty teaching in CACREP-accredited CES programs by applying Heidegger's hermeneutic philosophy and Crenshaw's theory of intersectionality. Specifically, this study investigated students' perceptions of faculty's cultural competencies. By interviewing CES students who identify as minorities, I described CES minoritized students' experiences with faculty. As a result of this study, CES programs will be able to better understand how minoritized students experience faculty, their level of multicultural competence, how students' minoritized identities influence their lived experiences, and identify possible areas of improvement. The main research question of this study is "what are minoritized students lived experiences with faculty teaching in CACREP-accredited CES programs?

Approach

I chose to address the research questions from an intersectional hermeneutic phenomenological standpoint that honored participants' intersecting identities and considered how their experiences of power and inequality shaped their lived experiences (Collins & Bilge, 2020; Suddick et al., 2020). Phenomenological research questions focus on what it like for participants is to experience a determined phenomenon (Suddick et al.,

2020). Phenomenologists seek to uncover the essence of the lived experience of individual participants or groups. To do this, data was gathered via interviews to participants and reflective journaling (Patton, 2015; Peoples, 2021; Ravitch & Carl, 2016).

Data Analysis Steps

Phenomenologists approach data analysis form an emergent perspective that flows and may change as new data emerges (Peoples, 2021; Suddick et al., 2020). Phenomenologist researchers are called to analyze participants descriptions with empathy as if they were their own and consider them with enough detail to allow them to transcend from the mundane into an explication of the essence of the phenomenon (Peoples, 2021). Once the interview process was completed and interviews were transcribed, the principles of Heidegger's (1978; 2006) hermeneutic circle were applied to data analysis to create codes and categories in the following way:

- First, I looked at the whole by reading the entire transcript and cleaned up the data by deleting irrelevant information such as repeated words or filler words such as "um," "uh," etc. For example:
    - "Um yeah, it's been challenging. I've been told that, that I am difficult, like, that I think I am better than."
    - "It's been challenging. I've been told that I am difficult, that I think I am better."
- Second, I looked at the parts and highlighted words, phrases, or sentences that that provided information about the phenomenon being studied: minoritized

students experiences with faculty. I did this for each interview to generate *initial meaning units* to which assign a *code* that described what the initial meaning units were about. At this point, I checked in with participants via follow-up interviews to clarify and validate their stories. See the example below.

  - "…there is always the **microaggression**, the **additional questions** about my experience. There are always things left off the table. I'm trying to think about a specific story to give you, but I've **learned to dissociate to survive** this program."

- Third, I generated *final meaning units* or *themes* informed by their understanding of all participants' answers. Final meaning units or themes were assigned to describe the underlying meaning expressed by two or more codes grouped together. Some examples include:
  - Microaggressions
  - Questioning of academic caliber
  - Dissociation
  - Visible identities
- Fourth, I synthesized final meaning units into *situated narratives*. I did this by incorporating direct quotes from participants' interviews to highlight themes for each interview question. See examples below.
  - "I've been told in the past by people who observe me that my presence can be intimidating, and that creates an assumption that I can handle

things in ways that others cannot…"

  - "…being Black and African American influences my experience, being male in my experience has been more of an advantage than disadvantage. My privilege comes from being a male, the marginalization it would be being Black in the program…"

- Fifth, I looked at the whole again and synthesize situated narratives into *general narratives* or *overarching themes* that reflected all participants' experiences. For example:
  - Theme One: Experiencing Unequal Treatment because of Visible Identities
  - Theme Two: Experiencing Multicultural Incompetence Among Faculty
- Sixth, I unified participants' themes into a phenomenological reflection of the phenomenon under study. See example below.
  - The CES experience is an inauthentic state of being for minoritized students directly due to their experiences of receiving unequal treatment because of their visible identities and faculty's multicultural incompetence. Minoritized students' Dasein, their being in the world, at the beginning of their CES programs is one of…

Coding Procedures

Hand coding is an approach to qualitative data analysis that allows researchers to immerse themselves in the data and sit with it to carefully review it and listen to what it

has to say (Patton, 2015; Peoples, 2021). According to Halcomb and Davidson (2006), in phenomenological, grounded theory, feminist, and ethnographic studies, hand coding is especially appropriate as researchers' closeness and exposure to the text "is critical to the research design and philosophical tenets of the methodology" (p. 40). Qualitative researchers believe that the more the researcher interacts with the data the more patterns and categories stand out so themes can emerge (Halcomb & Davidson, 2006; Patton, 2015; Peoples, 2021).

Issues of Trustworthiness

Guba and Lincoln (1989) proposed the use of credibility, transferability, dependability, and confirmability strategies to assess a qualitative study's trustworthiness, or qualitative rigor. According to Connelly (2016), trustworthiness "refers to the degree of confidence in data, interpretation, and methods used to ensure the quality of a study" (p. 435). Credibility refers to the trust in the veracity of a study (Connelly, 2016; Shenton, 2004). Credibility strategies such as continued collaboration with participants, persistent observation, peer-debriefing, member-checks, and reflective journaling serve to address the congruency between a study's findings and reality (Connelly, 2016). Transferability refers to the degree to which a study's findings are applicable to individuals in other contexts (Connelly, 2016; Shenton, 2014). Transferability strategies facilitate the application of research findings to other situations by highlighting providing a "rich, detailed description of the context, location, and people studied, and by being transparent about analysis and trustworthiness" (Connelly, 2016, p. 436). Dependability refers to the soundness of the data over time (Connelly, 2016;

Shenton, 2004). Dependability strategies such as detailed records, process logs, and peer-debriefings enable future researchers to replicate a study (Connelly, 2016; Shenton, 2004). Confirmability refers to the degree to which a study's findings are consistent and able to be replicated (Connelly, 2016; Shenton, 2004). Confirmability strategies such as detailed records, notes of all decision-making processes and analysis along with peer debriefing meetings are concerned with ensuring findings are a result of participants experiences and not the researcher's biases and preconceived ideas (Connelly, 2016; Shenton, 2004).

For this study I enhanced trustworthiness by thoroughly detailing the context, location, and intersectionality of participants, engaging in collaboration with them, conducting member checks, and keeping a reflective journal (Connelly, 2016; Peoples, 2021; Shenton, 2004). Participants were engaged via follow-up interviews and member checks to solicit their collaboration during the data collection and analysis process (Burkholder et al., 2016; Esposito & Evans-Winters, 2022; Patton, 2015; Peoples, 2021; Ravitch & Carl, 2016). Participants were asked for their feedback about the interview's content and process. In addition, participants were offered the opportunity to review interview transcriptions, validate my interpretations of their stories, and receive information about data analysis process. Interviewees' feedback helped clarify and enrich the content of the data as well as allow me to reflect on my own biases and process of interpretation of participants' stories via reflective journaling. Journaling was also used to keep a record of my experiences and decision-making processes throughout the length of the study.

Ethical Procedures

Some of the ethical issues I addressed when interviewing participants for this study related to ensuring culturally appropriate informed consent procedures, protecting participants' confidentiality and identities, data storage and destruction, and how power dynamics or cultural similarities/differences influenced the interview process (Esposito & Evans-Winters, 2022; Peoples, 2021). To ensure informed consent procedures I provided participants with plentiful information about the study's procedures, purposes, potential benefits, and risks and addressed any questions or concerns that arose in a language that was culturally appropriate so participants could make an informed decision about whether or not to participate (Esposito & Evans-Winters, 2022). Understanding that there was no possible way participants could remain completely anonymous when conducting interviews, it was my duty to protect participants identities from being revealed by enabling confidentiality (Esposito & Evans-Winters, 2022). I asked participants to choose a pseudonym in case they wished to identify themselves and wanted their stories to be known, which according to Esposito and Evans-Winters (2022), could be the case "in situations where historically disenfranchised people's stories have not been part of the research canon" (p. 54). When participants did not wish to participate in the process of choosing a pseudonym, one was provided for them to ensure their identities were protected. All participant data was well secured in password protected folders on my computer hard drive and cloud folders. I also assured participants that their stories and experiences were not to be publicly linked to them to minimize the risk of affecting their progress in their graduate programs and avoid further marginalization of already

marginalized individuals. Power dynamics and cultural challenges were addressed by exhibiting cultural humility and the cultural self-awareness, knowledge, and skill characteristic of multicultural competence (Ratts et al., 2015). I also addressed cultural identities and power dynamics firsthand via the use of Hays (2016) ADDRESSING model and remained aware of the MSJCC (Ratts et al., 2015, p. 3) quadrants diagram that highlights the intersection of privileged and marginalized identities and the dynamics of power, privilege, and oppression that influenced the interview process. Participants' language needs were also accommodated on an as needed basis.

