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Counselor Educators' Experiences with Emotionally Charged Exchanges While Teaching Multicultural Counseling

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Abstract

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MA, Oakland University, 2000

BGS, Oakland University, 1998

Dissertation Submitted in Partial Fulfillment

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Abstract

Counselor educators foster the multicultural counseling competence of counselors-in-training; however, counselor educators face challenges that include emotionally charged exchanges that may might impact counselor educators' relationship with students. The purpose of this transcendental phenomenological study was to investigate counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling. The ecological systems theory was used as a conceptual framework. A purposeful sample of 4 counselor educators from Council for Accreditation of Counseling and Related Educational Programs-accredited counselor education programs in the United States shared their knowledge of these emotionally charged exchanges through semistructured phone interviews in their natural settings. The data gathered underwent analysis following the descriptive phenomenological method, and revealed the essence of counselor educators' lived experiences: ever-present conflicting emotions and tension, with peaks of feeling exposed, inadequate, and satisfied after intentionally evoking students' emotions. Counselor educators can use the results of this study to alter their pedagogy and empower their students to develop their multicultural counseling competence more fully. Improved multicultural counseling competence might improve the treatment provided to a diverse range of clients and reduce treatment disparities.

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Dedication

This dissertation is dedicated to my beloved family.

Acknowledgments

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Table of Contents

Chapter 1: Introduction to the Study

Introduction

The counseling profession established the standard that counselor educators foster the multicultural counseling competence of counselors-in-training, as promulgated by the ethics guidelines provided by the American Counseling Association (ACA, 2014) and educational guidelines provided by the Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2017). The ACA is a professional counseling organization that provides a network for the dissemination of professional information and continuing education, establishes standards for ethical conduct of its members, and receives and responds to ethical complaints (Brennan, 2013; Kaplan, Tarvydas, & Gladding, 2014). The CACREP is a professional counseling organization that standardizes the content and outcomes of counselor preparation programs, with the aim of ensuring professional counselor competence (Urofsky, 2013). Counselor preparation programs that apply for consideration and meet the standards established by the CACREP receive CACREP accreditation (Mascari & Webber, 2013).

For the purposes of this study, multicultural counseling is the provision of counseling services in the presence of differences in the dimensions of sociocultural identity of the counselor(s) and client(s) participating in counseling (Harting, 1996). Dimensions of sociocultural identity are the personal, social, and cultural features of an individual's overall identity, which may be objective or subjective in nature (Fischer,

2012; Pieterse, Evans, Risner-Butner, Collins, & Mason, 2009; Smith & Trimble, 2016), consisting of race, ethnicity, nationality, gender, sexual orientation, religion, age, ability, education, and socioeconomic circumstances (Dadlani, Overtree, &Perry-Jenkins, 2012). Social features might also include roles, such as daughter, husband, parent, and so on. The dimensions of sociocultural identity have been variably inclusive of certain sociocultural characteristics throughout the literature, such as including cultural but not social characteristics. My reference to sociocultural identity in this study pertains to all of the potentially relevant dimensions, based on the CACREP (2017) including social and cultural diversity together in its common core areas.

Given that mental health has been identified as fundamental to overall health (DeLeon, Kenkel, Garcia-Shelton, & VandenBos, 2011), fostering competent multicultural counseling that accommodates the individual needs of a diverse range of clients has the potential to result in benefits for professional counselors and their clients (Barksdale, Kenyon, Graves, & Jacobs, 2014; Chao, Okazaki, & Hong, 2011; Imel et al., 2011; Oakes, 2011). Counselor educators face challenges that might impinge on the success they have with fostering the multicultural counseling competence of counselors-in-training (Smith & Trimble, 2016), including the occurrence of emotionally charged exchanges (Burton & Furr, 2014; Reynolds, 2011). Empirical evidence exists about emotionally charged exchanges in relation to teaching multicultural counseling (e.g., Buckley & Foldy, 2010; Burton & Furr, 2014; Reynolds, 2011), as well as anecdotal evidence about these exchanges (e.g., Greene et al., 2011; Toporek & Worthington, 2014;

Warner, Phelps, Pittman, & Moore, 2013; Yoon, Jérémie-Brink, & Kordesh, 2014). However, I did not find any investigation of what counselor educators' experiences are of emotionally charged exchanges related to teaching multicultural counseling.

In this dissertation, I studied counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling at counselor education programs in the United States that are accredited by the CACREP. I provide an overview of the study in this chapter, beginning with background information. Following the background, I describe the research problem that I investigated and the purpose of this study. I also introduce the research question that gave rise to this study, and the conceptual framework underlying the question. I follow the conceptual framework with a brief description of the nature of the study and research design, with further exploration of these topics in Chapter 3. I also provide a description of terms, assumptions, the scope and delimitations, and limitations of the study. I conclude Chapter 1 with a description of the significance, practical applications, and the implications of this study for social change.

Background

The civil and human rights of individuals are at risk when prejudice and discrimination occur (Civil Rights Act of 1964, 1964), with far reaching implications if these rights are violated (Bond, 2014), including problematic effects on mental wellness (Ault-Brutus, 2012; Barksdale et al., 2014; Wong, Derthick, David, Saw, & Okazaki, 2014). Although enhanced mental wellness is a primary goal of professional counseling

(American Counseling Association, 2011), prejudice and discrimination have occurred in clinical counseling settings (Barksdale et al., 2014; Hayes, Owen, & Bieschke, 2015; Johnson & Jackson Williams, 2015; Pernell-Arnold, Finley, Sands, Bourjolly, & Stanhope, 2012; Shelton & Delgado-Romero, 2013), and resulted in clients feeling stereotyped and marginalized (Chao & Nath, 2011; Oakes, 2011). Further, prejudice and discrimination have occurred in counselor preparation programs (Henfield, Owens, & Witherspoon, 2011; Henfield, Woo, & Washington, 2013; Seward, 2014). Given the problematic effects of prejudice and discrimination on mental wellness (Ault-Brutus, 2012; Barksdale et al., 2014; Wong et al., 2014), the presence of prejudice and occurrence of discrimination in counselor preparation programs and clinical settings might have diminished the mental wellness of clients, counselors-in-training, and counselor educators.

The presence of prejudice and discrimination might negatively impact clients' mental wellness, leading to treatment disparities (Barksdale et al., 2014; Imel et al., 2011; Oakes, 2011). Barksdale et al. (2014) explained that treatment disparities have existed at the system-wide, institutional, agency, and individual provider levels of mental health treatment. In studies of disparities in the treatment provided to diverse populations, scholars have revealed differences in the access to, initiation of, length of stay in, and quality of treatment provided to diverse populations (Ault-Brutus, 2012; Barksdale et al., 2014; Imel et al., 2011; Oakes, 2011). Consequently, some diverse clients might not have derived the benefits of multicultural counseling.

According to Ault-Brutus (2012) and Barksdale et al. (2014), fewer practitioners locate their offices in diverse neighborhoods, and the lower socioeconomic status often associated with diverse populations affects the availability of transportation, which impedes the ability to travel to outlying locations. Diverse populations avoid seeking treatment because they are aware of the biases experienced by others with similar dimensions of sociocultural identity (Ault-Brutus, 2012; Barksdale et al., 2014; Imel et al., 2011). Also, some cultural groups attach stigma to attending counseling, and limited counseling outreach has not overcome the stigma (Ault-Brutus, 2012; Barksdale et al., 2014). Clients may enter treatment and discover that the counselor has biases or does not understand them. The clients may drop out of treatment, resulting in higher attrition rates for diverse populations. Counselors' biased expectations for treatment outcomes can alter how they treat diverse populations, so the wellbeing of diverse populations do not improve as much as other clients' wellbeing compared to the same amount of treatment (Imel et al., 2011; Katz & Hoyt, 2014).

Multiculturally competent counselors aim to reduce disparities in the treatment provided to diverse populations (R. Chao et al., 2011; Imel et al., 2011; Johnson & Jackson Williams, 2015; Oakes, 2011). Effective counselor educators can improve the multicultural counseling competence of counselors-in-training (Hill, Vereen, McNeal, & Stotesbury, 2013; Smith & Trimble, 2016). Multiple factors can affect counselor educators' teaching effectiveness (R. Chao et al., 2011, Nixon et al., 2010; Smith & Trimble, 2016; Yoon et al., 2014), one of which is the quality of the relationship between

counselor educators and counselors-in-training (Nixon et al., 2010; Smith & Trimble, 2016).

Emotionally charged exchanges, which have occurred while teaching multicultural counseling, can affect the relationship between counselor educators and counselors-in-training (Reynolds, 2011). An emotionally charged exchange is the escalation in emotional intensity during interactions between and among counselor educators and counselors-in-training (Burton & Furr, 2014; Toporek & Worthington, 2014). Terminology connoting emotionally charged exchanges varies throughout the literature. For example, terms such as argument, dispute, dissent, aggression, and conflict all overlap somewhat with emotionally charged exchanges. These terms indicate the occurrence of a difference in views between or among interacting individuals accompanied by greater or lesser extents of emotional intensity. To introduce consistency in the terminology used in this study, I used the term *discord* to denote the lesser degrees of intensity of an emotionally charged exchange (Arrendondo & Tovar-Blank, 2014; Pernell-Arnold et al., 2012; Reynolds, 2011).

Problem Statement

Emotionally charged exchanges between and among counselor educators and counselors-in-training can occur during multicultural counseling instruction (Burton & Furr, 2014; Reynolds, 2011). Emotionally charged exchanges might impact the relationship between counselor educators and students, as indicated by poor evaluations of their counselor educator and complaints to department chairs by students after such

emotionally charged exchanges (Reynolds, 2011). The quality of the relationship between counselor educators and counselors-in-training can impact the effectiveness of teaching multicultural counseling (Nixon et al., 2010). There is a link between counselor educators' effectiveness in teaching and the development of students' multicultural competence (Hill et al., 2013; Smith & Trimble, 2016). Circumstances impinging on teaching effectiveness and multicultural counseling competence, such as the occurrence of emotionally charged exchanges, might impede compliance with the ACA (2014) and CACREP (2017) standards for counselor educators to foster the multicultural counseling competence of counselors-in-training.

There were few studies on emotionally charged exchanges occurring in association with teaching multicultural counseling. Reynolds (2011) noted a paucity of research about the experiences of counselor educators teaching multicultural counseling, and Arredondo and Tovar-Blank (2014) noted that there was little research on counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling. Further, Pernell-Arnold et al. (2012) asserted that inquiry was needed concerning emotionally charged exchanges during multicultural counseling training. This gap in the literature has the potential to leave counselor educators ill-equipped to respond to emotionally charged exchanges in a manner that sustains the quality of relationships necessary for effective teaching and learning. Hence, members of the field of professional counseling need greater understanding of emotionally charged exchanges related to teaching multicultural counseling.

Purpose Statement

The purpose of this qualitative study was to uncover the essence of counselor educators' lived experiences with emotionally charged exchanges related to teaching multicultural counseling at CACREP-accredited, master's level, counselor preparation programs in the United States. Emergent understandings might generate additional scholarly conversations within the counselor educator community. Additionally, this study might begin to fill the gap that exists in the literature with respect to emotionally charged exchanges related to teaching multicultural counseling. As a transcendental phenomenological study, the study has the potential to add to the body of qualitative literature about counselor educators' experiences. This study might enhance relationships between counselor educators and counselors-in-training, the teaching-learning environment, the development of multicultural counseling competence, and clinical treatment.

Research Question

Wester (2011) explained that research questions and hypotheses stem from the research problem identified for a study. I used the following research question as the foundation for the literature review, the method and design used, and the analytic strategies for this study.

1. What are counselor educators' lived experiences with emotionally charged exchanges related to teaching multicultural counseling?

Conceptual Framework

Scholarly publications should include a theoretical or conceptual framework (Wester, 2011), although there are some differences in how theory is implemented relative to quantitative and qualitative designs (Ponterotto, 2013; Wester, 2011). For example, quantitative scholars might test a theory, whereas qualitative researchers might generate a theory or include a theory as a lens for exploring a topic (Ponterotto, 2013). Based on the purpose of this study and the identified research question, this study had a qualitative methodology. Thus, the theories that would serve as a lens were appropriate as the conceptual framework for this study. Based on the role of relationships to the research problem, a model that reflects interrelationships was the most appropriate.

Ecological Systems Theory

Introduced by Bronfenbrenner (1977), ecological systems theory includes a constellation of interacting social systems, some in which an individual directly participates, and some that indirectly affect an individual. Bronfenbrenner (as cited in Neal & Neal, 2013) arranged the social systems in an individual's ecological system in layers, from the most proximal to the most distal levels, referring to them as the (a) microsystem, (b) mesosystem, (c) exosystem, (d) macrosystem, and (e) chronosystem. Speaking in the language of ecological systems theory, Warner et al. (2013) suggested that focusing on the microsystem alone was insufficient, because doing so would neglect considerations in the mesosystem, exosystem, macrosystem, and chronosystem. Thus,

ecological systems theorists consider influences beyond the individual level of interaction.

I implemented ecological systems theory as the conceptual lens for this study because, according to Neal and Neal (2013), ecological systems theory includes the interactional effects among contextual influences on an individual. Further, according to Bronfenbrenner (1977), ecological systems theory is an effective framework for understanding individuals' experiences, which is a focus of the transcendental phenomenological design that I employed. I review the literature on ecological systems theory in-depth in Chapter 2.

Alternative Frameworks Considered

Social constructivist theory (Gergen, 1985) and social constructionist theory (Efran, McNamee, Warren, & Raskin, 2014) had the potential to serve as the conceptual lens for this dissertation because they include information about how interrelationships shape experiences. Further, according to social constructivist theory, individuals' internal and external experiences of the world stem from the intersubjective personal perceptions of the individuals involved (Gergen, 1985). Social constructivist theory would account for how counselor educators might perceive their experiences in association with the intersubjective influences of their students, friends, family, and colleagues.

However, Slife and Richardson, (2011) explained that individual agency is overlooked in social constructivist theory. Further, Westerman (2013) explained that social constructivist theory does not account for aspects of the self being consistent

across relationships, as opposed to being based on the given interpersonal interactions. Thus, the basis of perceptions in intersubjective interactions between individuals does not fully explain experiences. Additionally, the theory does not consider broader contextual influences, while factors involved with emotionally charged exchanges have the potential to result from influences outside of the counselor educators and counselors-in-training directly involved (Chambers, Schlenker, & Collisson, 2013; M. Chao et al., 2011; Cox, McIntosh, Reason, & Terenzini, 2011; Fischer, 2012; Hancock, 2014; Reynolds, 2011; Rust, Rankin, & Hill, 2013; Seward, 2014; Warner et al., 2013; Yoon et al., 2014). Accordingly, social constructivist theory was not the most appropriate choice for this study.