Summary

In this chapter, I discussed ways in which this study was conducted as well as philosophical and theoretical rationale that justified the study. I explained the methodological design and rationale, discussed my role as the researcher, and explained the participant selection process, choice of instrumentation, and data collection and analysis procedures. The chapter concluded by addressing issues with trustworthiness and ethical concerns. In Chapter 4, I report the study's results using the intersectional hermeneutic phenomenological framework to further demonstrate validity and reliability of this study.

Chapter 4: Results

The purpose of this phenomenological study was to explore lived experiences of minoritized students working with faculty teaching in CACREP-accredited CES programs by applying Heidegger's hermeneutic philosophy and Crenshaw's theory of intersectionality. Specifically, I investigated students' perceptions of faculty multicultural competencies. The research question guiding this study was: What are minoritized students' lived experiences with faculty teaching in CACREP-accredited CES programs? In this chapter, I discuss the study's setting, participant demographics, and data collection and analysis procedures. Evidence of trustworthiness is also discussed. Study results are presented in detail followed by a conclusion.

Setting

Data collection was performed via Zoom, which was chosen for its secure end-to-end encryption option that prevents third parties from accessing data while it is being transferred from one device to another to enhance participant safety and comfort when sharing their stories. This platform was also selected for its audio/video conferencing options which gave participants the option to choose how to participate in interviews as well as live transcription features which supported participants' varying levels of ability and my manual transcription of interviews. All interviews were recorded in a dedicated private office space and I wore headphones to ensure participant privacy and limit distractions. Interviews lasted between 60 and 90 minutes based on participants' availability and pace when sharing information. At the beginning of each interview, I reviewed informed consent and the nature of the study with participants and asked if they

agreed to have their stories recorded. Once consent was received, interviews started. During interviews, I continuously checked in with participants after each question to verify proper understanding. Interviews were recorded as mp4 files and stored in a secure password-protected computer and cloud storage service for backup.

Data Collection

Guest et al. (2006) recommended six to 12 participants to achieve saturation. Study saturation goals were achieved with a total of seven participants. All participants completed a one-time 60-to-90-minute virtual interview that was recorded and transcribed using mp4 files via Zoom. Before interviews took place, I provided participants with a copy of interview questions for their consideration. I used a close-captioned semi-structured interview protocol in order to understand participants' lived experiences regarding the phenomenon. I also collected notes for each interview and maintained a journal to assist with the data analysis process.

I followed the steps described in Chapter 3 with a few exceptions that are explained in this section. First, I posted recruitment emails on CESNET and Diversegrad listservs. I was unable to post a recruitment email to SAIGE Information Exchange because recruitment of participants via this listserv was no longer an option at the time of data collection. Other IRB-approved avenues of data collection included posting recruitment flyers on social media websites such as Facebook. After recruitment emails and flyers were disseminated, interested persons reached out primarily via email and were instructed to complete a short survey which asked about their identities and demographic information and inclusion criteria to participate in the study. Once I

reviewed responses, I emailed potential participants who met inclusion criteria for the study and asked them to review the consent form and share their availability for interviewing. After participants' informed consent forms were received, interviews were scheduled, completed, and manually transcribed. Follow-up interviews were not conducted given that participants' stories were clarified during the initial interview process in the form of paraphrasing and summary of answers after each question. Missing information, questions, and clarifications were addressed via email. Once data saturation was achieved, participants were thanked for their participation and recommended to exit the study via email. No unusual circumstances were encountered during the data collection process.

Data Analysis

I approached data analysis using an intersectional hermeneutic phenomenological perspective that honored participants' intersecting identities and considered how their minoritized statuses influenced their lived experiences with faculty teaching in CACREP-accredited CES programs. Principles of Heidegger's hermeneutic circle were applied to analyze data and address participants' lived experiences with faculty.

First, I read entire transcripts and cleaned up data by deleting irrelevant information. Revision of transcripts allowed me to immerse myself in the data and gain a better understanding of participants' lived experiences.

Second, I highlighted words, phrases, or sentences that involved information about the phenomenon being studied: minoritized students and their experiences with faculty. I did this for each interview to generate initial meaning units or codes. Codes

included participants' own words and concepts found during the literature review. I checked in with participants via email to clarify data and obtain missing information as needed.

Third, I generated final meaning units or themes informed by my understanding of participants' answers to interview questions. Themes were constructed based on two or more codes grouped together.

Fourth, I synthesized final meaning units or themes into situated narratives by incorporating direct quotes from participant interviews to highlight themes involving the research question.

Fifth, I looked at the whole again and synthesized situated narratives into general narratives or overarching themes that reflected all participants' experiences with CES faculty.

Sixth, I unified themes into a phenomenological description of minoritized students' lived experiences with faculty teaching in CACREP-accredited CES programs.

Reflective journaling was employed to document and revise my *Dasein*, biases, and preconceptions as they related to and influenced my interpretations of the phenomenon under study. In my research journal, I recognized my *Dasein* and shared consciousness I had in common with participants as a central part of the process of reflexivity and development of understanding. I employed the hermeneutic circle to guide my reflections of how *Dasein* influenced the research as well as how the research influenced *Dasein* and development of understanding.

Evidence of Trustworthiness

I employed various credibility, transferability, dependability, and confirmability strategies to ensure the study's trustworthiness and qualitative rigor. Credibility strategies such as continued collaboration with participants, via member checks and follow up emails, and reflective journaling throughout the process of data collection and data analysis allowed me to immerse myself in the data and verify the congruency of the study's findings with participants' reality (Connelly, 2016). Transferability strategies such as providing rich and detailed descriptions of the context of the study as well as participants' intersecting identities and social locations served to enhance the trustworthiness of the study and perhaps offer insights about similar populations lived experiences (Connelly, 2016). Dependability and confirmability strategies such as providing detailed steps and creating records of the data collection and data analysis processes were also put in place to allow future researchers to replicate the study and achieve comparable results in a similar context with a similar population (Connelly, 2016 & Shenton, 2004). Reflective journaling was also employed throughout the data collection and data analysis processes to enhance confirmability, process and question my preconceived ideas/feelings and personal biases about the phenomenon, and ensure that the study's findings were a result of the participants' stories and not my own lived experiences (Connelly, 2016; Peoples, 2021).

Results

This study focused on minoritized students' lived experiences with faculty in CACREP-accredited CES programs and inquired about experiences of multicultural

competence. The research question for this study was: What are minoritized students lived experiences with faculty teaching in CACREP-accredited CES programs? Minoritized students' lived experiences were explored via a semi-structured interview protocol. Data was analyzed and interpreted guided by the principles of hermeneutic phenomenology and intersectional theory. Seemingly discrepant participant experiences were also analyzed and incorporated in the results section. Pseudonyms were employed to protect participants' privacy.

Demographics

Participants' identities and demographic characteristics were especially relevant to this study theoretically rooted in the principles of phenomenology and intersectionality. Hays (2016) ADDRESSING framework was used to guide the collection of participants' identities and intersections. The ADDRESSING framework facilitated the exploration of participants intersecting identities in the areas of Age/generation, Developmental and acquired Disabilities, Religion/Spirituality, Ethnicity/Race, Socioeconomic status, Sexual/affectional orientation, Indigenous heritage, National origin, and Gender (Hays, 2016). Participants were also encouraged to share other salient identities they considered relevant to the study.