Because the social constructionist (Efran et al., 2014) and social constructivist (Gergen, 1985) theories have similar names, I explored social constructionist theory. Social constructionist theory is somewhat different from social constructivist theory (Efran et al., 2014). However, the differences are not clearly defined because the concepts associated with the theories shift (Efran et al., 2014). Further, social constructivism and social constructionism have been viewed as more similar than different, with social constructionism considered to be subsumed under the umbrella of social constructivism (Efran et al., 2014). Adding to the overlap in concepts, subgroups of social constructivism exist that parallel social constructionism (Neimeyer, 1995). Due to the overlapping concepts, and the inconsistency in agreement about the philosophical differences, the

social constructionist theory was not the most appropriate conceptual framework for this study.

Research Design

The nature of this study was qualitative. Based on the research problem and question, I aimed to explore a phenomenon (e.g., counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling). Researchers implement the phenomenological design to explore a phenomenon experienced by several individuals (Ponterotto, 2013). Hence, I implemented the phenomenological design in this investigation.

The Phenomenological Design

Upon initial inquiry into phenomenological research, I found that subdivisions of the phenomenological research design exist, including the hermeneutic and transcendental approaches (Creswell, 2013). According to Guignon (2012), the purpose of hermeneutic phenomenology is to identify the deeper meaning of the knowledge shared by participants. Similarly, according to Giorgi (2012), hermeneutic phenomenologists make interpretations of the knowledge shared by participants. Further, according to Applebaum (2012), hermeneutic phenomenologists think that scientists interpret data to some extent, so that phenomenology must be hermeneutic.

However, Giorgi (2012) argued that phenomenology can be descriptive without being interpretive. Further, Giorgi explained the procedures by which descriptions can be reliably acquired. In keeping with Gergen's (1985) assertion that understanding is best

established by the individual experiencing a phenomenon, I provided a voice to the participants' experiences without interpretation. Hence, the hermeneutic phenomenological design was not appropriate for use.

According to Giorgi (2012), a transcendental phenomenological study, also referred to as descriptive phenomenology, obtains in-depth descriptions of a phenomenon experienced by several individuals through interviews. Giorgi developed descriptive phenomenology as an alternative to the reductionist designs that seemed inadequate for the study of complex social phenomena. Additionally, Moustakas (1994) described how to conduct transcendental phenomenology. The goal of the transcendental phenomenological design is to gain an understanding of participants' experiences as they have lived them, and to reveal the common essence of the studied population's internal experience (Giorgi, 2012).

In this investigation, a purposeful sample of four counselor educators teaching at CACREP-accredited counselor preparation programs in the United States shared their knowledge through semistructured phone interviews in their natural settings. The data gathered underwent phenomenological reduction and imaginative variation (Giorgi & Geiorgi, 2003) to reveal the essence of counselor educators' lived experiences. I further describe the considerations I gave to determining the design, as well as to the types and sources of information and analytic strategies, in Chapters 3.

Alternative Designs Considered

There are over 20 qualitative research designs (Miles, Huberman, & Saldana, 2014; Ponterotto, 2013). Each design has merit, and any of them might be suitable to implement, depending on the research problem, purpose, and questions (Wester, 2011). Creswell (2013) suggested four general designs, in addition to phenomenology, including narrative, case study, grounded theory, and ethnography. Creswell (2009) explained that narrative and case study designs involve an individual or single case, which did not suit the purpose of this study. Further, Creswell (2009) explained that ethnographers investigate a culture, which also did not fit this study's purpose. Additionally, a grounded theory study would uncover a process, according to Creswell (2009), and that was not the focus of this study. Accordingly, narrative, case study, grounded theory, and ethnography were not appropriate designs for use in this study.

Definition of Key Terms

In this section, I provide the definitions of selected terms as I used them in this dissertation. Because the study was qualitative, I did not include the operationalization of terms, as they were not required (Creswell, 2009). Although the formation of a list of important terms is meant to provide a thorough understanding, this list is far from exhaustive.

Counselor educators: Graduates from a doctoral program in counselor education and supervision accredited by the CACREP who teach at CACREP-accredited counselor preparation programs.

Counselor educator and counselor-in-training relationship: All of the interactions or inactions, verbal and nonverbal, between a counselor educator and counselor-in-training, both inside and outside of the classroom.

Counselors-in-training: Students admitted to a master's level, CACREP-accredited counselor preparation program and engaged in the various stages of the program that lead to graduation.

Dimensions of sociocultural identity: The defining features of an individual's personal, social, and cultural identity, which may be objective or subjective in nature, consisting of features such as race, ethnicity, nationality, gender, sexual orientation, religion, age, ability, education, and socioeconomic circumstances (Dadlani et al., 2012).

Discrimination: Acting for or against individuals based on prejudice (Howell, Gaither, & Ratliff, 2014).

Ecological system theory: A theory about how interacting social contexts affect a person (Bronfenbrenner (1977). A person's ecological system consists of layers of social contexts, from the most proximal to the most distal in relation to the person at the center (Bronfenbrenner, 1977). The layers include the (a) microsystem, (b) mesosystem, (c) exosystem, (d) macrosystem, and (e) chronosystem (Neal & Neal, 2013). Each of the layers is situated within the next, or nested, and bidirectional in terms of the effects between and among subsystems (Bronfenbrenner, 1977).

Emotionally charged exchanges: Escalation in emotional intensity during interactions between and among counselor educators and counselors-in-training (Burton & Furr, 2014; Toporek & Worthington, 2014).

Evidence-based teaching: "The conscientious, explicit, and judicious integration of best available research on teaching technique and expertise within the context of student, teacher, department, college, university, and community characteristics" (Groccia & Buskist, 2011, p. 8).

Majority: A group of individuals that includes a higher number of members than another group with fewer members, referred to as a minority, with membership in minority and majority groups based on individuals' dimensions of sociocultural identity (Dadlani et al., 2012).

Minority: A group of individuals that includes fewer members than another group with a higher number of members, referred to as a majority, with membership in minority and majority groups based on individuals' dimensions of sociocultural identity (Dadlani et al., 2012).

Multicultural counseling: A counselor with a given sociocultural identity provides professional counseling services to a client with a differing sociocultural identity (Middleton, Ergüner-Tekinalp, Williams, Stadler, & Dow, 2011).

Oppression: Diminished power, access, and advantage associated with having certain dimensions of sociocultural identity; oppression is automatic in the presence of privilege (Cook, Lusk, Miller, Dodier, & Salazar, 2012).

Prejudice: A judgmental attitude about others based on their dimensions of sociocultural identity (Howell, Gaither, & Ratliff., 2014).

Privilege: Unearned power, access, and advantage in association with having certain dimensions of sociocultural identity (Cook et al., 2012).

Assumptions

My exploration of the literature to understand the background for this study, taken together with my personal beliefs and previous experiences, resulted in the presence of some assumptions. I assumed that a quantitative study would not result in the understanding needed to fulfill the purpose of this study, which was partially based on Wester's (2011) assertion that the need for exploration and understanding is conducive to a qualitative study. Additionally, I assumed that the participants would voluntarily share their experiences with emotionally charged exchanges related to teaching multicultural counseling. I also assumed that participants would share accurate descriptions, with the understanding that accuracy is contingent on perceptions. Further, I assumed that participants would share comprehensive, in-depth descriptions of their experiences.

Regarding the sample population, I assumed that the CACREP standards for counselor preparation programs would introduce a level of consistency for teaching and that selecting a sample of counselor educators from CACREP-accredited programs would assure some similarity among the participants. I also assumed that counselor educators across a range of geographical locations in the United States would be similar enough to provide data from which an essence of their experiences would emerge. Additionally, I

assumed that there often are greater similarities than differences between cultures (American Psychological Association, 2012). Hence, I assumed that the commonalities among the various cultural characteristics encountered in the sample population would assure some similarity in the experiences of the participants comprising the sample population.

I did not assume that the knowledge gained from this study would provide anything more than an understanding of the essence of the participant' experiences. However, I assumed that the potential exists that conversations regarding emotionally charged exchanges might emerge as a result of this understanding. I also assumed that understanding gained in this study might serve as the foundation for further study.

Scope and Delimitations

I aimed to describe counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling at CACREP-accredited, master's-level counselor education programs in the United States based on counselor educators' experiences about what happens during such exchanges, as well as the circumstances surrounding their experiences. Although teaching multicultural counseling was the context of interest in this study, within which such emotionally charged exchanges might occur, the scope did not include in-depth exploration of multicultural counseling pedagogy. Further, I was concerned about experiences associated with the educational aspects of training, which I differentiated from the practical aspects of training and

supervision, so I did not explore counselor educators' experiences with emotionally charged exchanges related to supervision.

I delimited the study to counselor educators who taught multicultural counseling at CACREP-accredited counselor preparation programs in the United States. I based this delimitation on the potential for homogeneity introduced by the CACREP standards. Additionally, I delimited the study to counselor educators who have experienced emotionally charged exchanges related to teaching multicultural counseling due to the likelihood that those who have not experienced the phenomenon under study could not contribute salient knowledge. Further, participants must have taught multicultural counseling for a minimum of 1 year because this duration might ensure that participants have taught enough to offer a true representation of the lived experience of the phenomenon of study. Participants also must have taught multicultural counseling within the past year because a maximum of 1 year's span since last teaching might ensure a fresher recollection, which also appeared to support a truer representation of the lived experiences than a more distant recollection of the events might. Also, participants must have willingly agreed to sit through a minimum of one recorded interview approximately 1 hour and 30 minutes in length, and a potential second interview if needed.

Additionally, I aimed to explore the full range of experiences with emotionally charged exchanges, some of which might reveal participant deficiencies. Hence, I protected participants' confidentiality to encourage open and in-depth descriptions of their experiences. Protection of the participants' identities within the relatively small

community of counselor educators required delimiting the study to geographically disparate counselor educators in the United States. Further, acquiring a geographically disparate sample had the potential to support increased diversity among cultural characteristics so that the results were not misattributed to a particular cultural characteristic, which was not the focus of study. No further delimitations appeared relevant to the study.

Limitations

The study had several potential limitations, including that I relied solely on the knowledge and recollections of counselor educators who had experienced the phenomenon under study. Not only were those recollections subjective, but participants' recall might have been faulty, which might have resulted in the participants omitting or embellishing details as they shared their experiences. Additionally, the participants might have intentionally withheld their actual views, or slanted the information they provided so their behaviors appeared in as favorable a light as possible. Further, the potential existed for me to omit or misrepresent the participants' views, or to include material not provided by the participants. Also, I subjectively coded the data and derived inferences. Hence, the potential exists that the knowledge participants shared included inaccuracies, and for me to have introduced inaccuracies during data analysis.

Another potential limitation was that I used a purposeful sample for the study, which impacted the generalizability of the inferences. Further, the sample size was small, which also impacted generalizability. Additionally, participants were counselor educators

at CACREP-accredited counselor preparation programs, so inferences drawn from this study might not generalize to counselor educators at programs that are not CACREP-accredited. However, broad generalizability was not a goal of the study. The potential presence of all the noted limitations necessitated implementation of strategies that might ensure the rigor and quality of this study, which I describe in detail in Chapter 3. Because I implemented measures that ensured quality, I expected that this investigation still contributed to the understanding of counselor educators' experiences of emotionally charged exchanges related to teaching multicultural counseling.

Significance

The knowledge gained from this study has the potential to support professional counseling mandates and standards. The ACA (2014) and CACREP (2017) have mandated counselor educators to prepare counselors-in-training to provide effective multicultural counseling. Additionally, according to the ACA and CACREP, counselor educators base counselor education on evidence. This study produced information that could inform counselor educators in a manner that might result in greater compliance with these standards. Based on the directive by the ACA to infuse multiculturalism into all counselor education courses, and Pedersen's (1991) characterization of all counseling as multicultural, this topic has implications for all practicing counselor educators.

Although I focused on the individual level of interaction, the agency, institutional, and system-wide levels also warrant consideration (Barksdale et al., 2014). The information revealed from this study might initiate conversations that empower legal,

credentialing, regulatory, and professional organizations, as well as teaching-learning institutions. For example, the information from the study could inform curriculum in doctoral programs that train doctoral students in counselor education and supervision programs. Also, information that institutions receive about the phenomenon under study might spark an evaluation of institutional cultures, policies, and structures. Such an assessment might result in enhanced alignment between the values of counselor educators and the enacted values of teaching-learning institutions, which Cox et al. (2011) noted as a goal of educators in higher education. The alignment might result in more teaching-learning institutions devoting the necessary resources to support a culture of teaching, as recommended by Cox et al., in which counselor educators might be better prepared to broach issues that have the potential for emotionally charged exchanges. Currently, counselor educators' uncertainty about the alignment of values and institutional supports might inhibit some counselor educators from broaching issues with the potential to spark emotionally charged exchanges related to teaching multicultural counseling (Burton, 2012).

Practical Contributions

The knowledge gained from this study has begun to close the gap in the literature on counselor educators' experiences of emotionally charged exchanges related to teaching multicultural counseling. Uncovering the central theme involved in counselor educators' experiences of emotionally charged exchanges might empower them to alter some of their pedagogical choices, which might enhance the effectiveness with which

counselor educators approach these exchanges. For example, counselor educators might be better equipped to model effective responses in instances of emotionally charged exchanges, with modeling noted as a teaching-learning technique (Smith & Trimble, 2016; Sullivan, 2011). Such a shift might, by extension, empower counselors-in-training to develop their multicultural counseling competence more fully. Further, participants in this study might have obtained intrinsic rewards through contributing to greater understanding of the phenomenon under study, especially given the potential impact that this understanding might have. Finally, this explorative study might support the generation of more precise questions for future research.

Social Change

This study has implications for teaching multicultural counseling, and the potential to enhance counselors' multicultural counseling competence, which might reduce barriers to treatment through decreasing the marginalization, stereotyping, and discrimination that Chao and Nath (2011) and Oakes (2011) noted that diverse clients encounter in the clinical mental health setting. As a result of potentially enhancing counselors' multicultural counseling competence, clients might not drop out of treatment as often (Barksdale et al., 2014), with ongoing attendance necessary for individuals to derive the benefits of treatment (Davis, Ancis, & Ashby, 2015). Such continued attendance in treatment has the potential to increase the wellbeing of those clients (Davis et al., 2015), as well as their family members and associates (Imel et al., 2011). Positive experiences in treatment also might restore trust in the mental health disciplines by

minority communities and marginalized individuals, thereby motivating additional individuals to attend when they are in need of treatment (Barksdale et al., 2014). Hence, the quality of life of many members of society might improve.

The number of individuals who might benefit appears on the increase. Fisher (2012) noted that the multicultural population in the United States has expanded, and Christopher, Wendt, Marecek, and Goodman (2014) noted that U. S. counselors have been providing treatment outside of the country. Further, additional marginalized populations have become visible as the movements for women's rights, gay rights, disability rights, and so on, have sought inclusivity (Rogers & O'Bryon, 2014). Given that mental illness has been identified as the primary cause of disability in the United States (New Freedom Commission on Mental Health, 2003), it is vital that all people in the United States have access to equitable treatment (American Counseling Association, 2014). Through increasing counselor educators' effectiveness with teaching multicultural counseling, this study has the potential to spur meaningful social change.

Summary

I introduced the study of counselor educators' lived experiences of emotionally charged exchanges related to teaching multicultural counseling in this chapter. Additionally, I outlined the background of the study. I also provided a statement of the problem and purpose, and the research question. Further, I described the nature, design, and conceptual framework for this study. Finally, I described the scope and assumptions,

delimitations, limitations, significance of the study, practical applications, and social change potential.

This dissertation includes four more chapters. I review the relevant literature regarding several key areas that contribute to the rationale for the study in Chapter 2. In Chapter 3, I focus on the study method, the study design using phenomenological strategies to understand the lived experiences of counselor educators, and ethical considerations. Chapter 4 consists of the results of the study that were derived from the semistructured interviews and data analysis, which answered the research question and explained key themes revealed by analysis of the data gained from the interviews. Lastly, I discuss the results, implications for further study, and the social implications of the research in Chapter 5.

Chapter 2: Literature Review

Introduction

In this chapter, I review the literature concerning counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling. To potentially maximize my objectivity, as recommended by Giorgi (2012; 2014), I focused on the two closest layers to counselor educators in their ecosystem—the microsystem and mesosystem. Doing so helped maintain a narrow focus, which supported an in-depth understanding of the relevant literature. I begin this chapter by explaining the literature search strategy I used to obtain material for the literature review. Also, I review the literature on the conceptual framework I used in this study.

Before proceeding, a restatement follows of the research problem and purpose that gave rise to this literature review. Emotionally charged exchanges, which might occur during multicultural counseling instruction (Burton & Furr, 2012; Reynolds, 2011), may impinge on teaching and learning (Smith & Trimble, 2016) and, thereby, the multicultural counseling competence of counselors-in-training. As little was known about this problem, exploration was needed to understand counselor educators' lived experiences with emotionally charged exchanges related to teaching multicultural counseling.

Literature Search Strategy

To sample a comprehensive range of literature for this chapter, I conducted a systematic search to locate relevant articles. I searched the EBSCOhost electronic

database using the PsycINFO and SocINDEX search engines (EBSCO, 2015). I searched keywords, alone and in combination, including *multicultural*, *cross-cultural*, *diversity*, *curriculum*, *education*, *educator*, *pedagogy*, *training*, *preparation*, *workshop, competenc*, counsel*, emotion*, exchange**, *response*, distress*, conflict*, interpersonal, interaction*,* and *relationship** (The asterisk indicates that the search engine searched for all of the various endings possible for the word preceding the asterisk). Search terms relative to the conceptual framework included *ecology theory, ecological systems theory,* and *bioecological systems theory*.

I read the titles, abstracts, and publication dates from the generated lists to identify relevant articles published in 2010 or later. I also searched additional databases, such as ERIC and Google Scholar. I located primary, peer reviewed publications to maintain the quality of the reference material, and I focused on the titles listed for articles from the *Journal of Counseling & Development (JCD)* and *Counselor Education and Supervision(CES)* because, according to Evans (2013), *JCD* and *CES* inform counselor educators of research relevant to the field of professional counseling.

Conceptual Framework

According to Wester (2011), scholarly publications include a conceptual framework, and a theory can serve as that framework. Creswell (2009) explained that there are some differences in how researchers might implement theory relative to quantitative and qualitative designs. According to Ponterotto (2013), quantitative scholars typically rely on theory as the basis for what a study argues, or a study might provide

evidence that verifies a theory. On the other hand, qualitative researchers might generate a theory or include a theory as a lens for exploring a topic (Ponterotto, 2013). Because this study had a qualitative nature, theories that might serve as a lens were appropriate. I evaluated social constructivist theory, social constructionist theory, and ecological systems theory for the conceptual framework. Ecological systems theory was more appropriate for use as a conceptual lens because, according to Neal and Neal (2013), it includes the interactional effects among contextual influences on an individual. Considering contextual influences had the potential to enhance the understanding that resulted from this study. Thus, ecological systems theory was the most suitable for this investigation.

Ecological Systems Theory

Introduced by Bronfenbrenner in the late 1970s, ecological systems theorists attribute the trajectory of human development to the effects of interrelated social contexts reciprocally impacting individuals in those contexts (Bronfenbrenner, 1977). Bronfenbrenner (1977) explained that ecological systems theory was an elaboration on Lewin's theory that behaviors were a function of the interaction between a person and his or her environment. The phrase, *ecological systems*, also might be used to refer to interconnected natural resources with respect to, for example, degradation by pollution (e.g., Smith, Case, Smith, Harwell, & Summers, 2013). However, my use of the phrase, ecological systems, refers to social ecosystems, as described by Bronfenbrenner. Bronfenbrenner developed ecological systems theory to overcome the limitations

perceived in classical experimental research. Bronfenbrenner argued that experimental social research, which focused on one or two variables in one setting (i.e., it was reductionist) had been limited in its practical application. Bronfenbrenner viewed the process of isolating variables in experimental research as a barrier to uncovering useful information, because the variables might not naturally occur in isolation. Accordingly, Bronfenbrenner designed this theory as an alternative that reflects the complexities involved in naturalistic social interactions, which dovetails with Giorgi's (2012) views of the advantages of the transcendental phenomenological design.

In addition to ecological systems theory serving to explain human development and motivation in research applications, an extension of the theory has been applied to clinical treatment, referred to as the ecological systems perspective (Cook, Heppner, & O'Brien, 2002). For example, Cook et al. (2002) implemented the ecological systems perspective regarding career counseling, Coyne and Mazza (2007) regarding school counseling, and Cook (2012) regarding general counseling and diversity. According to these authors, counseling is ineffective if it does not consider the impact of systemic interrelationships on and by an individual.

Although Bronfenbrenner (1986) provided propositions for the application of ecological systems theory in experimental research, I do not review them here because I did not implement an experimental design. Rather, I review Cook's (2012) three propositions for the application of the ecological systems perspective in clinical treatment. The first proposition is that a combination of environmental and individual

factors impacts behaviors. The second is that behaviors result from bidirectional interactions between and among individuals and their environments. The third proposition is that meaning making influences behaviors (Cook, 2012). Additionally, Cook explained that the degree of fit, or concordance, between a person and an environment has the potential to contribute to the extent of wellness the person experiences. Whereas counseling might have focused on changing the individual in treatment previously, the ecological systems perspective attends to the likelihood that improved wellness also might require changing the environment, or fit, between the person and environment.

According to Hooper, Wright, and Burnham (2012), an ecological system consists of five layers of interrelated subsystems, which is alternatively referred to as an ecosystem. Bronfenbrenner (as cited in Neal & Neal, 2013) arranged the layers of an ecosystem from the most proximal to the most distal in relation to the person at the center, referring to them as a (a) microsystem, (b) mesosystem, (c) exosystem, (d) macrosystem, and (e) chronosystem. Bronfenbrenner (1977) explained that each of the layers in an ecosystem is situated within the next, or nested. Hooper et al. (2012) explained that being nested implies that the subsystems have the potential to affect one another and referred to the layers as embedded, interacting, overlapping, and synergistic. Similar to Cook (2012) and Hooper et al. (2012), Bronfenbrenner considered the layers bidirectional in terms of the effects between and among subsystems.

Bronfenbrenner (1977) defined the microsystem layer as the interrelations at the primary settings in which a person directly operates. An individual, together with the others in relationships with the individual in a given setting, is a component of the microsystem. These three elements (the setting, person, and others in relation to the person in the setting) reciprocally interact, and researchers need to consider this reciprocity to understand phenomena accurately (Bronfenbrenner, 1977). Bronfenbrenner (1995) referred to the interactions between the individuals in a given setting within a microsystem as proximal processes. Having good eye contact and smiling while speaking are examples of proximal processes that might occur between a counselor educator and counselor-in-training in the classroom setting. According to Neal and Neal (2013), a given individual will likely be a part of multiple settings within his or her microsystem (e.g., have relationships with family members at home, with classmates at school, with coworkers at a workplace, with friends at gathering places, with fellow worshippers at a church, etc.). The role of the individual would differ in each of these settings. For example, two of a counselor educator's settings in a microsystem might include (a) the learning setting and its members, in which the counselor educator acts in the role of a student; and (b) the work setting and its members, in which the counselor educator acts in the role of a teacher.

Hooper et al. (2012) explained that the mesosystem consists of the settings in a person's microsystem, which become linked by interrelationships between and among the person and those he or she interrelates with in the settings. For example, discord between

a counselor educator and counselor-in-training in the classroom might impact the way the counselor educator interacts with his or her family at home, so the family setting might become linked with the work setting through the ripple effect of one upon the other. Bronfenbrenner (1977) further explained that transitions impact a person, as well as the transitions by others in interrelated settings. For example, "a divorce can alter a child's behavior in the classroom; dropping out of school has reverberations in the family" (Bronfenbrenner, 1977, p. 525).

Bronfenbrenner (1977) explained that an exosystem is an extension of the mesosystem, with the exception that the settings "do not themselves contain the developing person, but impinge upon or encompass the immediate settings in which that person is found, and thereby influence, delimit, or even determine what goes on there" (p. 515). Bronfenbrenner referred to the influence of exosystems as "second-order effects" (p. 520) that might be "more remote but equally, if not more, consequential" (p. 521). The ACA and CACREP are examples of entities in a counselor educator's exosystem, to the extent that counselor educators did not participate in establishing the policies and guidelines of these organizations, but follow them.

According to Hooper et al. (2012), the macrosystem defines and organizes "social and institutional life in a society-including general values, political and social policy, and ideology" (p. 39). The patterns formed by social and institutional entities comprise the macrosystem (Bronfenbrenner, 1977). Hooper et al. (2012) further explained that, although a person might have the least input into the macrosystem, it might have a

profound impact on a person. Hence, a macrosystem indirectly shapes a person and the interrelations in the settings in which a person directly interacts. An example of how the macrosystem might impact counselor educators is that classrooms consistently function in certain ways as a result of patterns generated by the macrosystem (e.g., taking attendance, providing learning structures and resources, grading, etc.).

The chronosystem represents the impact of time on contexts, settings, and relationships (Bronfenbrenner, 1986). Bronfrenbrenner (1986) did not originally include the chronosystem, but added it to explain temporal influences on an ecosystem. According to Bronfenbrenner, both changes and continuities over time are relevant in an ecosystem. Further, the chronosystem includes the impact of transitions and cumulative effects over time (Bronfenbrenner, 1986). In depictions of ecosystems, the chronosystem does not appear nested with the other layers of the ecosystem. Instead, depictions of the chronosystem show it traversing the other layers of the ecosystem, often as an arrow that indicates motion.

Brofenbrenner's (2000) theory evolved further over time, and Brofenbrenner focused more on the implications for a person's biological functioning in development that was referred to as bioechological systems theory. Bronfenbrenner (2000) also added the notion that the form, power, content, and direction of interactions were relevant in developmental processes. In establishing and refining ecological systems theory, Bronfenbrenner (1977) sought to go beyond gaining understanding by making

meaningful, practical discoveries about human development. According to Darling (2007), Bronfenbrenner aimed to promote competence over the lifespan.

A setting is pivotal in ecological systems theory, which Bronfenbrenner (1977) defined as "a place with particular physical features in which the participants engage in particular activities in particular roles (e.g., daughter, parent, teacher, employee, etc.) for particular periods of time" (p. 514). Bronfenbrenner intentionally used the term, *activity*, instead of *behavior*, in the definition of a setting to focus on how behaviors explained processes, but overlooked the "nature and purpose of the task" (p. 514). Hence, ecological systems theory includes the relevance of place, time, and activities to the roles in which individuals engage.

The person at the center is the focus of ecological systems theory (Darling, 2007). According to Rosysicar and Pignatiello (2011), the person at the center adds a sixth layer to an ecosystem, which is known as the individual layer. Roysicar and Pignatiello's inclusion of this sixth layer clarified the position of the person of focus to the remainder of the ecosystem. Bronfenbrenner (1977) considered influences from the layers of an individuals' surrounding ecosystem formative to the individual and claimed that individuals unwittingly manifest ideology from these various layers through their "customs and practice in everyday life" (p. 515).

Compatibility with Relevant Theories

Bronfenbrenner (1977) established ecological systems theory for the same reason that Giorgi (2012) established descriptive phenomenology, which was the need to

implement holistic approaches for studying complex social phenomena. Both believed that the reductionism involved in classical experimental research resulted in inaccurate findings when applied to humans in social contexts (Bronfenbrenner, 1997; Giorgi, 2012). Another way that ecological systems theory aligns with phenomenology is that individuals' conscious awareness is central to descriptive phenomenology (Giorgi, 2012), and conscious awareness is an aspect of the individual layer of the ecosystem identified by Darling (2007) and Roysircar and Pignatiello (2011). According to Giorgi (2012), human "consciousness is basically a medium between a person and the world" (p. 9), thus serving as a link between the individual layer and the remaining five layers in a person's ecological system.