The study consisted of a total of seven participants. Out of these seven participants, five identified as Millennial and two identified as Generation X in terms of Age/generation. When considering participants' identities in relation to Developmental and acquired Disabilities, two participants identified as people with disabilities and five participants did not identify as people with disabilities. In terms of Religion/Spirituality,

all seven participants identified within the Christian community, and one identified with both Christian and Muslim communities because of their family's religious background. Participants' Ethnic and Racial identities consisted of mainly Black/African American and Latinx identifying participants, with five participants identifying as Black/African Americans and two participants identifying as part of the Latinx community. In terms of socioeconomic status, six out of seven participants identified with the middle class with slight variations in their responses. Three participants identified with middle class, one identified with the upper middle class and two other participants identified with the lower middle class. The remaining participant identified as part of a low socio-economic background. When considering Sexual/affectional orientation, five participants identified as heterosexual while two participants identified as part of the LGBTQIA+ community. Only one participant identified themself as part of an Indigenous community reporting Cherokee heritage. Six out of seven participants traced their National origin to the United States while one participant reported being born in Mexico. All participants identified as cisgender individuals, with four identifying as women and three identifying as men. Other salient identities reported included being first generation students, second language learners, veterans, and prior law enforcement agents as well as students' enrollment in online versus on ground programs.

Table 1 *Participant Demographics*

Participants	*Millennial*	*Gen X*	*Disability*	*Christianity*	*Islam*	*Black/African Ame.*	*Latinx*	*Low SES*	*Lower middle SES*	*Middle SES*	*Upper middle SES*	*Heterosexual*	*Gay*	*Queer*	*Indigenous Heritage*	*USA*	*Mexico*	*Cisgender Woman*	*Cisgender Man*	*Online*	*On ground*	*First Generation*	*Second Language*	*Veteran/Law Enf.*
Brandon	X			X		X				X		X				X			X	X	X			X
Danielle		X		X		X				X		X				X		X		X		X		
Jason		X		X		X					X	X			X	X			X	X				X
Maria	X		X	X			X		X			X				X	X	X			X	X	X	
Melany	X			X		X			X			X				X		X		X				
Paulo	X			X			X			X			X				X		X	X		X	X	
Shardi	X		X	X	X	X		X						X		X		X			X	X		

Themes

As a result of my application of the hermeneutic circle to analyze data multiple codes emerged. Codes were constructed based on participants' own words and terminology found in the literature. Codes included: microaggressions, microaffirmations, dissociation, self-preservation, "a lot of talk, no action", underrepresentation, stereotyping, codeswitching, tokenism, questioning of academic caliber, lack of mentorship and support, language barriers, White guilt, imposter syndrome, internalized oppression, colonialism, gender discrimination, racism, faculty inexperience with diverse populations. Codes were grouped together and transformed into themes that reflected the underlying experiences of participants with faculty teaching in CACREP-accredited CES programs. Six main themes emerged.

1. Experiencing Unequal Treatment because of Visible Identities
2. Experiencing Multicultural Incompetence Among Faculty
3. Experiences of Dissociation because of Multicultural Incompetence
4. Experiencing Faculty's Multicultural Competence as Limited
5. Microaffirming Experiences
6. Black Males' Experiences of Privilege

Table 2 *Themes*

Themes	Brandon	Danielle	Jason	Maria	Melany	Paulo	Shardi
Experiencing Unequal Treatment because of Visible Identities	X	X	X	X	X	X	X
Experiencing Multicultural Incompetence Among Faculty	X		X	X	X	X	X
Experiences of Dissociation because of Multicultural Incompetence	X				X	X	X
Experiencing Faculty's Multicultural Competence as Limited	X			X		X	X
Microaffirming Experiences		X	X				
Black Males' Experiences of Privilege	X		X				

Illustrated Themes

Theme One: Experiencing Unequal Treatment Because of Visible Identities

When asked about which aspects of their identities influenced their experiences with faculty the most, all seven participants agreed that the one aspect of their identities that influenced their experiences of faculty's multicultural competence and overall lived experiences in their CES programs the most were their visible identities, namely race, ethnicity, and gender.

Shardi did not hesitate to identify “my Black skin” as the one aspect of all her intersecting identities that influenced her experiences with faculty the most. When asking questions about minoritized persons experiences to her professors Shardi recalled “Well you tell me! That is the response I get. It’s like they tiptoe around it and give very indirect answers… They don't want to ever appear like they're the experts on minority experiences, so there's some hesitation not out of ignorance, but out of fear… and the tension around it is well meaning, but it's not always helpful, for someone who's trying to learn as and grow as a practitioner. …There's a lot of stuff that I know but there's also a lot of stuff that I don't know. …I'm not an expert on anything. It just takes away from my learning.”

For Danielle it is about identifying as an African American or Black female and others perceiving her as intimidating. Danielle stated “I’ve been told in the past by people who observe me that my presence can be intimidating, and that creates an assumption that I can handle things in ways that others cannot. It's almost like they assume that I am not a human being that is built with emotions or that I don't have feelings or things are not going to impact me the same way. I think that perception of who I am has followed me in a sense that persons that either have the ability to make decisions for me are also assuming that… ‘Oh, you know she got it, she can deal with it. It's okay’ and I don't really receive the same level of thoughtfulness or passion or even investment of time to make sure that I get the outcome that's needed, or solution to anything.” Danielle also stated “Things that are attached to that presence is hair. I wear the natural hair. I have the color tones, and while I believe that there is power in what my hair represents, because

that is a part of my identity, and who I am culturally, it sometimes is received by individuals who are either intimidated and threatened by it…that really overshadows the help that I receive from individuals of opposite race."

Melany agreed that her identity as a Black woman played the most influential role in her experience of faculty and of the program in general. Melany shared; "I would definitely say, my blackness and identifying as a woman. Especially for the poofy hair thing", a microaggression experienced by Melany in which a supervisor confused her with another Black woman solely on the basis of her hair. Speaking of this experience Melany recalled "…my supervisor is joining us from Zoom and she looks at me and she said, "Oh hey!" and calls me the other person's name and says "Oh, my goodness, I thought you're on vacation today" and my co-worker said, that's not her that's Melanie, and my supervisor said, "Oh, my goodness I'm so sorry. All I could see was the poofy hair…"

According to Brandon "being Black and African American influences my experience… being male in my experience has been more of an advantage than disadvantage… My privilege comes from being a male, the marginalization if there was a prominent one it would be being Black in the program… being one of the few Black males, people tend to recognize me. People tend to give me grace and leeway. I'm always remembered when I'm around people." Jason shared a similar experience where he described himself as a "unicorn" for being one of the few Black males in his program. Jason stated "I'm not only a male in the counseling space, but I'm also a black male in the counseling space and then I'm a black male who is moving towards a PhD and at that

particular space I'm really rare…. And so, if I'm not careful I begin to question 'are they just letting me slide through the cracks because they want to add more?' …I have questioned whether or not I'm in a space that I'm in because people are trying to fill a quota, because they're wanting to make numbers to say, see here we have this number of minority or minoritized students in our program. Therefore, we are, you know, adhering to diversity, equity, and inclusion, or we are establishing ourselves as social justice, warriors, or whatever the case may be. And so for me that is always something that I have to combat, because it can create an imposter syndrome in the sense that I don't know if I'm here on my own merits, or if they're filling, or if they're checking a quota box."

When asked about his experience as a minoritized student, Paulo explained that it was his ethnicity and linguistic background that had the most influence on his experiences in the program. Paulo stated: "I was faced with disregard in my program. This idea of you need to prove yourself even more. You want to show them I'm (of) value, I bring things to the program, and things like that but I always feared my writing and presenting my ideas to teachers… I never got an invitation (to write, publish, present) and I never was invited to be part of anything… On one occasion, one of the professors invited me to share my ideas when we were talking in the classroom, and then suddenly, out of the blue, she just stopped me in disregard my questions. It was so powerful that you know a day later I received 2 emails from 2 of my classmates, they noted and were able to actually observe how the teacher disregarded what I was saying"

Finally, for Maria it was "in their words being Latina, but Chicana, in my words" what influenced her experiences in the program the most. Maria stated: "I felt very

oppressed… but that oppression made me realize our field is so behind, so antiquated the way of thinking. I guess some of the views, the philosophies, just reinforces those stereotypes, the people in power, the White people, the Black people, the Asian people but we don't see Latinas there. …it just came to a point where I had to teach myself. I had to go looking for those other faculty, in other departments, to kind of learn more about the situation and the things I wanted to study."

Theme Two: Experiencing Multicultural Incompetence Among Faculty

When asked about their experiences with faculty, six out of seven participants reported multiple experiences of multicultural incompetence with faculty teaching in CACREP-accredited CES programs. Only one participant, Danielle, expressed not having experienced multicultural incompetence in their work with faculty.

Brandon shared an experience of microaggression in which his internship faculty, who identified as a White woman belonging to the LGBTQIA+ community, asked him a question to only have his answer invalidated during the process of the conversation. Brandon expressed: "There was an experience where I'm talking about my passion and my research, and you (the faculty) want to make it about your identity and your group. That's not what we are here for, you asked me a question. I give you my answer, and you flip it and make it about you and your group. It's at that point you know of "which one has it worse?' or "which answer is better than the other?" That is an experience where I felt that it was lacking in competency, because it's clearly (was) one of those things where it's like, you're not listening to me. You hear me and this is generating something

in you to where you want to respond. And you want to respond about something that fits you and your narrative."

When thinking about faculty multicultural incompetence, Jason shared an experience of microaggression in which faculty ignorance and White guilt also seemed present: "it goes back to the idea of going and working to the extreme to debase yourself so that I feel okay and that was something that I experienced. I can remember it was right around the time that all of that, what was what's considered police brutality, and it just seemed like Black people are being targeted specifically the Black males, and they say "I'm sorry that your race is going through this" and I'm like "I'm not, that's not me right?" It's the assumption you know that I'm readily identifying with all that's going on and I'm like, you know, that in a sense speaks to incompetence because of not understanding that I still identify as a law enforcement officer. I am Black, but also, I still identify as a law enforcement officer… even in that sense just thinking about that some counselors or counselor educators that I've come across speak on the, you know, the training without necessarily understanding the training that we go through in law enforcement, right? So that becomes a multicultural incompetence issue because they're speaking on something that they have no awareness of."

Melany shared instances in which she experienced microaggressions, felt underrepresented, publicly singled out in the middle of class, and stereotyped by a faculty member. She stated "an example that comes to mind is of a professor telling me, in front of all my classmates, in the middle of class while we were discussing an article that we had read specifically about how Black woman doc students need mentors in this program

where the students beside me don't look like me, none of the teachers teaching me look like me… this professor made a comment that they thought was culturally competent, or considering my identities by saying "Oh, hey! Just so, you know, your teaching evaluations once you are a professor are going to be worse than everyone else in here because you're Black." And so, I had that experience. That professor also in class once talking about like scholarships and things like that was like "Oh, hey! You specifically as a Black person, you can apply to this scholarship" I feel like there was so many other ways that could have been shared, whether that was apart from all my classmates, whether that was not including my identities. I just think there wasn't thought put into that."

When speaking about her experiences of multicultural incompetence, many of which related to other participants experiences in terms of microaggressions, invalidation, imposter syndrome, etc. Maria contributed an experience which she felt discriminated against because of her gender. She stated: "Gender interactions. I think that's where faculty were the most incompetent." Maria recalled an experience with a male faculty member that told her "Maybe you shouldn't be in the program. You should stay home. Not everybody is meant to go to graduate school or go to college. You have kids now you should stay home" and I was dumb enough to believe it. You know dumb enough to take it because I didn't know better."

Paulo added experiences of stereotyping and marginalization in which he felt he had to constantly prove himself because of his ways of communicating as a bilingual person. Paulo expressed: "I have an accent… and there's always this tendency to treat me

differently… So its this constant manifestation of who I am proving what I'm saying in order for people to believe what I'm saying." Furthermore, "The director of my dissertation, or the director of the committee did attempt to challenge me, and we were going back and forth in emails and things like that until I met with him, and we had a very long conversation, and at the end he told me "my apologies". I thought that you were not aware of what you were talking about. There were assumptions of me due to the syntax of my sentences due to the language I was using. But after having that conversation you know they realize that I was well prepared for what I was sharing."

To conclude this section, Shardi spoke about instances in which she experienced faculty multicultural incompetence in the form of microaggressions: "Let's talk something Black, while looking directly at me" and shared experiences of faculty multicultural ignorance: "I can say that the multicultural incompetence is even this past weekend with Juneteenth, it wasn't even acknowledged. Also like I said, my dad is a five percenter, so there's a lot of Islamic practices. Well, a few months ago it was Ramadan. You know, not acknowledging that in the classroom. And I'm not saying you have to celebrate it but being mindful of how you know that impacts me or someone who is fasting for Ramadan when its iftar and it's at p.m. and I'm in a class from 6 to 9 right?" Shardi also shared instances of what she described as "unpaid emotional labor" in which she filled in the cultural competency gaps left by faculty in the classroom: "I know that there are some of my peers in the classroom who genuinely want to gain that cultural competence, they want to be the best practitioners, the most culturally competent

practitioners that they can be so I really try to connect with those individuals and work with them to foster those relationships and create those educational moments with them."

Only one participant, Danielle, stated not having experienced any instances of multicultural incompetence from faculty during her time in the program. When considering her experiences with faculty she stated: "Well, I can say that I've never experienced faculty incompetency."

Theme Three: Experiences of Dissociation Because of Multicultural Incompetence

Four of seven participants shared experiencing some form of dissociation or disengagement from their programs as a way of shielding themselves against faculty's multicultural incompetence and successfully pursuing their doctoral education. Three participants did not report such experiences.

In addition to sharing her experiences with faculty multicultural incompetence, there were multiple moments during the interview when Shardi employed the word dissociation to describe her experience, one of which is "I'm sorry that I can't give you more specific stories, I don't want to ruin your study, but honestly and I keep going back, there are so many stories that I have to dissociate and lock them away, throw them away, so I don't exhaust myself… Trauma. Its trauma." Looking at the parts and the whole of this first interview with Shardi, the word dissociation caught my attention as it was a novel experience when compared to the literature, yet it proved to not be an isolated experience in the data that emerged from this study.

Melany and Paulo also shared having experienced dissociation and using it as a tool for combating multicultural incompetence and continuing in their programs. In

regard to dissociation, Melany stated “This is one of the first times I’ve been able to talk about it (her experience) without being emotional. I really struggled, answering the questions. I think because I was so dissociated throughout those years. I was in the program like, people will ask me “how did you get through it” like, “how do you?” And I really don't have any advice to give them or examples of what I did that worked so I’m glad you mentioned that, because I did want to mention that like it was hard to, not hard emotionally, but literally hard to think back do these experiences because I think my brain is really protecting me from a lot of them.” When speaking about his experiences with faculty Paulo expressed “The teacher has no experience. So, I was there looking beautiful and smiley, and the very, very disassociated from classes.” When I followed up on his experience of dissociation, Paulo expressed “to me it was a strategy… this dissociation geared towards the faculty” and “I will link it to the lack of care of the program in engaging us. I will link it to my previous experience of being discriminated in other programs. I will link it to my high understanding of minoritized processes and cultural backgrounds, and how we construct all this and the game of the language that we use in order to conceal it, to pursue, and to convince people that you are smart when you are not. I will connect disassociation with my own willingness to not play the game anymore. I will connect it with my pain of seeing yet another group of professors, White professors, that are not interested in sitting with me and say: “Hey, you have a great idea of an article. Let's put it together. I'm here to walk by your side, you do the shit, but I walk by your side okay?” Never, ever, ever! It's connected to the disdain of the teachers. The way they used to show up in camera like “How is life going?” not presenting a drop

of knowledge of expertise, or what they were talking about which could be just related to my program itself, and not necessarily to any other program but that was my experience. I will connect it to the standards that are needed to be met without understanding the development of the human potentiality of what someone has to offer more than just meet one point, one standard, good, check! That's a reason why I never answered their surveys. Why answer surveys when they know what they are doing? They just want numbers. They just want numbers, and I was not into it. I can guarantee that the same shit is going on in any single university that attempts to be diversified. I just think that's what it is we need to prove that we are (culturally competent) but that's it, nothing more."