Giorgi and Giorgi (2003) explained that intentionality, which consists of directing a person's conscious awareness toward an internal or external object, is vital to the concept of consciousness. Intentionally directing human consciousness to an object results in a perception of the object, and the perception then becomes an entity of its own, independent of the original object (Giorgi & Giorgi, 2003). From the point in time that human perception occurs and onward, objective and subjective knowledge of the object exist. Because the perception of what and how occurrences happen is subjective to the individual perceiver, the extent to which an individual's perceptions accurately reflect an actual object or event determines whether a perception represents actuality. Yet, the perception will seem accurate to the perceiver, regardless of the factual alignment of a perception with the actual object or event. Hence, researchers are challenged to recognize

the extent that participants' descriptions of their perceptions vary from actual occurrences (Giorgi, 2012). Giorgi and Giorgi (2003) suggested that numerous attempts at consciously perceiving an object are necessary to achieve an experience of the object that is precise. Finding commonality among the perceptions of several individuals of a given phenomenon might also reveal reliable perceptions (Giorgi & Giorgi, 2003).

Giorgi (2012) explained that Husserl's phenomenological philosophy served as the basis for transcendental phenomenological research. At the same time, Giorgi (2012) emphasized that Husserl's philosophical application of transcendental phenomenology differed from Giorgi's scientific application. A primary distinction between the philosophical and scientific applications is that Husserl included all consciousness in his philosophical approach, and Giorgi (2012) considered human consciousness only in his scientific application of Husserl's philosophy.

Not only does ecological systems theory appear compatible with the phenomenological design, but precedent also exists for implementing ecological systems theory in research for which it serves as a conceptual lens. For example, Singer and Tummala-Narra (2013) used ecological systems theory in a qualitative study of psychotherapists' experiences of their competence in treating immigrant individuals in the United States. These authors stated, "The ecological perspective (Bronfenbrenner, 1994) is a relevant framework through which the development of cultural competence occurs through an interaction between individual, interpersonal, and systemic factors" (p. 290). Additionally, Hooper et al. (2012) implemented ecological systems theory as a

framework for their description of the process of acculturating assistant professors during tenure seeking, which was based on a review of the literature. Also, Lomas (2015) used ecological systems theory to exemplify the targets of study relative to positive psychology. I will use ecological systems theory similarly to consider the implications between and among various social contexts on proximal processes regarding emotionally charged exchanges between and among counselors-in-training and counselor educators.

Literature Review

In this literature review, I focused on counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling. According to Bronfenbrenner (1977), all of the contexts in which an individual exists are formative and require consideration. In essence, everything might have relevance, and covering everything would exceed the scope of this study. Further, an expansive review of the literature might reduce my objectivity, according to Giorgi (2012; 2014). Consequently, I constrain my exposure to the literature. Accordingly, I review the literature on some basic topics pertaining to circumstances in which counselor educators might have direct involvement, which includes the microsystem and mesosytem layers of counselor educators' ecosystems.

The Microsystem: Education, Research, and Teaching

The work setting is where counselor educators directly interact with students, and this setting was a focus of this study. The potential exists for counselor educators to serve in numerous roles in their work setting, such as being of service, teaching, conducting

research, and continuing to practice as counselors (Burkholder, 2012). Although being of service and practicing counseling are important activities in counselor educators' work, they were not a focus of this dissertation. Teaching and conducting research, however, were central to this study. Counselor educators' education also appears pertinent to the focus of this study, because adequate education prepares counselor educators for their roles as teachers and researchers. Accordingly, in this subsection, I will review the current literature relevant to counselor educators' education, research, and teaching settings.

Education. Counselor educators' knowledge of how to teach is paramount in counselor education (Barrio Minton, Wachter Morris, & Yaites, 2014). To this end, counselor educators obtain a doctoral-level education before they work in CACREP-accredited counselor preparation programs (Fernandez, 2013). Additionally, counselor educators need to continue training and developing after they graduate from their doctoral education programs (Dollarhide, Gibson, & Moss, 2013). At the same time, the proportion of counselor educators' training that focuses on their abilities to teach is only a fraction of their total training (Barrio Minton, Myers, & Morganfield, 2012). For example, counselor educators' doctoral training program might only include one course about teaching (Barrio Minton et al., 2012). Hence, Barrio Minton et al. (2014) have asserted that substantial shortcomings currently exist in counselor educators' knowledge concerning how to teach, and Barrio Minton et al. (2012) have asserted that counselor educators need a better quality of education in this regard.

An association might exist between the low level of emphasis on learning how to teach in doctoral training programs and counselor educators formerly being clinicians. For example, the literature has indicated an association between possession of the core counseling competencies and effective teaching abilities, e.g., having empathy, unconditional positive regard, and congruence (Malott, Hridaya Hall, Sheely-Moore, Krell, & Cardaicotto, 2014). Consequently, a presumption exists that counselor educators already possess the core counseling competencies because they have been counselors. However, Malott et al. (2014), explained that evidence has not indicated that the core counseling competencies are sufficient on their own to enable effective teaching. Hence, while the assumption that counselor educators possess the core competencies might be accurate for some, further education on additional points of pedagogy is required to teach counselor education effectively (Malott et al., 2014).

In terms of teaching multicultural counseling, Hill et al. (2013) noted that the assumption exists that effective counselor educators need to be multiculturally competent. Similarly, Smith and Trimble (2016) expressed the assumption that counselor educators need to understand the literature concerning multicultural counseling. However, given the potential for limitations in training received at the Master's level, doctoral students might need considerable development in these regards in doctoral training programs. Accordingly, rather than having limited training and research on pedagogy, it appears that counselor educators need more training to achieve stronger teaching abilities, and more quality research upon which to base their pedagogy.

In an effort to compensate for potentially insufficient education on pedagogy, Smith and Trimble (2016) suggested that counselor educators might scrutinize their instructional practices and target areas for growth. According to Smith and Trimble (2016), "external metrics" (p. 45) are available with which to conduct self scrutiny by counselor educators. For example, Spanierman et al. (2011) developed and studied the validity of the Multicultural Teaching Competency Scale (MTCS); counselor educators could complete this scale to self assess and then take training as needed. However, doctoral level education programs might not expose doctoral students to instruments like the MTCS. Hence, counselor educators might not know about the availability of metrics with which they might self-assess, reflect, and develop through ongoing training. According to Dollarhide et al. (2013), ongoing training is essential for counselor educators. Hence counselor educators serve their own growth, and model the practice of attending continuing education to their students, by engaging in ongoing training. However, engagement in ongoing training is not mandatory.

Research. In addition to receiving limited training in teaching, a potential reason for limitations in counselor educators knowing how to teach is that limited research exists upon which counselor educators have to base teaching (Barrio Minton et al., 2014). Malott et al. (2014) explained that the lack of research on pedagogy for counselor education might limit counselor educators' knowledge of best teaching practices. Consequently, counselor educators might veer off track without a basis in evidence regarding crucial pedagogical topics, such as the design and delivery of courses, teaching

environments, effective instruction, productive assignments, and accurate assessment and feedback (Malott et al, 2014). Additionally, a paucity of research exists about teaching multicultural counseling (Malott, 2010; Reynolds, 2011). Given the limitations in the research on teaching multicultural counseling, the education that counselor educators receive regarding teaching multicultural counseling might have a limited basis in evidence.

According to Remley and Herlihy (2016), the counseling profession is responsible for conducting research and providing the evidence base upon which to conduct counseling and counselor education. Lambie, Ascher, Sivo, and Hayes (2014) found that about 50 percent of counselor educators actively conduct research, while the remaining 50 percent publish research at a very low level (e.g., two articles in six years), or not at all. Content and meta-analyses of recent research have indicated the potential exists that the quantity and quality of research concerning multicultural counseling instruction is insufficient (Barrio Minton et al., 2014; Malott, 2010; Malott et al., 2014; Wester, Borders, Boul, & Horton, 2013). Potential insufficiencies include limitations in the targets measured, the degree of empirical rigor, the consistency of outcomes, and the overall quantity of relevant studies (Barrio Minton et al., 2014; Malott, 2010; Malott et al., 2014; Wester et al., 2013; Worthington & Dillon, 2011).

In terms of the research with which to teach multicultural counseling and social advocacy, Odegard and Vereen (2010) observed, “how counselor educators teach these constructs to students is a mystery” (p. 145). Reynolds (2011) noted a dearth of literature

specific to multicultural counseling pedagogy and, according to Malott (2010), nine articles were published between 1980 and 2008 concerning pedagogy for teaching a multicultural counseling course. Seward (2014) noted that the literature is sparser still concerning teaching multicultural counseling to students of color. Worthington and Dillon (2011) stated that one of the reasons for lack of research related to teaching multicultural counseling is that researchers have encountered challenges with operationalizing the relevant constructs. Alternatively, Evans (2013) found that colleagues believed that all counseling is diverse, and so were not concerned about a lack of research specific to multicultural counseling.

In terms of the targets measured, Barrio Minton et al. (2014) found that research on pedagogy for counselor education tended to depend on participants' self reports, or they measured students' satisfaction with courses, rather than measuring performance outcomes of counselor education, or client improvement. In terms of empirical rigor, Barrio Minton et al. (2014) observed that a little more than two-thirds of published articles were conceptual and anecdotal. Barrio Minton et al. (2014) considered the remaining 32 percent of the articles empirical studies, but found the design and analysis weak in these studies. Inadequate rigor has resulted in lack of internal validity, overall publication bias in the reported magnitude of findings, lack of a theoretical or conceptual rationale, and remarkable inconsistency in outcomes. For example, just under 15 percent of the articles were well grounded in learning theory, and just under an additional 45 percent were grounded in counseling theory (Barrio Minton et al., 2014). Similarly,

Malott (2010) found the quality of the studies on teaching multicultural counseling courses inadequate, and emphasized the need to increase the rigor of research on multicultural counseling instruction.

Others also have found inconsistencies in findings, which is a substantial concern, because the ability to replicate studies and obtain consistent results is a prevalent strategy for substantiating the truthfulness of findings, and an important consideration in research quality (Boysen, 2010; Smith & Trimble, 2016; Tao, Owen, Pace, & Imel, 2015; Worthington & Dillon, 2011). For example, in a meta-analysis of the association between multicultural counseling competence and improved client mental wellness, Tao et al. (2015) found marked inconsistency in the effect sizes obtained in studies; at the same time, Tao et al. found moderate effect sizes in some of the studies. Similarly, Smith and Trimble (2016) found some statistical improvement after multicultural counseling training, on average, across 115 studies. Smith and Trimble (2016) offered the caveat, however, that there was not enough consistent improvement to attain meaningful increases in multicultural competence. Hence, multicultural counseling instruction might achieve mediocre improvement in multicultural counseling competence on average and, might moderately improve clients' wellness at times.

Despite the noted limitations in the evidence base, counselor educators are on the front lines teaching. In order to fulfill ethical guidelines promulgated by the ACA (American Counseling Association, 2014) and the programatic standards established by the CACREP (Council on Accreditation for Counseling and Related Education Programs,

2017), Malott et al. (2014) asserted that counselor educators might consider other potential sources of evidence, such as research about teaching in higher education in general, which raises questions about transferability of the findings. According to Swank and Smith-Adcock (2014), different expectations exist in counselor education. More specifically, expectations for performance exist in the "clinical, professional, and personal domains" (p. 127), in addition to the academics typical of higher education. Further, Burton and Furr (2014) explained that multicultural counseling instruction elicits "class and individual dynamics" (p. 97) that are different from the interactions in other counselor education courses.

A primary difference between counselor education and teaching in higher education, according to Yoon et al. (2014), is that teaching in higher education is usually intellectually oriented, which provides for emotional distance concerning the subjects taught. Conversely, Buckley and Foldy (2011) and Warner et al. (2013) observed that teaching multicultural counseling resulted in greater emotional reactivity by counselors-in-training during the educational process, which might erode the emotional distancing found in association with typical academics. Hence, the emotional buffer associated with intellectual content appears to be diminished in counselor education, which differentiates it from teaching in higher education.While counselor educators might value research from higher education, it is unknown whether this research has the potential to support the outcomes required of multicultural counseling instruction.

Counselor educators also might turn to the research from the field of psychology. Psychologists introduced the tripartite model used in training for multicultural counseling (e.g., Sue, Arredondo, and McDavis; 1992), and psychologists operationalized the multicultural counseling competencies considered to evidence the effectiveness of multicultural counseling training, (e.g., Arrendondo et al.; 1996). Accordingly, the professional counseling field has followed the lead of the psychology field concerning multicultural counseling, and borrowed its research. At the same time, Gibson, Dollarhide, and Moss (2013) explained that the foundational philosophies that undergird the professional counseling and psychology professions differ substantially. For example, according to Gibson et al. (2013), the professional counseling field is rooted in a wellness philosophy, whereas Malott and Schaefel (2015) explained that the field of psychology is rooted in a pathology philosophy. Hence, conceptual frameworks with little in common undergird the fields of psychology and professional counseling. It would seem that research based on such differing conceptual frameworks might not be transferable.

At the same time, professional counseling includes remedial treatment when needed (Burkhholder, 2012). To the extent that remediation comprises professional counseling, it appears there is overlap with the pathology philosophy present in psychology (Burkholder, 2012). However, the implementation by CACREP of a requirement that new teachers hired at CACREP-accredited institutions have doctoral degrees in counselor education seems to indicate that there are concerns about borrowing as much from psychology as professional counseling has in the past. It is unknown the

extent to which the philosophical differences between psychology and professional counseling might impact the outcomes required of counselor preparation programs. At the same time, limitations in the research provided by the field of professional counseling necessitate counselor educators carefully considering the transferability of research from the field of psychology to professional counseling.

Teaching. In addition to the education and research settings, the teaching setting has the potential to impact counselor educators' experiences with emotionally charged exchanges. According to Reynolds (2011), the content and process of teaching multicultural counseling appear salient to counselor educators' teaching experiences. In terms of the content of multicultural counseling instruction, the ACA (2014) ethics code has mandated counselor educators to "actively train students to gain awareness, knowledge, and skills in the competencies of multicultural practice" (p. 15). The CACREP (2017) core area, social and cultural diversity, lays out expectations for a broad range of teaching outcomes, including knowledge of the characteristics of diverse groups, relevant theories and models, "multicultural counseling competencies" (p. 10), influences that impact views about others, issues of power and privilege, how individuals with various socio-cultural identities seek help, implications for spirituality, and the means with which to eliminate barriers and inequalities. Further, counselor educators have been mandated to infuse diversity topics into every course (American Counseling Association, 2014),which are integrated with the complex topics that were already challenging to teach (Warner et al., 2013), as well as teaching separate multicultural counseling courses,

which are known to be complicated and intense (Yoon et al., 2014). Hence the ACA and CACREP have outlined the basic contents for multicultural counseling instruction.

Differentiation. To prepare counselors-in-training to meet the ethics mandate of the ACA to refrain from imposing their values on clients, counselor educators teach counselors-in-training how to notice and bracket their emotions, and listen to clients to gain understanding, rather than to judge (Priest & Wickel, 2011). To do so, counselor educators facilitate the ability of counselors-in-training to differentiate between thoughts and feelings, and between themselves and others, through promoting social maturity (Lambie, Hagedorn, & Ieva, 2010), cognitive complexity, and critical consciousness. According to Priest and Wickel (2011), learning to differentiate between thoughts and emotions is often anxiety provoking for counselors-in-training, especially if they have had limited previous experience in doing so.

Developing social maturity aims to increase the flexibility with which counselors-in-training receive and adapt to new information, which Lambie et al. (2010) found was associated with greater multicultural counseling competence. Developing cognitive complexity aims to increase the ability of counselors-in-training to recognize a range of possibilities for perceiving events. A broader range of cognitive complexity is required to appreciate alternative worldviews, which is vital to cultural sensitivity. Developing critical consciousness aims to increase the level of awareness by counselors-in-training about themselves and others, at an advanced level, which is required to evaluate social

influences on events, such as the presence of oppression and marginalization (Yoon et al., 2014).

The topics introduced during multicultural counseling instruction have the potential to promote the social maturity, cognitive complexity, and critical consciousness of counselors-in-training, especially if they are processed on both the cognitive and emotional levels (Dickson, Argus-Calvo, & Tafoya, 2010). For example, prejudice, discrimination, privilege, and oppression are primary topics (Burton & Furr, 2014; Toporek & Worthington, 2014). Also, Sue, Rivera, Capodilupo, Lin, and Torino (2010) explained that talking about dimensions of sociocultural identity is an important topic. According to Burton and Furr (2014), engaging counselors-in-training on an emotional level regarding the noted topics can be difficult for counselor educators.

A teaching strategy for developing social maturity, cognitive complexity, and critical consciousness is to introduce a problem for consideration by counselors-in-training, and to provide the opportunity for applying critical reasoning to solve the problem. Hence, problems are not entirely unwanted while teaching multicultural counseling. For example, Pernell-Arnold et al. (2012) found that the development of multicultural counseling competence included a regressive spike as counselors-in-training encountered problems while learning about ethnocentrism initially, and mid-point, during a training program that spanned several months; emotionally charged exchanges accompanied the points of regression, followed by a surge in multicultural counseling competence. Hence, counselor educators knowingly engage in circumstances associated

with emotionally charged exchanges when they introduce problems in the interest of promoting social maturity, cognitive complexity, and critical consciousness.

Discussions. Class discussion is a common process through which to consider a range of topics during the process of solving problems (White, 2011), with exposure to different styles of communication and different perspectives serving as additional benefits of class discussion (Buckley & Foldy, 2010). Counselor educators might have differing approaches to conducting discussions. The term, *broaching*, has been used to describe the process of addressing sociocultural differences during discussions (Day-Vines, Bryan, & Griffin, 2013). Day-Vines et al. (2013) identified five variations in how counselors broach multicultural topics with clients, and these variations have the potential to transfer to counselor educators' interactions with counselors-in-training.

The variations in broaching sociocultural differences, referred to as broaching styles, encompass the attitudes and behaviors involved in addressing racial, ethnic, and cultural issues during encounters with different others. The first stage was avoidant; counselor educators at this stage would have a minimal, simplistic, and unresponsive broaching style (Day-Vines et al., 2013). The second stage was continuing/incongruent; counselor educators at this stage would have a mechanical broaching style and have difficulty being culturally responsive (Day-Vines et al., 2013). The third stage was integrated/congruent; counselor educators at this stage would have a direct, open, responsive, and relevant broaching style (Day-Vines et al., 2013). The fourth stage was infusing; counselor educators at this stage would have the same characteristics as

integrated/congruent counselors, and actively engage in social advocacy (Day-Vines et al., 2013). It appears that discussions might follow differing trajectories depending on counselor educators' broaching styles.

Reynolds (2011) found that the process of facilitating discussions might kindle emotionally charged exchanges related to teaching multicultural counseling. In concurrence with Reynold's finding, Toporek and Worthington (2014) explained that difficult discussions are inherent to teaching multicultural counseling. Toporek and Worthington provided a conceptual article about the approaches counselor educators might use to conduct difficult discussions, which the authors referred to as "difficult dialogues pedagogy" (p. 919). According to Toporek and Worthington (2014), counselor educators would do well to anticipate difficult discussions and plan for them. The objective of planning for challenges during discussions is to create a safe setting in which the open exchange of ideas can occur, and to steer the conversation so that volatile subjects can be discussed civilly (Toporek & Worthington, 2014).

Difficult dialogues pedagogy engages discussants in a respectful exchange of ideas that fosters growth, rather than a debate to establish superiority (Toporek & Worthington, 2014). Toporek and Worthington's (2014) model includes "preparation, engagement and debriefing" (p. 921). Toporek and Worthington (2014) referred to their model as intuitively cogent, but they have not tested the model. Given the mandate by the ACA (2014) that counselor educators implement evidence based practices, counselor educators appear hampered in their ability to ethically implement the means with which

Toporek and Worthington (2014) have suggested to plan and carry out potentially difficult discussions.

Self exploration. According to Pernell-Arnold et al. (20I2), students often engage in self exploration in preparation for discussions. Pompeo and Heller Levitt (2014) explained that self exploration is a process by which a person inwardly observes, interprets, and evaluates his or her values, thoughts, feelings, and behaviors. For the purpose of this study, I will consider self exploration synonymous with self reflection. Tummala-Narra, Singer, Li, Esposito, and Ash (2012) explained that self exploration is vital in competent multicultural counseling, and Yoon et al. (2014) observed that prompting learners' self exploration might be the most challenging aspect of teaching multicultural counseling. Reynolds (2011) identified fostering self exploration as another process that was associated with discord during multicultural counseling instruction, in addition to facilitating discussions.

Self exploration has the potential to raise the self awareness of counselors-in-training, which is a primary objective during multicultural counseling instruction (American Counseling Association, 2014; Chao, Wei, Good, & Flores, 2011). Buckley and Foldy (2010) noted that counselors-in-training feel emotionally vulnerable as they go through the self exploration that leads to self awareness. Johnson and Lambie (2013) found that counselors-in-training have experienced uncomfortable emotions during self exploration when new awareness did not align with a previously held self-image, such as viewing oneself as unbiased and learning one has biases. More specifically, some

students have experienced "disbelief, and confusion" (Warner et al., 2013, p. 148); guilt, anger, and shame (Mindrup, Spray, & Lamberghini-West, 2011); and anxiety and frustration (Toporek & Worthington, 2014) upon examining the personal relevance of topics included in multicultural counseling instruction. Hardisty, Johnson, and Weber (2010) and Reynolds (2011) found that students tended to resist information that was incongruent with previously held views. Greene et al. (2011) explained that a primary means with which learners might express their resistance is by invalidating teachers, texts, and research that are the source of challenging information. Relatedly, Howell et al. (2014) explained that individuals often become resistant when they experience cognitive and emotional disequilibrium.

Boysen (2010) explained that individuals might attempt to dissipate cognitive or emotional disequilibrium through blaming an external source. For example, students might displace their emotional reactions on a counselor educator (Buckley & Foldy, 2010). Similarly, according to Yoon et al., (2014), the reactions of counselors-in-training can result in "projecting intense feelings, especially anger, onto the instructor" (p. 364). Helms et al. (2003) asserted that students learning about diversity topics "act out their resistance by punishing the educator" (p. 40). Examples of behaviors with which counselor educators have contended include students refraining from engaging in the learning process to punish a teacher, and students harassing the teacher (Helms et al., 2003). Harassment might include providing a poor evaluation for the course and

complaining to authorities at the university (Reynolds, 2011). Accordingly, educators have sought means with which to reduce students' resistance.

Safety. Reynolds (2011) suggested that educators might shepherd students through emotional challenges by creating and maintaining a safe environment. Similarly, Sue et al. (2010) asserted that establishing a safe environment is essential to doing the emotional work required in multicultural counseling training. Relatedly, Nixon et al. (2010) identified establishing classroom safety and modeling of sensitive self disclosure as enhancing multicultural counseling instruction. About 85 percent of the teachers who participated in a study by Reynolds (2011) implemented self disclosure, and noted that appropriate counselor educator disclosure was helpful in navigating some of the emotional reactivity of students. Goodboy et al. (2014) also found that appropriate teacher self-disclosure was associated with reducing student apprehension and decreasing discord in higher education.

Relatedly, Buckley and Foldy (2010) explained that counselor educators need to attend to students' psychological and identity safety to support counselors-in-training during self exploration. Psychological safety is "the belief that the classroom is safe for taking interpersonal risks" (Buckley & Foldy, 2010, p. 694). Identity safety is "the individual belief that one's social identity . . . is acknowledged, is welcome, and will not incur risk in the class (Markus, Steele, & Steele, 2000)" (Buckley & Foldy, 2010, p. 695). Psychological and identity safety do not remove the discomfort involved in gaining self awareness, but they might make the discomfort more tolerable (Buckley & Foldy, 2010).

One of the factors that Buckley and Foldy (2010) considered essential for maintaining psychological and identity safety during multicultural counseling instruction was evaluating students on the basis of individual, incremental learning goals, as opposed to evaluating students based on meeting performance criteria. At the same time, the CACREP (2017) has established that counselor educators will conduct appraisals of students' performance, and researchers have suggested criteria for performance appraisals across various domains, e.g., academic, clinical, professional, and personal domains (Swank & Smith-Adcock, 2014). Performance criteria are particularly salient when problem behaviors occur (Rust et al, 2013). The incremental learning approach described by Buckley and Foldy (2010), however, might not align with using performance criteria to determine ongoing retention in a counselor preparation program, such as the instruments described by Brown (2013). Thus, the performance orientation of higher education might impinge upon the ability of counselor educators to provide psychological and identity safety. Further, counselor educators might encounter ethical obstacles in applying the approach recommended by Buckley and Foldy (2010) because the authors have not empirically tested their model, but the CACREP (2017) and ACA (2014) require that counselor educators provide evidence-based teaching.

Not only is providing a safe environment essential during students' self exploration, but safety is also vital during classroom discussions—at times self exploration and discussion occur simultaneously. According to Sue et al. (2010), counselor educators appear to have a dilemma concerning having challenging discussions

and simultaneously maintaining a safe environment that is supportive of open and honest discussions. On one hand, the topics involved might be so emotionally evocative that discussing them has the potential to damage the sense of safety in a course room. On the other hand, avoiding the issues associated with uncomfortable emotions also has been found to result in discord, and can leave serious misunderstandings unattended (Sue et al., 2010). Relatedly, Warner et al. (2013) emphasized the need to avoid certain discussions unless adequate time is available for processing the topics; otherwise, more harm than good might result. Hence, counselor educators might feel that they are in a double bind in which they will suffer negative repercussions whether they do, or do not, address emotionally evocative multicultural counseling topics. Sue et al. (2010) indicated that this double bind has occurred during discourse among individuals with similar and dissimilar dimensions of sociocultural identity. Relatedly, according to Sidelinger, Bolen, Frisby, and McMullen (2012), faculty members in higher education often have not wanted to recognize conflict in their classrooms. At the same time, Sue et al. (2010) emphasized the necessity to conduct difficult discussions to develop the multicultural counseling competence of counselors-in-training.

Burton and Furr (2014) investigated whether counselor educators might vary their classroom interventions according to the type of discord they encountered. Based on a review of the literature, Burton and Furr (2014) identified three categories of discord with the potential to lead to emotionally charged exchanges, including (a) discord that occurs when counselors-in-training encountered ideas or beliefs that conflicted with personally

held ideas or beliefs, (b) student to student discord, and (c) discord in which counselor educators are personally targeted. Further, they identified three types of interventions that might address discord, including de-escalation only, supportive confronting, and protective confronting. Burton and Furr (2014) then surveyed counselor educators about which interventions they might implement in response to hypothetical scenarios that represented the different types of discord.

Burton and Furr (2014) did not find statistically significant differences in the choice of interventions counselor educators might use to respond to the different types of discord, with two exceptions. First, counselor educators would not use supportive confronting in response to an attack by a student. Second, the intervention, "accurate listening and reflection" (Burton & Furr, 2014, p. 105), was selected about 25 percent of the time and regardless of the type of conflict, making it counselor educators' most frequently chosen intervention of the 12 from which they could select. Burton and Furr (2014) observed that counselor educators need training in the skills required to intervene in discord during multicultural counseling instruction. Further, the authors suggested that counselor educators should expect to experience discomfort while teaching multicultural counseling and recognize that different types of discord might occur, necessitating a variety of responses.

Rapport. Teacher-student rapport has been identified as an important factor in effective teaching (Nixon et al., 2010). Rapport is a mutually enjoyable connection and interaction between individuals (Frisby & Martin, 2010). Frisby and Martin (2010) also

established that teacher-student rapport is an important factor in learning in higher education, and has been associated with greater learner participation. Further, Frisby and Martin (2010) found good rapport between teachers and students was positively associated with recall, knowledge, and skills development; and feeling positive about a course, subject, and teacher. Also, teachers who effectively established rapport modeled how students might do the same with others (Frisby & Martin, 2010). Relatedly, Rudick and Golsan (2014) emphasized the importance of a positive teacher-student relationship for preventing discord. Yoon et al. (2014) explained that teacher-student rapport might be challenged by the content and processes of multicultural counseling training. This assertion by Yoon et al. (2014), together with the findings by Frisby and Martin (2010), appears to have implications for the finding by Smith and Trimble (2016) of an association between the teaching effectiveness of counselor educators and students' multicultural counseling competence. For example, less effective teaching might result in students developing less multicultural counseling competence.