In a similar fashion, Brandon, used the terms "adaptation" and "self-preservation" to describe the ways in which he disengaged to combat multicultural incompetence. He stated: "The adaptation thing, both of my experiences in the program and experience as a Black person is very, very prominent. I've had to learn through trial and error in my personal life that I can't champion all my passions in front of everybody. Sometimes you really have to bite the bullet to keep going. Going back to my experience in group supervision. When I felt that every time, I wanted to talk about this topic she (the faculty) would bring up something else or shift gears. I literally, in order to adapt and survive, I stopped talking. I just literally stopped bringing up my passions and issues. This was my mindset, it's an 11-week supervision, right? One week down one week to go. It's like we only got to meet each other 9 more times, I'll be okay. I'll just wait." He also pointed out his focus: "I'm just trying to graduate! I don't want nobody getting in my way because when I'm Dr. Brandon, then yeah, I'll save the world! Right now, I'm just trying to

graduate. So, yes, I am trying to preserve myself. I'm trying to avoid pitfalls. I'm trying to avoid them. I don't want a barrier in my way in a sense."

Theme Four: Experiencing Faculty's Multicultural Competence as Limited

Four out of seven participants reported limited experiences of faculty's multicultural competence. Three participants did not report experiencing faculty's multicultural competence as limited. For these three participants, multicultural competence was either experienced or not.

When speaking about faculty's multicultural competence Shardi stated, "I think they fake it until they make it as much as they can." She referred to LGBTQIA+ issues and feminist causes such "as fighting the patriarchy" as "low hanging fruit" that faculty use to demonstrate multicultural competence. According to Shardi it was easy to hear faculty "spew the rhetoric that shows you support and are competent in those areas." However, in her experience "If you have a cohort style model with four single mothers in it who are raising multiple kids and need childcare, where is the cultural competence in having this program run all day Saturday when kids are out of school? Where is the cultural competence in having a book for one class that is $150? We are talking about socioeconomic status here too! All those things don't match what you are talking about." Furthermore, "if we are talking about Asian Americans, why are we not using Asian American literature? Why are we not using Asian American bodies of work? Why are we not watching Asian American films? Why do I wanna hear what the what White man has said about every other race? I don't care, I don't need to hear it!"

In a similar fashion, Paulo expressed that faculty “are good at demonstrating what they have read” although “I never ever saw them in action.” Paulo shared a summary of a conversation in which a professor provided him feedback on his clinical work with the Latinx population: “I (the faculty) work with trauma and alcohol users but never work with the Latino, because I don't speak Spanish of course, but I know the best researchers and the best practices of working with them. So let me tell you what may work for them… And when I come and say no, it doesn't, they question, why not? According to so and so 2020 it needs to work. No, it doesn't. How do I know that? Because I freaking work with them in my office! I see their experiences.”

Brandon also shared limited experiences of faculty’s multicultural competence and narrowed down his experiences of multicultural competence to faculty of color in specific. An example of this is when Brandon stated “there's a difference in feedback that you get from a professor that doesn't identify with your group versus your professors that do identify with your group. It's more robust. I can honestly say that a lot of the times with my White professors I would only get feedback when it comes to grammatical areas and writing and things like that but from my black professors who understood where I was coming from, I would get a more focused approach in what direction to take with my research… When I shared my paper with one of the instructors from the Pre-Prac (a Black professor), I got a more tailored approach towards how to take my passion and focus my research… I feel as though I get a better experience from a professor that looks like me.”

Maria added that the only instance in which she experienced multicultural competence from faculty during her doctoral program at an on-ground Hispanic Serving Institution (HSI) was during her dissertation when a White woman faculty in her committee advocated for her and told her “I don't understand your culture. I don't understand what you're going through but I believe you” Maria stated, “That was empowering for me to hear her say, hey, my culture has value despite all the other faculty who have like, never placed any emphasis on our culture.”

Theme 5: Microaffirming Experiences

Two out of seven participants shared microaffirming experiences with faculty in their CES programs. Five participants could not recall any microaffirming experiences in their work with faculty.

According to Jason’s overall experience “every faculty member that I’ve had in my CES program has been compassionate. They've been genuine. They've been willing not just for me, but for all of the students, and flexible and gracious and very supportive.” During Jason’s field experience, which coincided with the murder of George Floyd and the “uproar” of the Black Lives Matter (BLM) movement, he felt affirmed by faculty and expressed that “there was always open space to disagree, to verbally spar, if you will, and exchange ideas… We were given the space by our faculty supervisor to process those things… and it was always moderated with respect.” When referring to his internship faculty specifically, Jason stated “he didn't pretend to understand the inner workings of how people might receive or process those things. He just let us speak. He would have his commentary, but he would let us speak and that was real, it was a genuine thing.”

Danielle reported an overall similar experience of being affirmed as a black woman pursuing a doctoral degree in CES. According to Danielle, who started her program at one institution and later had to transfer to another due to the university's closure, her doctoral experience totally changed when she joined a volunteer faculty mentored and student led support group for Black/African American doctoral women in CES. When speaking about her experience Danielle stated "this program is what introduced me to how important it is to start thinking about your identity. It's not enough to say I am African American. Why do you identify as African American? Or I am black, why do you identify as black? …we had a female instructor that came in, spoke, and she distinctly said, I do not identify as African American. I identify as Black. And she had her reasons as to that. This was the first time that I was ever exposed to really being reflective and knowing with certainty why I identify the way that I do."

Theme Six: Black Males' Experiences of Privilege

Two out of seven participants, the only two Black males in the group, shared experiencing privilege because of their identities. None of the remaining five participants shared experiencing any form of privilege because of their identities.

According to Brandon "being Black, African American male" in a predominantly female dominated field influenced his experiences with faculty the most "but my personal take is in a more positive aspect because being male in my experience has been more of an advantage than disadvantage." Brandon stated "being one of the few males, Black males, people tend to recognize me. People tend to give me grace and leeway… I'm

always remembered when I'm around people. That is mainly my experience of dealing with teachers."

When reflecting on how his identities influence his experiences with faculty, Jason noted "I have to say that the fact that I'm Black and I'm a male because in these spaces I've never heard so many times this idea that I'm a unicorn, because I'm not only a male in the counseling space, but I'm also a Black male in the counseling space and then I'm a Black male who is moving towards in a PhD and in that particular space I'm really rare because there are not a lot of us… so, I can question are they letting me slide through the cracks because they want to add more of us? Or am I really doing what I'm doing? When reflecting on his positive interactions with faculty Jason added "…if I'm not careful, I can begin to be suspicious of the genuineness of the reason of the person because everyone wants to appear anti racist."

General Narrative

All seven participants reported experiencing some form of unequal treatment because of their visible identities. For Shardi, Brandon, Jason, Danielle, and Melany these experiences were associated with the color of their skin and racially identifying as Black or African American. For Paulo and Maria these experiences were associated with their ethnicity and linguistic background as Spanish speaking Latinxs. Six out of seven participants reported experiencing multicultural incompetence among faculty. Shardi, Brandon, Paulo, Jason, Melany, and Maria shared how instances of microaggressions, invalidation, discrimination, stereotyping, marginalization, and underrepresentation influenced their experiences with faculty. Four out of seven participants reported

experiences of dissociation because of multicultural incompetence. Shardi, Brandon, Paulo, and Melany shared how they dissociated and often disengaged as a way of coping with faculty multicultural incompetence so they could continue to move forward in their programs and achieve their goals of graduating. Four out of seven participants reported experiencing faculty's multicultural competence as limited. In their experiences Shardi, Brandon, Paulo, and Maria described instances in which faculty competently spoke regarding multicultural issues yet were unable to demonstrate skills in action. Two out of seven participants reported microaffirming experiences. For Jason and Danielle these experiences were associated with instances in which faculty affirmed and supported their identities as minoritized students. Finally, two out of seven participants, the only two Black/African American males in the group reported experiences of privilege while in their programs. Brandon and Jason described experiencing favorable treatment because of their racial and gender identities in a White and female dominated field.