Yoon et al. (2014) explained that power differentials might impact the rapport between counselor educators and counselors-in-training. According to Goodrich and Shin (2013), counselor educators have more power than counselors-in-training, which partially stems from their evaluative role as educators. Goodrich and Shin (2013) explained that counselor educators' power is further increased by any privileged statuses they might have, such as if a counselor educator is White and a counselor-in-training is a person of color. Sue, Lin, Torino, Capodilupo, and Rivera (2009) found that the potential for

emotionally charged exchanges is greater in the presence of inequalities in terms of power and privilege.

According to Toperak and Worthington (2014), counselor educators' degree of determination to change the "beliefs, values, or perspectives" (p. 925) of counselors-in-training might impact discord. For example, counselor educators might attempt to dispel prejudice, discrimination, and stereotypes with persuasion during instruction (Toporek & Worthington, 2014). More specifically, counselor educators might aim to foster change as it naturally evolves for counselors-in-training as a result of developmental course work, or they might exert pressure to implement change in the interest of promoting a social justice agenda (Toporek & Worthington, 2014). According to Burton (2012), counselors-in-training might resist perceived agenda pushing. Further, the potential for discord might increase if counselors-in-training interpret counselor educators' use of power as inappropriate. Conversely, when counselor educators restrict their attempts to raising awareness of the presence of biases, counselors-in-training have been less resistant when they realized that awareness was the only goal (Burton, 2012).

Teachers' misuse of power has been identified as a pivotal issue in the discord that occurs in higher education (Goodboy, Bolkan, Myers, & Zhao, 2011; Horan, Martin, & Weber, 2012; Pytlak & Houser, 2014). The literature indicated two primary challenges associated with teachers' ascendant power position, including perceived unfair evaluation (Wright, 2012) and teacher misbehaviors (Mazer & Thompson, 2011). Concerning unfair evaluation, Wright (2012) found that, the injustice perceived by students in association

with unfair testing and grading was a contributing factor in discord. Relatedly, Chory, Horan, Carton, and Houser (2014) found that students considered unfair testing and grading to indicate that teachers did not care about them, and Pepe and Wang (2012) found that discord stemmed from students perceiving that their teachers were uncaring. Concerning teacher misbehaviors, they have included deficient instruction (Argon, 2009); unfair treatment, such as wrongly accusing students of various infractions of class rules and sanctioning them (Finn & Ledbetter, 2014); breaking rules, being unprepared or late for class, or not keeping office hours (Goodboy, 2011); and bias (Argon, 2009). Teachers' verbal aggression, found by Snyder, Forbus, and Cistulli (2012), was also noted as a teacher misbehavior. Finn and Ledbetter (2014) found that students' disagreement with teachers' inappropriate use of power detracted from learning.

Although findings have suggested the potential for discord in the presence of power differentials, psychologists Jernigan, Green, Helms, Perez- Gualdron, and Henze (2010) have found that relationships also might be productive when inequalities in power exist between counselor educators and counselors-in-training. According to Jernigan et al. (2010), the potential exists for four types of relationships relative to supervision of clinical counseling, including regressive, parallel, progressive, and crossed. The authors categorized these relationship types based on the extent of the racial identity development of the individuals involved, rather than simply by race. Although these relationship types originally classified faculty who were supervisors, and their students who were supervisees, they appear applicable to all teaching faculty and counseling students

because, according to Luke, Ellis, and Bernard (2011), supervisors serve in a teaching role, based on supervisees' developmental needs. Other authors also have applied these relationship categories to other types of relationships, such as counselor-client relationships (e.g., Singer & Tummala-Narra, 2013; Tummala–Narra et al., 2012).

Jernigan et al. (2010) categorized faculty-student relationships as regressive when a student's racial identity was more developed than the faculty member's but the student had less power. The authors considered the relationship parallel when the student and faculty had equivalent racial identity development, and the faculty had more power. Jernigan et al. (2010) categorized the relationship as progressive when the faculty member had more developed racial identity development and had more power. The authors considered the relationship crossed when the student and faculty were at different racial identity development levels and substantial conflict existed. Preferably, instructors' identity development would provide for progressive relationships in which they might foster students' awareness "of their racial beliefs, attitudes, and style of processing information, and to be able to use that knowledge to move forward in their development" (Rogers & O'Bryon, 2014, p. 671). Hence, it appears that counselor educators with well-developed racial identities might have greater awareness of power and privilege and successfully navigate around the pitfalls that typically coincide with power differentials.

Yoon et al. (2014) explained that, because of the highly personal interactions in counselor education, the personal characteristics of counselor educators have the

potential to impact rapport. According to Yoon et al. (2014), minimal research concerning the dynamics associated with personal counselor educator factors is available, except concerning race. For example, when a counselor educator has different dimensions of sociocultural identity, a counselor-in-training might dismiss the educator's messages by assuming that identity differences were influencing teacher-learner interactions (e.g., that the teacher dislikes the learner; Yoon et al., 2014). Yoon et al. observed the potential for discord might increase when greater demographic differences exist between counselor educators and counselors-in-training.

Additionally, counselor educators' dimensions of sociocultural identity, values, biases, and assumptions might influence their instructional decisions and responses to learners, such as whether they offer encouragement or indifference to counselors-in-training about a topic (Yoon et al, 2014). Additionally, counselor educators might avoid topics about which they are conflicted (Yoon et al, 2014). Further, Yoon et al. (2014) asserted that learners' and teachers' personalities, e.g., openness or dominance, also has the potential to kindle discord.

Several factors exist with the potential to impact rapport that counselor educators might not have choices about during multicultural counseling instruction, such as class size, differences among the dimensions of sociocultural identities in the classroom, and differences in the readiness to develop of counselors-in-training (Warner et al., 2013; Yoon et al., 2014). For example, Warner et al. (2013) and Yoon et al. (2014) observed that

class size can affect teacher-learner rapport because learners might think they have not obtained meaningful contact with a counselor educator in a large class.

The literature included a few ways that students might indicate the rapport is poor. One of these ways was to express themselves to their teacher (Bolkon & Goodboy, 2013). Some students voice their discord vociferously. For example, Vogl-Bauer (2014) found that emotionally intense teacher-learner interactions have the potential to result in verbal aggression. Infante and Wigley (1986) explained that messages that aim to attack an individual's self image are referred to as verbally aggressive. Infante (1987) identified "character attacks, competence attacks, teasing, profanity, threats" (p. 182), disrespectful or dismissive language, curses, and provocations as forms of verbal aggression. Vogl-Bauer (2014) found that cyber-bullying occurred as a form of aggression. Hence, the exchange of ideas inherent in higher education has the potential to lead to aggressive reactions. Additionally, Goodboy (2011) found that students might vent to others to release frustration and gain sympathy, and publicly complain to damage a teacher's reputation. Mazer and Graham (2015) found that students also might circumvent their teachers by expressing discord to advisors, department chairs, and deans.

According to Bolkon and Goodboy (2013), students in higher education might not express themselves at the time discord occurs. Similarly, Goodboy (2011) found that many students have not expressed themselves in the face of discord. Bolkon and Goodboy (2013) found that some students wait until the end of the term and rate their teachers poorly on their instructor evaluations. Similarly, Denson, Loveday, and Dalton

(2010) found that students use end of term ratings to express a range of complaints about teachers. According to Yoon et al. (2014), "negative evaluations may not be the result of deficits in the instructor's teaching practice or content knowledge but, rather, students attributing their resistance toward course materials to the instructor" (p. 364). According to Warner et al. (2013), "often, the sensitive nature of the diversity topic can engender strong feelings and behaviors from class members and present unique challenges for the instructors, especially for minority faculty" (p. 146).

Detrimental effects. Yoon et al. (2014) found that counselor educators experienced strain related to' evaluations of them by counselors-in-training, and that teaching multicultural counseling might take a toll on counselor educators. For example, counselor educators might feel helpless about the poor reviews stemming from classroom dynamics that are out of their control. Consequently, student ratings can vary even when the course instructor and content remain consistent (Yoon et al., 2014). Greene et al. (2011) noted that evaluation by counselors-in-training influence counselor educators' career success. Yoon et al. (2014) explained that poor ratings can be especially problematic for nontenured counselor educators. Helms et al. (2003) shared that consequences to teachers of poor evaluations and complaints might include demoralization and job loss. Yoon et al. (2014) noted that other teachers might not face the potential volatility in student ratings that multicultural counseling instructors do. Hence, counselor educators face numerous challenges associated with teaching multicultural counseling, including emotionally charged exchanges.

As a result of the challenges involved, the potential exists for some counselor educators to avoid teaching multicultural counseling, or "water down" (Yoon et al., 2014, p. 364) the challenging aspects of the course. Additionally, Placier, Kroner, Burgoyne, and Worthington (2012) and Sue et al. (2010) found that some counselor educators might avoid the discussions with the potential to lead to emotionally charged exchanges. Similarly, Burton and Furr (2014) found that counselor educators might ignore, dismiss, or avoid difficult topics when they arise. According to Sidelinger et al. (2012), counselor educators might avoid addressing discord. Unfortunately, Sue et al. (2010) found that counselors-in-training might interpret counselor educators' avoidance of sensitive issues as denial of their importance. Additionally, it is possible that some counselors-in-training might interpret avoidance as a distancing behavior, which might have problematic implications in cross cultural interactions (Sue et al., 2010). Further, instructor passivity in the face of discord was seen as contributing to hostility by students, and students thought passivity was the most typical reaction to discord that teachers had (Sue et al., 2010).

Because it is known for its challenges, Burton (2012) explained that counselor educators might bypass emotional work with counselors-in-training. Without the transformation and experience gained from such emotional work during their multicultural counseling training, counselors-in-training might not gain the skills required to engage in emotional work with clients. Additionally, according to Sullivan (2011), modeling behaviors is a powerful means of transmitting information. Accordingly, if

counselor educators bypass the emotional work involved in teaching multicultural counseling, they might set an example for counselors-in-training to bypass the emotional work involved in multicultural counseling with clients. Those same counselors-in-training might go on to become counselor educators later in their careers. Consequently, avoidance of broaching difficult topics might become transmitted over time in this manner, per Sullivan (2011).

My analysis of basic topics concerning counselor educators' microsystems has indicated the complexities involved with their education, research, and teaching settings. Awareness of this complexity appears pivotal in understanding counselor educators' experiences. For example, the demands on counselor educators' time and attention that result from all of the expectations for them might impact their interactions with students, such as through counselor educators being tense due to the stress of the demands, and due to limitations in the time teachers have to devote to students (Cox et al., 2011).

The Mesosystem: Interactions of Education, Research, and Teaching Settings

I review the literature that is relevant to the mesosystem in this section. The impact of counselor educators' education on their ability to teach and conduct research is an example of interrelationships that comprise their mesosystem. For example, Andrews, Leonard, Colgrove, and Kalinowski (2011) and Case (2013) found that pedagogical approaches might not be well executed without proper training, thereby impeding student learning. Further, limitations in the evidence base available to counselor educators might impact how they teach counselors-in-training (Barrio Minton et al., 2014). Also, how

counselor educators teach might impact future research. Thus, the teaching, research, and education in counselor educators' microsystem are relevant entities in counselor educators' mesosystem due to the interrelationships among them.

The research derived from higher education illustrates the potential interactions among the education, research, and teaching microsystems that comprise counselor educators mesosystem. According to Bolkon and Goodboy (2013), students in higher education expect that they will learn, receive fair treatment, and perform well. Bolkon and Goodboy (2013) also found that students in higher education often are dissatisfied when their expectations are not met. The potential exists for students' expectations about learning to go unmet if teachers do not have adequate training or evidence upon which to base instruction. For example, limitations in counselor educators' preparation to teach and their research base might manifest in the adequacy with which they respond to controversial topics related to teaching multicultural counseling (Burton & Furr, 2014) and their ability to respond to student disagreement (Sue et al., 2010).

Further, a potential outcome of inadequate education is that counselor educators might not gain a solid grasp on the learning theory necessary for effective teaching, or of multicultural counseling theories and models (Barrio Minton et al., 2014). Although Reynolds (2011) did not implicate the education of instructors in a mixed methods study concerning the instructional approaches counselor educators have used, a broad range of approaches to teaching multicultural counseling were revealed in Reynold's (2011) study, with no clear adherence to existing philosophies, theory, or models. For example, slightly

more than half of counselor educators indicated that they do not teach about multicultural counseling skills (Reynolds, 2011). Perhaps this omission was due to the course being at the doctoral level and instructors assuming the students had acquired the necessary skills during their master's-level education. However, in a content analysis of course syllabi, Pieterse et al. (2009) found that only seven percent of 54 programs evaluated multicultural counseling skills. Similarly, Priester et al. (2008) conducted a content analysis of 64 syllabi and found that 12 percent of them conducted multicultural counseling skills evaluations. Pieterse et al. and Priester et al. studied syllabi from master's-level programs. Hence, the assumption that doctoral students universally acquired multicultural counseling skills training during their master's program has not been confirmed by Pieterse et al. and Priester et al.

Relatedly, Smith and Trimble (2016) found that 43 percent of research articles about teaching multicultural counseling did not include a conceptual basis for teaching practices. Similarly, Barrio Minton et al. (2014) found that learning theory was implemented in 15 percent of studies on counselor education between 2001 and 2010. At the same time, R. Chao et al. (2011) and Dickson et al. (2010) have emphasized that counselor educators need to nimbly adapt multicultural counseling education to the needs of counselors-in-training, and it is unknown whether the flexibility required interferes with fidelity to theories and models.

Flexibility in teaching is required, according to Yoon et al. (2014), because counselors-in-training begin multicultural counseling course work with varying attitudes,

commitment, and motivation. Helms et al. (2003) explained that counselors-in-training also will vary in terms of their awareness, knowledge, and skills relative to multicultural counseling. For example, in terms of attitude, students might vary regarding their "willingness to be challenged, capability of self-examination, and openness to learning" (Yoon et al., 2014, p. 364). Further, some counselors-in-training will have more exposure to a variety of cultures than others, as well as different experiences with oppression and privilege (Yoon et al., 2014). Perhaps so many variations in the needs of students, together with limited education in learning theory, results in counselor educators taking a hodgepodge approach, as suggested by Ancis and Ali (2005). Perhaps, also, with adequate education, counselor educators might have the knowledge necessary to skillfully adapt to the range of student needs without resorting to a bag of tricks, as Barrio Minton et al. (2014) characterized it. The interrelationships among counselor educators' education, research, and teaching settings have the potential to impact counselor educators' experiences with emotionally charged exchanges.