Phenomenological Reflection

The CES experience is an inauthentic state of being for minoritized students directly due to their experiences of receiving unequal treatment because of their visible identities and faculty's multicultural incompetence. From the experiences of minoritized students, they receive unequal treatment due to their racial/ethnic/linguistic backgrounds and faculty's multicultural incompetence in the forms of microaggression, invalidation, discrimination, stereotyping, marginalization, and underrepresentation etc. Minoritized students *Dasein*, or being in the world, changes due to the *Mitsein*, their togetherness or being with other students and faculty who are different from them. As a result of these

experiences and fusion of horizons, many minoritized students learn that it is not safe to be themselves in their CES programs and thus experience dissociation from faculty's multicultural incompetence as a way to cope and continue in their programs even if this means becoming inauthentic in this created and temporary *Dasein* experience.

Summary

In this chapter, I discussed the setting of the study, participant demographics, data collection and data analysis processes, and evidence of trustworthiness. In the results section, I presented data that resulted from this study about lived experiences of seven minoritized students from diverse backgrounds with faculty teaching in CACREP-accredited CES programs in both online and on-ground programs. Students' responses to the study's semi-structured interview protocol led me to identify six main themes: experiencing unequal treatment because of visible identities, experiencing multicultural incompetence among faculty, experiences of dissociation because of multicultural incompetence, experiencing faculty's multicultural competence as limited, microaffirming experiences, and Black males' experiences of privilege. These themes reflected participants' experiences involving multicultural competence of faculty members in order to identify salient aspects of students' identities that influenced their experiences with faculty. In Chapter 5, I discuss my interpretation of the findings, limitations of the study, recommendations for further research, and social change implications as well as a conclusion.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this phenomenological study was to explore minoritized students' lived experiences with faculty teaching in CACREP-accredited CES programs using Heidegger's hermeneutic philosophy and Crenshaw's theory of intersectionality. I specifically investigated minoritized students' perceptions of faculty's multicultural competence. The study allowed participants to share their lived experiences with faculty and informed ways in which their experiences in CES programs can be improved. Main themes of the study were experiencing unequal treatment because of visible identities, experiencing multicultural incompetence among faculty, experiences of dissociation because of multicultural incompetence, experiencing faculty's multicultural competence as limited, microaffirming experiences, and Black males' experiences of privilege. In Chapter 5, I interpret results of the study, discuss its limitations, and consider social change implications of the study as well as share recommendations for future research.

Interpretation of Findings

This study contributes to understanding minoritized students' lived experiences with faculty teaching in CACREP-accredited CES programs from an intersectional perspective. Guided by the hermeneutic philosophy and intersectional theory, I addressed lived experiences of minoritized students in terms of which of their identities most influenced their experiences.

Microaffirmations

This study's findings confirm previous research studies regarding the importance of microaffirming behaviors of faculty (see Koch et al., 2020), microaggressions

experienced from faculty (see Proctor et al., 2018), privileges experienced by males in a female dominated field (see Crocket et al., 2018), as well as other challenges minoritized students face when attempting a higher degree (see Baker et al., 2015; Baker & Moore, 2015; Henfield et al. 2013; Koch et al., 2018; Maton et al., 2011; Protivnak & Foss, 2009; Pulliam et al., 2019).

Microaffirmations are experiences in which participants felt welcomed, visible, included, acknowledged, non-judged, encouraged, cared for, treated with equity, and validated (Koch et al., 2020). The positive impact of microaffirming behaviors from faculty was confirmed by Jason who said, “every faculty member that I’ve had in my CES program has been compassionate. They've been genuine. They've been willing not just for me, but for all of the students, and flexible and gracious and very supportive.” Jason said he felt welcomed, seen, and perceived as capable by their faculty as a minoritized student in a CES program.

Microaggressions

The detrimental effects microaggressions have on minoritized students were also openly discussed and confirmed by participants in this study. Microaggressions are assumptions of inferiority and microinvalidations in the workplace and school (Proctor et al., 2018).An example of a microaggression related to a minoritized student’s intersecting identities came from Maria, Xicana cisgender woman and mother, who experienced a cisgender male faculty member from the dominant culture who told her, “Maybe you shouldn't be in the program. You should stay home. Not everybody is meant to go to graduate school or go to college. You have kids now you should stay home.” As

demonstrated by Maria's specific experience and overall results of this study, microaggressions represented a significant portion of minoritized students' experiences with faculty, more specifically, in terms of multicultural incompetence.

Intersecting Identities

Proctor et al. (2018) concluded that the intersection of gender and race among Black males was significant in terms of determining their experiences with racial microaggressions. This study offered mixed results as Black males interviewed for this study noted both privileges and marginalization experienced by faculty of their CES programs. Both Black male participants in this study spoke openly about the privileges they experienced by identifying as cisgender males in a predominantly cisgender female field as well as challenges associated with their gender and skin color. Brandon said:

> My personal take is in a more positive aspect because being male in my experience has been more of an advantage than disadvantage because it's a male dominated society. So therefore, I've experienced more privilege as a male than disadvantages. Being black on the other hand, that's different. That experience influences me so much to the point where I literally dedicate all of my research efforts into trying to help my community.

Black male participants shared the need to self-monitor their viewpoints as males in a female-dominated field, experienced tokenism, and felt they needed to or were tasked with representing all other Black males, especially during the resurgence of the Black Lives Matter movement after the murder of George Floyd and other Black persons, regardless of their other identities as veterans and prior law enforcement officers.

Faculty's Multicultural Incompetence

This study also confirmed specific challenges related to faculty multicultural incompetence, underrepresentation, lack of support, stereotyping, tokenism, codeswitching, and questioning of students' academic caliber are part of not just minoritized students' experiences in higher degree programs, but part of the experience of minoritized students in CACREP-accredited CES programs. Baker and Moore (2015) and Henfield et al. (2013) focused on the experiences of minoritized students in counselor education programs and highlighted challenges involving underrepresentation, codeswitching, stereotyping, tokenism, feelings of isolation, lack of support, and faculty multicultural incompetence and called researchers to expand their attention to students' minoritized identities beyond race and ethnicity. These challenges were confirmed by study participants in terms of how they experienced working with faculty in CACREP-accredited CES programs. Shardi expressed challenges minoritized students face in terms of faculty multicultural incompetence, stereotyping, and questioning of their academic caliber. Shardi stated:

> I think that for first generation students there is already that sense of imposter syndrome but then its additional when you are a black or minoritized or underrepresented student or you know or professional in those spaces in the sense that I always have to prove myself or there is this assumption of incompetence from other people or this assumption of ignorance and I mean ignorance in the true sense of the word, that I often have to just correct people which then reinforces the stereotype of angry black bitch because then I don't shut up right?

Paulo said, “I have an accent… and there's always this tendency to treat me differently… So is this constant manifestation of who I am proving what I'm saying in order for people to believe what I’m saying.”

Contributions

Regarding this study’s contributions of knowledge to the counseling field it is important to note that Baker and Moore (2015) also uncovered uncertainty regarding which aspects of students intersecting identities most contributed to students’ negative experiences with faculty. This study contributed knowledge regarding which aspects of students’ identities influenced their experiences with faculty the most. This study found that minoritized students’ visible identities, mostly race, ethnicity, and linguistic background influenced students’ experiences with faculty the most. For example, as stated by Melany, a Black cisgender woman, when she recalled a racist experience in which her “poofy hair” was brought to the forefront, “I wonder how much thought they (faculty) put into their conversations with me. Like I wonder how challenged they were to be culturally confident when they interacted with me, when they were reading my papers, when they gave, when they tried to give advice. I wonder what types of thought processes they had because I was very transparent… I wonder what conversations they weren't sure to broach with me. Like was it about being the only black person in the room… I just wonder about the different things that they weren't sure they could approach me about or speak to me about. I think it made them uncomfortable, but not uncomfortable enough to stretch themselves.”

Another unique contribution of this study, at least when compared to the existent literature reviewed by me, related to the experiences of dissociation and disengagement openly discussed by participants in this study. In Melany's words: "This is one of the first times I've been able to talk about it (her experience) without being emotional. I really struggled, answering the questions. I think because I was so dissociated throughout those years. I was in the program like, people will ask me "how did you get through it" like, "how do you?" And I really don't have any advice to give them or examples of what I did that worked so I'm glad you mentioned that, because I did want to mention that like it was hard to, not hard emotionally, but literally hard to think back to these experiences because I think my brain is really protecting me from a lot of them." One participant went further to employ the word trauma when describing her dissociative experiences in the program: "Trauma… its trauma" Shardi stated.

In a similar fashion, Brandon experienced resorting to disengagement to "adapt and survive" the program: "I've had to learn through trial and error in my personal life that I can't champion all my passions in front of everybody. Sometimes you really have to bite the bullet to keep going. Going back to my experience in group supervision. When I felt that every time, I wanted to talk about this topic (his research interests and experiences working with Black males) she (the faculty) would bring up something else or shift gears. I literally, in order to adapt and survive, I stopped talking. I just literally stopped stop bringing up my passions and issues. This was my mindset, it's an 11-week supervision, right? One week down one week to go. It's like we only got to meet each other 9 more times, I'll be okay. I'll just wait…. I'm just trying to graduate! I don't want

nobody getting in my way because when I'm Dr. Brandon, then yeah, I'll save the world! Right now, I'm just trying to graduate."

To further exemplify the disengagement experienced by minoritized students, Maria, a Latinx bilingual cisgender woman with similar identities as mine expressed: "So you get it, that we have to become that White person in order to graduate, in order to do the work that actually matters." Maria's statement struck a chord within me as a minoritized student researcher because as many of the participants shared, I also had to dissociate and disconnect from my own identities and cultural background to assimilate to the White European dominant model of what a counselor or a counselor educator looks like in order to graduate and "do the work that actually matters and save the world."

Theoretical Framework

The purpose of this study was to illuminate minoritized students lived experiences working with faculty in CACREP-accredited CES programs by employing the principles of Heidegger's (1978/2010**)** hermeneutic philosophy and the theory of intersectionality. The study was designed to contribute information so that the counseling field can better understand some of the academic challenges that influence minoritized students' experiences in programs. Based on this study's purpose, problem statement, the literature reviewed, and on the foresight that came from my personal experiences as part of the minoritized student population this study focused on, research findings were mostly expected. However, I remained hopeful that CACREP accreditation and its requirements related to multicultural competence in programs would demonstrate otherwise. My *Dasein* both had influence on the way in which she collected and analyzed data as well as

was influenced by the participants' experiences. This process led to a revision of my preconceived ideas and an acknowledgement of my privileges as well as an expansion of my experiences of marginalization within their CES program. This study's unexpected findings related to feelings of dissociation and disengagement experienced by most participants as well as the apparition of the concept of "trauma" emotionally influenced me and triggered feelings of grief, anger, vicarious trauma, and disappointment with the counseling field, that needed to be revised. I resorted to reflective journaling to process my feelings and continue to analyze the data. Out of this process of reflective journaling and revision guided by the principles of the hermeneutic circle emerged the hope that perhaps this research could indeed contribute knowledge to enlighten and improve minoritized students' experiences in CACREP-accredited CES programs so that, in the words of Freire (1970), the oppressed can regain their lost humanity and in achieving their full humanization, not become the oppressor. Although novel in the literature revised by me, this study's contribution regarding minoritized students' feelings of dissociation, disengagement, and trauma are congruent with the problem statement that inspired this research and represent a significant area for further study.

Limitations of the Study

This study's limitations related to its qualitative nature and sample size/population. One of these limitations included the transferability or generalizability of findings associated with conducting a hermeneutic phenomenological study with a small sample size (Creswell, 2018; Peoples, 2021). The study's sample size, guided by the principles of saturation, consisted of seven minoritized members (Guest et al., 2006).

This small sample size limits the transferability of the study's findings to the larger population (Creswell, 2018). In terms of population, while the sample represented a variety of intersections and social locations related to age, level of ability, religion/spirituality, ethnicity/race, social class, sexual orientation, indigenous background, national origin, and gender (Hays, 2016), the sample was mostly permeated by mostly privileged identities: millennial (5 participants), abled bodied (5 participants), Christian (7 participants), Black/African American (5 participants), middle class (6 participants), heterosexual (5 participants), non-indigenous (6 participants), US citizens (7 participants), and cisgender (7 participants) identifying individuals. More diverse representation in each of these areas of identity would have further diversified the sample.

Other limitations of this study related to addressing issues of positionality and social location (Cypress, 2019; Hays & Wood, 2011; Peoples, 2021). As a minoritized CES student myself, I possessed a "shared consciousness" with the participants interviewed in this study (Esposito & Evans-Winters, 2022, p. 18). This "shared consciousness" was a limitation that permeated my data collection and analysis process as well as my interpretation of findings (Esposito & Evans-Winters, 2022, p. 18).

Recommendations

This study confirmed and contributed significant knowledge regarding minoritized students lived experiences with faculty teaching in CACREP-accredited CES programs and specifically spoke to students' experiences with faculty's multicultural competence, multicultural incompetence, and which aspects of students' identities

influences their experiences the most. However, multiple inquiries arise because of this study regarding minoritized students' experiences with faculty in CES programs as well as the influence of students' multiple intersecting identities on these experiences. Recommendations for further research that would enhance the findings of this study include exploring minoritized students' experiences of dissociation, disengagement, and possible trauma in CES programs as a result of their experiences of faculty's multicultural incompetence; investigating the influence of minoritized students' visible versus non visible identities on their experiences with faculty; honing in on each of Hays (2016) ADDRESSING identity characteristics, their intersections, and their influence on minoritized students' experiences in CES programs with a more diverse and larger sample than the one provided in this study; comparing minoritized students' experiences with faculty's multicultural competence in CACREP-accredited programs versus non accredited programs; and comparing the experiences of minoritized students in online versus on ground CES programs.

Implications

Minoritized students' challenges when attempting a higher degree have been documented in the literature and affirmed in this study's findings (Baker et al., 2015; Baker & Moore, 2015; Henfield et al. 2013; Koch et al., 2018, 2020; Maton et al., 2011; Proctor et al., 2018; Protivnak & Foss, 2009; Pulliam et al., 2019). When compared to the dominant population, minoritized students face a wide array of additional challenges that hamper their progress in higher education (Baker et al., 2015; Baker & Moore, 2015; Henfield et al. 2013; Koch et al., 2018, 2020; Maton et al., 2011; Proctor et al., 2018;

Protivnak & Foss, 2009; Pulliam et al., 2019). This study's findings confirmed and revealed some of the challenges minoritized students face when attempting a doctoral degree in CES. These challenges included but were not limited to microaggressions, invalidation, stereotyping, tokenism, questioning of their academic caliber, and gender discrimination experienced from their faculty as well as the underrepresentation, language barriers, and lack of support among others experienced in their programs.

This study offers individual and organizational social change implications regarding its contribution of knowledge to better understanding minoritized students' lived experiences with faculty and their cultural competence in CACREP-accredited CES programs. Although multicultural competence is a CACREP requirement and is often evaluated in CES programs, there was no study at the time of this research that examined minoritized students' experiences working with faculty in CES programs nor students' experiences of faculty's multicultural competence. Unfortunately, this phenomenon remains understudied from the perspective of the students themselves, therefore the significance of this study. Gaining a better understanding of CES minoritized students' lived experiences with faculty has the potential of facilitating an individual and organizational reflection as well as dialogue about the level of cultural competence exhibited by faculty in CACREP-accredited CES programs and programs overall cultural climates. This dialogue can help meet the expectations required to reflect the multicultural competency aspirations outlined by professional organizations such as the ACA (2014), CACREP (2016) NBCC (2016; 2020), and the MSJCC (Ratts, et al., 2015)

for the field of professional counseling and most importantly improve minoritized students' experiences in programs.