The Exosystem, Macrosystem, and Chronosystem: The Distal Layers

Counselor educators are not directly present in the distal layers of heir ecosystems, including the exosystem, macrosystem, and chronosystem. As Bronfenbrenner (1977) posited, these contexts might have quite an impact on counselor educators, however. For example, during the first 75 years of the counseling profession, counselors were teachers before becoming counselors. This historical context, i.e., the chronosystem, appears relevant to the limited training to teach that counselor educators

receive today. Additionally, court rulings and state laws that appear linked to prejudices embedded in society, i.e., the macrosystem, have implications for how counselor educators manage the presence of learner prejudices in counselor preparation programs. The court case, *Ward v. Wilbanks* (Burkholder, Hall, & Burkholder, 2014), and the passing of the law in Arizona prohibiting the dismissal of counselors-in-training who discriminate based on their religious values are examples of the impact of the macrosystem on counselor educators. Additional factors from the distal layers of the ecosystem that might impact the experiences of counselor educators are present in the literature. However, to potentially maximize my objectivity, as recommended by Giorgi (2012; 2014), I have not reviewed literature relevant to the exosystem, macrosystem, and chronosystem.

Summary

This chapter included a review of the literature regarding several key areas that are relevant to the study of counselor educators' lived experiences with emotionally charged exchanges related to teaching multicultural counseling. I began the chapter by outlining the literature review strategy that I used and exploring literature concerning the conceptual framework. I then reviewed the literature about the contexts in which counselor educators directly interact that are relevant to teaching multicultural counseling. The literature has established that emotionally charged exchanges occur. Additionally, I found that factors associated with the education counselor educators receive, and the work of counselor educators were pertinent to counselor educators'

experiences with emotionally charged exchanges related to teaching multicultural counseling. It remains unknown, however, what counselor educators experience, and how they experience it, concerning emotionally charged exchanges related to teaching multicultural counseling. I have begun to fill this gap through implementing the research method and design explained in the forthcoming Chapter 3.

Chapter 3: Research Method

Introduction

In this chapter, I explain how and why I selected the qualitative method and the transcendental phenomenological design for this study. Additionally, I provide details about implementing transcendental phenomenology in terms of participant selection, data collection and analysis, and interpretation of the data. Further, I explain the researcher role and biases, relevant ethical concerns, and means for verification of trustworthiness in the study. Before proceeding with these explanations, restatement follows of the research problem and purpose that served as the basis for determining the method and design that I employed.

Restatement of Research Problem and Purpose

Emotionally charged exchanges, which might occur during multicultural counseling instruction (Burton & Furr, 2012; Reynolds, 2011), might impinge on teaching and learning (Smith & Trimble, 2016) and, thereby, the multicultural counseling competence of counselors-in-training. Because little is known about this problem, exploration appears warranted to understand counselor educators' lived experiences with emotionally charged exchanges related to teaching multicultural counseling.

Restatement of the Research Question

1. What are counselor educators' lived experiences with emotionally charged exchanges related to teaching multicultural counseling?

Conceptual Framework

Ecological systems theory was the conceptual framework for this study. I implemented the theory as a lens through which to view data analysis and interpretation. According to Bronfenbrenner (1977), all of the contexts in which an individual exists are formative and require consideration. Without a holistic perspective, the implications for relevant social contexts of the participants' experiences might have been neglected (Warner et al., 2013). Hence, using ecological systems theory allowed for the comprehensive understanding of the phenomenon under investigation (Bronfenbrenner, 1977).

Research Method

Quantitative, qualitative, and mixed method approaches to research are available to researchers (Ponterotto, 2013). The quantitative method predominated in social research for a number of years; then, qualitative research became available about 30-40 years ago, and mixed methods research emerged later (Ponterotto, 2013). Hegemony about the research methods ensued after the introduction of the qualitative method (Creswell, 2013). Today, researchers recognize that each of the available methods has strengths and limitations (Wester, 2011), and having options expands the bounds of inquiry (Ponterotto, 2013). Given the research problem, purpose, and question of this study, the qualitative method was the most appropriate choice.

Qualitative Method

The qualitative method uses nonnumerical data; has an inductive framework; and obtains narrow, deep understanding (Ponterotto, 2013). An advantage of the qualitative method is that it has the potential to produce holistic understanding of complex social phenomena (Palinkas, 2014). Further, the qualitative method fills the need "to explore why or how a phenomenon occurs, to develop a theory, or to describe the nature of an individual's experience" (Fetters, Curry, & Creswell, 2013, p. 2135). Patton (2002) explained that research questions that are open-ended suit qualitative research. At the same time, qualitative research results often are applicable to a narrow range of circumstances. Accordingly, researchers need to take care in generalizing the inferences obtained in qualitative studies (Patton, 2002).

Method Selection Rationale

There were three indicators of the need for implementing a qualitative method in this study. First, little was known about counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling, which Ponterotto (2013) explained is an indication of the need for an explorative study. Second, answering the open-ended research question for this study required a holistic understanding of the phenomenon under study. Third, I did not verify a theory or intervention, or investigate relationships between variables. According to Englander (2012) and Ponterotto (2013), these conditions call for nonnumerical descriptions and

nonnumerical analyses, which are indications for the qualitative method (Wester, 2011). Hence, the qualitative method was the most appropriate for this study.

Research Design

The research problem and purpose for this study indicated that greater understanding was needed concerning counselor educators' experiences of emotionally charged exchanges related to teaching multicultural counseling. Giorgi (2012) asserted that researchers can come to understand something that was experienced by others through phenomenological study, which allows researchers to acquire knowledge by asking individuals to describe their experience of a phenomenon (Ponterotto, 2013). Hence, the phenomenological design was appropriate for this study.

Phenomenological Design

Anything that at least a few individuals have experienced is eligible for study through the phenomenological design (Patton, 2002), which consists of transcendental and hermeneutic approaches (Giorgi, 2012). According to Giorgi, the transcendental phenomenological design only describes participants' experiences. Alternatively, Guignon (2012) explained that researchers implementing the hermeneutic phenomenological design aim to identify the deeper meaning of the experiences shared by participants. Similarly, Giorgi explained that researchers using hermeneutic phenomenology make interpretations of the experiences shared by participants.

Guided by Gergen's (1985) assertion that understanding is established by giving voice to the individual experiencing a phenomenon without interpretation, I elected to

implement the transcendental phenomenological design. Additionally supporting selection of transcendental phenomenology, Ponterotto (2013) asserted that ethical research practice requires sensitivity to the issues of power and privilege that have been associated with research, and Giorgi (2012) emphasized the ascendency of research participants' perspectives in transcendental phenomenology. Hence, I employed the transcendental phenomenological design to obtain descriptions from counselor educators of their experiences with emotionally charged exchanges related to teaching multicultural counseling, which gave rise to the shared essence of counselor educators' experiences, with minimum input from me.

Transcendental Phenomenological Design

Transcendental, as used in transcendental phenomenological research, means to encounter a phenomenon "as if for the first time" (Moustakas, 1994, p. 34). According to Giorgi (2012), a transcendental phenomenological study obtains in-depth descriptions of a phenomenon through interviews of several individuals who have experienced the phenomenon. Giorgi stated, "description is the use of language to articulate the intentional objects of experience" (p. 6). The only goal of a transcendental phenomenological study is to gain an understanding of participants' lived experiences concerning the phenomenon under study, thereby revealing the collective essence of the studied population's experiences (Ponterotto, 2013).

According to Giorgi and Giorgi (2003), intentionally directing consciousness to an object results in a perception of the object and, in human consciousness, the perception

then becomes an entity of its own, independent of the original object. From the point in time that a perception occurs and onward, objective and subjective knowledge of the object exists. The coexistence of objective and subjective knowledge is evident in that an actual object or event might change or cease to exist, while the perception of it might remain constant (Gergen, 1985). Further, an object or event might remain constant, while the subjective perceptions of it might vary, either by the same person or by different people (Gergen, 1985). The recognition that reality consists of both subjective and objective occurrences places phenomenology on a continuum between postpositivism and constructivism in terms of paradigms (Creswell, 2013).

Because the perception of what and how occurrences happen is subjective to the individual perceiver, the extent to which an individual perceiver's perception accurately reflects an actual object or event determines whether the perception represents actuality. At the same time, the perception will seem accurate to the perceiver, regardless of the factual alignment of a perception with the actual object or event. Hence, researchers are challenged to recognize the extent that participants' perceptions might vary from actual occurrences (Giorgi, 2012). Through implementing transcendental phenomenology, which Giorgi (2012) referred to as scientific descriptive phenomenology, researchers can uncover credible descriptions of participants' lived experiences (Giorgi, 2012).

Giorgi (2012) and Giorgi and Giorgi (2003) have described the procedures involved with conducting transcendental phenomenology, including phenomenological reduction, free imaginative variation, and distilling the essence. The objectives of these

procedures is to locate the common elements in the descriptions of several individuals who have experienced the phenomenon under study, thereby revealing the essence of the experiences (Giorgi, 2003). The reason for locating the common elements is that each participant's given perceptions are a personally constituted rendition of the actual events, and the researcher cannot be certain that he or she understands the experience as given by participants (Giorgi & Giorgi, 2003). Locating the common elements among several participants has the potential to provide a dependable description (Giorgi & Giorgi, 2003).

Phenomenological reduction is the first of the procedures intended to locate the common elements among descriptions of a phenomenon (Giorgi & Giorgi, 2003). According to Giorgi (2012), phenomenological reduction consists of the researcher first self examining and setting aside his or her views about the phenomenon under study with the intention to assume an open mind. For example, prior to gathering data from the participants, researchers might journal about their previous experiences that have potential relevance to the current study (Janesick, 2011). Doing so helps researchers differentiate their experiences from those of the participants, and it helps researchers remain as objective as possible, so as to enter into the research process with a fresh perspective (Giorgi & Giorgi, 2003). This process of setting aside is also referred to as bracketing (Giorgi, 2012). Opening the mind prepares transcendental phenomenological researchers to intentionally turn their attention to considering the descriptions of research participants' experiences without judgment (Patton, 2002). With an open mind

established, the researcher asks several participants to describe their experiences of the phenomenon under study in detail by asking open-ended questions during an interview (Giorgi & Giorgi, 2003). Then, the researcher produces transcripts of the participants' interviews, the transcripts are examined, and all of the aspects of the experiences described are identified (Giorgi, 2012). These aspects are then organized according to their similarities and differences (Giorgi, 2012).

The second procedure is "free imaginative variation" (Giorgi & Giorgi, 2003, p. 246), through which the researcher evaluates the aspects of descriptions that are essential to understand the human experience under investigation. Imaginative variation begins, according to Giorgi and Giorgi (2003),

> by varying specific dimensions of the given object, and the researcher seeks the effect on the object of the removal or variation of the key dimension. If the object 'collapses' as a consequence of the removal of the key dimension, then the researcher would have to say that the dimension so varied is essential for the object to appear as whole (p. 246).

The common elements identified in participants' descriptions drive researchers' determinations during free imaginative variation (Giorgi & Giorgi, 2003).

The third procedure is distilling the essence (Giorgi & Giorgi, 2003), or "invariant aspect of the object" (Giorgi & Giorgi, 2003, p. 247). Phenomenological reduction and free imaginative variation reveal the essence, which is a synthesis of the descriptions of what participants experienced when they encountered the phenomenon of study

combined with a synthesis of the descriptions of how participants experienced the phenomenon of study (Ponterotto, 2013). What the participants experienced is referred to as the textual description, and how the participants experienced it is referred to as the structural description (Ponterotto, 2013). Researchers' intuition concerning participants' descriptions serves as a guide in recognizing the essence (Giorgi, 2012), which is not a universal representation of the phenomenon under study (i.e., not a fact), but, rather a dominant expression of the phenomenon under study; Giorgi & Giorgi, 2003).

Phenomenological reduction and free imaginative variation are not entirely separate processes, according to Giorgi (2012). For example, the textual and structural descriptions resulting from the process of free imaginative variation derive from the organization of the data during transcendental phenomenological reduction. Further, free imaginative variation occurs during organization of the data involved in locating the common elements during transcendental phenomenological reduction. Additionally, while readying an open mind might occur as a discrete process prior to engaging with the data, researchers remain mindful of their personal views throughout free imaginative variation and distilling the essence. Taking these in combination has the potential to yield a "careful description of the essence so discovered" (Giorgi & Giorgi, 2003, p. 251).

Researcher Role

As the sole researcher in this study, my role included describing what I heard and saw and refraining from explaining anything (Giorgi & Giorgi, 2003). Further, I located and recruited the participants. I also served as the research instrument in this study, as is

typical in qualitative research (Ponterotto, 2013), which means that I conducted interviews to gather data from the participants. Further, I maintained the rapport in which interviewees felt comfortable to express themselves openly and honestly, per Englander (2012). Although I intended to maintain a warm rapport, I did not engage with participants as intimately as I would have in a hermeneutic phenomenological study (Guignon, 2012). After I gathered the participants' information, I changed roles to analyze and interpret these data (Englander, 2012). Hence, I served in the role of an observer-participant.

I had a preexisting relationship with some participants, as they had been previous acquaintances from attending professional conferences together. With the exception that I held these acquaintances in esteem as senior members of the counseling profession, they did not hold ascendant positions relative to me, nor was I in an ascendant position to them. Rather, I acted as a cocreator in collaboration with participants, and not an expert, because my perspectives on the topic of study were not more privileged than that of another investigator, or of the participants (Ponterotto, 2013). My position as a cocreator stemmed from the equal, if not superior, position that research participants had in terms of the knowledge that they possessed about the phenomenon of study.

Due to the role the researcher has in the quality of transcendental phenomenological research (Giorgi & Giorgi, 2003), particularly in serving as the research instrument, scrutiny concerning researcher positions and biases is necessary. To provide transparency to readers who will evaluate the quality of this study, or determine

how this research might apply in practice, next, I explain my prior experiences with the potential to impact the research. I also explain the biases that might arise from my previous experiences and how I addressed them.