This study has the potential to affect social change by inspiring a dialogue about minoritized students' experiences in counseling programs and ways in which these experiences can be improved to reflect the multicultural competence aspirations and standards of the counseling profession. Improvements in faculty's multicultural competence and programs overall cultural climates could potentially lead to higher retention levels and increased representation of minoritized populations in counselor education programs and the counseling profession at large. Counselor educators are in an incredibly privileged position of power whose impact trickles down through all levels of the counseling profession and ultimately reaches the clients. If we improve the cultural competency of CES faculty and programs, we improve the lived experiences of minorized CES students, who will go on to culturally competently teach and supervise the next generation of counselors who will ultimately impact the lives of clients of all walks of life.

Conclusion

In contributing to the current body of literature of the counseling field, this study focused on exploring minoritized students lived experiences with faculty teaching in CACREP-accredited CES programs and specifically focused on students' experiences of faculty's multicultural competence. This study's findings confirmed the many challenges minoritized students face when attempting a doctoral degree in CACREP-accredited CES programs, contributed knowledge regarding minoritized students lived experiences with

faculty, and addressed the uncertainty of which of students' identities contributed the most to their experiences with faculty. Six main themes emerged from this study experiencing unequal treatment because of visible identities, experiencing multicultural incompetence among faculty, experiences of dissociation because of multicultural incompetence, experiencing faculty's multicultural competence as limited, microaffirming experiences, and Black males' experiences of privilege. Minoritized students' experiences of unequal treatment based on their visible identities and faculty's multicultural incompetence were among the most salient experiences minoritized students faced when working with faculty in CES programs, a fact that challenges the multicultural competence requirements expected to be exhibited by CACREP-accredited programs. Therefore, this study's individual and organizational social change implications are to inspire a dialogue that challenges the counseling field's pedagogical approaches towards minoritized students.

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Appendix A: Interview Guide

Hello, my name is Mariangelly Sierra, I go by the pronouns she, they, or ella in Spanish. I am a counselor education and supervision doctoral candidate at Walden University. Thank you very much for your time today. As you know, the purpose of this interview is for us to explore and better understand minoritized students' lived experiences with faculty teaching in CACREP-accredited CES programs.

Today we will take some time to learn about your identities, personal context, and talk about your experiences as a minoritized member in a CACREP-accredited counselor education and supervision program. This process should last around 60 to 90 minutes. After our meeting, I will be reviewing your answers to get a sense of what your experiences have been like and will get back to you to set a time for a follow-up meeting in which we can discuss my interpretations and you can validate or clarify my understandings. How does that sound?

Please know that all interviews are voluntary, and you can choose to pause and resume or completely stop the process at any time. Also, I need to let you know that this interview will be recorded for transcription purposes.

Do you have any questions for me?

Do you agree to be recorded?

Are you ready to begin?

So, let's start…

1. Tell me about yourself. How do you identify in terms of age/generation, level of ability, religion/spirituality, ethnicity and race, socioeconomic status, affectional orientation, indigenous heritage, national origin, and gender?
2. This study focuses on the lived experiences of students whose identities have been historically minoritized by the systemic inequalities, oppression, and marginalization put in place and sustained by those in power. We understand the term minority as a socially constructed concept and will be using the term minoritized instead of the word minority to recognize this but respect others' choice to use the term minority. How do you identify and describe your identity as a *minority/minoritized* member?
3. How would you describe your *lived experience* as a *minoritized* student in your CES program?
    a. Any experiences with *stereotyping, tokenism, or codeswitching*?
    b. Can you give an example of a scenario in which your *lived experience* as a *graduate student* was influenced by your *minoritized* status? Can you identify which aspects of your intersecting identities influenced this experience the most?
    c. What have been your experiences with *power, privilege, and marginalization* as a minoritized student in your CES program?
    d. How would you describe your *lived experience* of your program's overall cultural climate?
4. This study also aims to understand minoritized students' experiences of faculty members' multicultural competence. For the purpose of this study, we are defining

multicultural competence as the self-awareness, attitudes, knowledge, skills, and advocacy interventions that enable counselor educators to engage in effective professional relationships that reflect an understanding of how cultural and sociopolitical issues influence students' experiences. How would you describe your *lived experience* of your CES *faculty multicultural competence*?

   a. Can you give an example of a scenario in which you have experienced faculty *multicultural competence*?
   b. Can you give an example of a scenario in which you have experienced faculty *multicultural incompetence*?
   c. How do you think your identity as a *minoritized* student has influenced your *lived experiences* of *faculty's multicultural competence*? Give an example.

5. Thinking about recommendations to improve *minoritized students* lived experiences and *faculty's multicultural competence* in CES programs…
   a. How could your *experience* as a *minoritized student* be improved?
   b. How could CES faculty's *multicultural competence* be improved?
6. Is there anything else you would like to share about your *lived experience* as a *minoritized student* in a CES program?

Thank you so much for your time and the experiences shared. Do you have any questions for me? Remember the transcript of this interview along with my interpretation of this process will be available to you when we meet again for our follow-up interview. Feel free to reach me via phone (939-244-3996) or email

(mariangelly.sierra@waldenu.edu) if you have any questions or concerns before then.

Thank you for your time!

Appendix B: Recruitment Email

Subject: Interviewing Minoritized Counselor Education and Supervision students in June!

Counselor Education and Supervision students,

There is a new study exploring minoritized Counselor Education and Supervision (CES) students lived experiences with faculty teaching in CACREP-accredited programs that gives voice to minoritized student's unique experiences and challenges to inform ways in which CES cultural climates can be improved.

About the study:

- The title of this study is **Cultural Competence: Minoritized Students Experiences with Faculty in Counselor Education and Supervision Programs.**
- The purpose of this study is to understand the lived experiences of minoritized students with faculty teaching in CACREP-accredited CES programs. Specifically, this study investigates student perceptions of faculty's cultural competencies.

You are eligible to participate in this study if you:

- Identify as a minoritized member in terms of age, disability status, religion/spiritual orientation, ethnic/racial identity, socioeconomic status, affectional orientation, indigenous heritage, national origin, and/or gender,
- Are currently enrolled or have been enrolled in a CACREP-accredited CES program for at least one year,
- Are willing to participate in a virtual interview process lasting approximately 60-90 minutes to share your experiences.

This research is part of the doctoral study for Mariangelly Sierra, M.S., LCMHCA, NCC, student at Walden University. The study is under the supervision of Dr. LaCoñia Nelson, LPC-S, NCC. The study has been approved by Walden University Institutional Review Board (IRB Number: 06-20-22-0420154, expiring on June 19, 2023). Interviews will take place virtually during June-July 2022.

Participating in this study is voluntary and you are free to withdraw at any time. All responses are kept confidential.

To participate or learn more information about the study, please contact the primary investigator, **Mariangelly Sierra** via email at **mariangelly.sierra@waldenu.edu** or via phone at **939-244-3996.** You can contact the supervising faculty, Dr. LaCoñia Nelson at laconia.nelson@mail.waldenu.edu.

Thank you for your time and interest. Feel free to forward this email to others who might quality and be interested on this study!

Appendix C: Recruitment Flyer

Are you in enrolled in a doctoral counseling program?
Do you self-identify as part of a minoritized group?

There is a new study called ***"Cultural Competence: Minoritized Students Experiences with Faculty in Counselor Education and Supervision Programs"*** exploring how the experiences of minoritized counseling students may be influenced by the multicultural competence of their faculty. For this study, you are invited to share your experiences and inform ways CES programs cultural climates may be improved.

About the study:

- 60–90-minute virtual interview process
- Pseudonyms will be used to enable confidentiality

Volunteers must meet these requirements:

- identify as a minoritized member in terms of age, disability status, religion/spiritual orientation, ethnic/racial identity, socioeconomic status, affectional orientation, indigenous heritage, national origin, and/or gender
- be currently enrolled or have been enrolled in a CACREP accredited CES program for at least one year

This research is part of the doctoral study for Mariangelly Sierra, MS, LCMHCA, NCC, student at Walden University. Interviews begin June 2022!

To participate or learn more about the study contact the primary investigator:
Mariangelly Sierra
mariangelly.sierra@waldenu.edu