Researcher Positionality

Prior to this study, I had roles as a student, teaching assistant, and clinical counseling practitioner. With respect to being a student, I graduated from a CACREP-accredited, master's-level counselor preparation program and obtained a mental health specialization. I also attended an online CACREP-accredited doctoral program in counselor education and supervision, and I presently attend that program. I found the single course format of the multicultural counseling training I received beneficial during my master's education, but there was limited exposure to multicultural issues in other courses during the era of my master's program (e.g., the 1990s). As a doctoral student, I had learned much more with the integrated approach used for multicultural counseling training throughout the doctoral curriculum, and I recognized that my previous training in multicultural counseling had been inadequate. In association with the doctoral program, I gained an impression about the effectiveness of the training of counselor educators to teach, and the subsequent impact on master's-level counselors' competence, in particular with respect to multicultural counseling. Although I had not experienced emotionally charged exchanges directly as a student in multicultural counseling training, I had witnessed cross-cultural tensions. Further, I had witnessed a lack of response to such tensions by instructors.

With respect to teaching, my awareness of multicultural counseling teachers' challenges became crystalized after engaging in the literature review for this study, such as the limited amount of training received and lack of an adequate research base, difficulties facilitating discussions, and challenges with prompting students' self-exploration. In my experience as a teaching assistant, a student shared that s/he had reservations about cross-cultural interactions among peers. At the time, I felt ill-prepared to support the student. Upon making a query of my supervising teacher, I received little feedback or support. Hence, the limited training in preparation to teach is a circumstance with which I had personal experience during my doctoral program.

With respect to clinical practice, I had been a self-employed licensed professional counselor (LPC) in Michigan for 17 years. Over the last 9 years of practice, I had counseled military service members and their families, and I had been alarmed by the high suicide rate of members of the armed forces and veterans. Through my practice, I became aware that the military has a unique culture, and an association may exist between failure by mental health practitioners to recognize military cultural needs and the high suicide rate. Accordingly, I consider counselors' multicultural competence, along with counselor educators' effectiveness fostering multicultural competence, to have grave significance. In addition to clinical experience counseling the armed forces, I had worked in a residential substance abuse facility as a counselor, as a counselor-instructor in a grant project to support chronically unemployed individuals' reentry into the labor market, and for the behavioral health arm of a large hospital organization. I had treated individuals,

groups, and families; adults and children; and males and females across the spectrum of mental health needs. I had practiced from a cognitive-behavioral theoretical orientation, which transitioned to a narrative and solution-focused orientation as I recognized the incompatibility between cognitive behavioral practice (e.g., its pathology focus) and foundational counseling philosophies (e.g., its wellness focus).

Researcher Biases

Consideration of researcher biases is vital to the transcendental phenomenological design, and transcendental phenomenological research assumes the presence of researcher bias (Giorgi & Giorgi, 2003). According to Giorgi and Giorgi (2003), researchers' awareness of their biases allows them the ability to set them aside. With this awareness of my biases in mind, I was mindful throughout the research process to ensure that I did not interject my personal biases into descriptions, as recommended by Giorgi (2012).

Additionally, upon deriving inferences from this study, I sought conflicting views in the literature, as recommended by Patton (2002). Absence of conflicting views served to support the credibility of the inferences (Patton, 2002). I also harnessed my concerns, if not biases, about multicultural counseling competence in the counseling profession to remain vigilant about the integrity of this study, so as to ensure its usefulness. My commitment to improving the experiences of multicultural counseling instructors served as my impetus.

Research Procedures

Detailed planning regarding the procedures and protocol that I employed was essential to the quality of this study. Before beginning, I applied for Institutional Review Board (IRB) approval (Endicott, 2010). The application included descriptions of the details concerning the procedures and steps I followed. After I received IRB approval, I acquired the participants for this investigation.

Participants

Researchers employ a strategy to determine how to select participants for a study, referred to as a sampling strategy (Frankfort-Nachmia, & Nachmias, 2008). Purposeful sampling, which is often used in qualitative research, is a strategy for seeking specific participants (Cleary, Horsfall, & Hayter, 2014). According to Englander (2012), researchers need to search for the participants who fit the criteria for a purposeful sample. The aim of purposeful sampling is to obtain participants who are (a) familiar with the phenomenon under study, (b) willing to share their views about the phenomenon, and (c) possessing the insight and communication skills with which to share their views (Palinkas, 2014). Acquiring a purposeful sample limits "the possibility of collecting information not directly related to the phenomenon of interest" (Palinkas, 2014, p. 854). Thus, I sought a purposeful sample for this study.

Obtaining a sample by referral is another sampling strategy (Brick, 2011), also referred to as snowball sampling (Noy, 2008). In this sampling strategy, a participant recommends an acquaintance for participation (Brick, 2011). The referral sampling

strategy is an option when a sample frame is rare, or the topic of the study is unattractive to participants, potentially making it challenging to acquire participants (Groves, Presser, & Dipko, 2004). This study had a rare sample frame (e.g., counselor educators) compared to the total population in the United States. Further, the potential existed that counselor educators might find the topic of this study off-putting. Hence, referral sampling also appeared suitable for this study. Accordingly, I acquired a combination of a purposeful and referral sample.

To do so, I conducted outreach to the several counselor educators who have handed me their business cards at professional meetings with the general invitation for me to contact them if they might be of help. I contacted individuals by phone from among those who provided me with their business cards, explained that I was seeking an initial participant for this study, and asked if they knew of anyone who might be a candidate to participate, or if they wanted to participate themselves. I proceeded to enlist the counselor educator as a participant if interested, or I phoned the referred individuals and introduced this study and myself. When obtaining a referral, I verified that the referring participant did not hold any ascendant positions relative to the referred individual. Upon a potential participant indicating interest in participation, I screened them based on the criteria for participation that follow.

Participant selection. According to Moustakas (1994), the primary basis for participants' inclusion in a phenomenological study is that they have experienced the phenomenon under study. Thus, the target population for this study included counselor

educators who had experienced emotionally charged exchanges related to teaching multicultural counseling to master's-level counselors-in-training at CACREP-accredited counselor preparation programs in the United States. Additionally, participants had taught multicultural counseling for a minimum of 1 year, with no longer than a 1 year duration since last teaching multicultural counseling. Further, participants agreed to sit through one recorded interview of one hour and 30 minutes in length, and to be available for a follow-up interview for clarification if needed.

The reason for inclusion of the limits on teaching experience noted above was that a minimum of 1 year of teaching might ensure that participants had enough experience to offer a true representation of the lived experience of the phenomenon of study. Further, a maximum of 1 year's span since last teaching might ensure a fresh recollection, which also appeared to support a truer representation of the lived experiences than a more distant recollection of the events. I arbitrarily determined these time parameters based on my judgment, which fits the guidance by Moustakas (1994) for researchers to use their judgment in determining the parameters of a study.

Number of participants. According to Patton (2002), the deeper and richer the material that participants share with a researcher, the fewer the number of participants necessary. Such deep and rich data is a goal in qualitative research. A phenomenological study might require as few of 3 participants, and 25 typifies the maximum number of participants in phenomenology (Patton, 2002).

A researcher cannot determine the final number of participants required until data saturation and redundancy are reached during phenomenological research (Patton, 2012). Saturation occurs when participants no longer share new information, and redundancy occurs when participants repeatedly share the same information (Patton, 2002). According to Patton (2002), the process of reaching saturation and redundancy occurs as the number of participants interviewed in a transcendental phenomenological study continues to mount, but less fresh information surfaces, and then no new information.

Accordingly, I did not know exactly how many participants would comprise the sample. Based on the recommendations of Patton (2002), I anticipated that the data would reach saturation and redundancy with a sample size of six to nine participants. However, I reached saturation and redundancy in this study after four interviews. Hence, I acquired a sample size of four counselor educators who met the criteria for inclusion.

Individual characteristics. I did not seek specific individual participant characteristics. Thus, I did not know the individual characteristics of the participants of this study until I located them. Hence, I identified specific demographic data after I conducted data collection, such as gender, age, race, ethnicity, nationality, ability, sexual orientation, and years of teaching experience.

Site. My home business office served as the site where I located myself to contact participants. I contacted the participants by phone at the setting of their choice in the United States to conduct the interviews for data collection. Hence, a specific site did not serve to conduct the study.

Data Collection

A variety of means are available with which to collect data (Janesick, 2011). In a descriptive phenomenological study, data is gathered by interviewing participants (Giorgi & Giorgi, 2003). Hence, I conducted interviews to gather data for this study.

Interview format. I conducted individual interviews for this study because it assured participants' confidentiality more so than focus groups (Groves et al., 2009). In addition to this ethical consideration, given the potential for guardedness about the topic that was the focus of this study, providing privacy had the potential to facilitate more openness by participants. For example, interviewing participants individually might decrease their impulse to answer in a manner that put them in the best light, so social desirability might be less of a concern (Groves et al., 2009). Accordingly, I sacrificed the synergy among group members common in focus groups (Cleary et al., 2014).

I used semistructured interviews because, while I led the interview to an extent, semistructured interviews allowed me to tailor questions to particular participants, to be responsive to emergent data, and to clarify or explain questions, thereby potentially increasing the quality of the data obtained (DeVillis, 2012). The primary determination for extemporaneous questions during the semistructured interview was to obtain descriptions at a depth that another person could come to know what occurred in the described experience, and how it occurred in every sense, based on wording in the description alone. Further, as the study proceeded, the questions became more fine-grained in response to the lead of participants' earlier disclosures. Hence, the

semistructured interview offered some flexibility (Englander, 2012), while simultaneously meeting IRB requirements for structure (Endicott, 2010).

Giorgi and Giorgi (2003) recommended conducting a single interview. Further, the authors suggested a 1- to 2-hour time frame for an interview. I decided to conduct a single interview that was 1 hour and 30 minutes in length. I reserved the option to conduct a brief follow-up interview if needed for clarification.

Mode of contact. Access to the sample population, and the capacity of the sample population to engage in an interview were key considerations in selecting the mode of contact for data collection in this study (Rudestam & Newton, 2015). To facilitate access and engagement, I conducted the interviews by phone. Also, phone interviewing was convenient for participants (Janesick, 2011). Such convenience, along with interviewing participants in their natural settings, were important to enhancing participation (Janesick, 2011). Additionally, phone interviewing was less costly than other modes of contact (DeVellis, 2012).

Contacting the participants by phone meant that I sacrificed the ability to visually observe nonverbal communications and the ability for closer rapport that is associated with face-to-face interviewing. At the same time, limitations of face-to-face contact included a greater potential for researcher bias and participant reflexivity (Janesick, 2011). Burkholder et al. (2014) conducted a study in which a sensitive topic was the focus, and stated, “We were aware that some counselor educators may be uncomfortable openly and freely discussing *Ward v. Wilbanks* in face-to-face interviews” (p. 270).

Hence, the authors selected another format for asking questions. Given the sensitive nature of the topic of this study, phone contact appeared preferable. Accordingly, a purposeful sample of four counselor educators teaching at CACREP-accredited counselor preparation programs across the United States shared their knowledge through a single, 90-minute, semistructured phone interview in their natural setting.

Number of contacts. I collected data over the course of two phone contacts. My aims with the first phone contact were to screen for suitability to participate, and to obtain agreement to participate in this study. A prepared master script served as the protocol I used for providing directions and answering questions during phone contacts, which I intended as a means to maintain consistency and minimize researcher bias, as suggested by Rudestam and Newton (2015). The master script was developed through reviewing the literature, and is located in Appendix A.

At the time of the first phone contact, I collected basic demographic information to determine whether the potential participant met the criteria for inclusion in the study, such as the potential participant's name, whether the potential participant had experienced emotionally charged exchanges related to teaching multicultural counseling, what the number of years were teaching multicultural counseling, what the date was of the last time teaching multicultural counseling, and whether the potential participant would like to participate in the study. I entered the demographic information that I acquired at the time of the first phone contact on the master script, and reserved the remainder of demographic questions for the main interview. Upon identifying a suitable candidate for

participation, I explained that no incentives were available and that participation was voluntary. Calls that resulted in a verbal consent to participate triggered setting up an appointment for the study interview, which I noted on a paper calendar. I also obtained an e-mail address for use in forwarding an informed consent form.

I collected additional demographic information at the time of the main phone interview. This information included each participant's geographic location, age, gender, nationality, race, ethnicity, sexual orientation, ability, education, and preferred language. I entered the demographic information that I acquired during the second contact on the master script.

Informed consent. If a potential participant agreed to take part in the study, I forwarded an informed consent form by e-mail. I planned that if a potential participant continued to consent, after reading about the informed consent for this study, I would follow through with the interview. I also planned that if a potential participant did not return the signed form, I would e-mail a follow-up reminder one week after the first phone contact (see Appendix B). If a potential participant did not respond to this reminder, I would not contact the person again. However, all potential participants who initially agreed to participate followed through with accepting the terms of informed consent and became participants in the study.

The informed consent I provided followed all of the guidelines established in the ethics code of the ACA (American Counseling Association, 2014). These included advising participants that participation was voluntary, and that their identity would be

kept confidential through disguising it, but that the data they provided would be used for a published study (American Counseling Association, 2014). I also advised participants that additional risk of breaching anonymity is associated with web transmission (Groves et al., 2009). I described the procedures involved in the study, alternative procedures available, risks, authority, expected benefits, limits on confidentiality, and population expected to benefit as part of informed consent (American Counseling Association, 2014). In addition, I described the supports available if negative repercussions occurred (American Counseling Association, 2014). However, the interview did not request highly sensitive information, so the likelihood of negative repercussions appeared low.

Return of the signed informed consent form triggered my follow through in keeping the appointment for the interview, as arranged by the participant and me. Receipt of an e-mail containing a link to the completed dissertation signified to participants that the study was complete. See Appendix D for the e-mail I sent to each participant at the end of the study.

Interview protocol. Prior to each interview, I became mindful of my biases and assumptions to set them aside. Additionally, during each interview, I memoed in a journal about thoughts of a personal nature that came to mind while hearing participants' descriptions. I did not include this information in the data analysis. Rather, I used this information as part of the triangulation I conducted to increase the trustworthiness of the inferences. An ongoing need existed throughout the data collection and analysis process to maintain the clarity supported by mindfulness and memoing.

The protocol for the main interview contained nine open-ended questions, in addition to the demographic questions. As is apparent in looking at the protocol, the interview began with some small talk to set the participant at ease, but not so much as to seem like a waste of time. The first question of the interview was broadly worded, so as not to oppress the direction that participants might take with their answers. The semistructured interview served as a guide only, and each interview proceeded fluidly in a manner intended to spur participants to share information relevant to their personal experiences. The questions focused on the context of counselor educators' experiences with the phenomenon of interest, and on what happened during those experiences.

I recorded the phone interview with participants subsequent to receiving their permission to do so via the informed consent form, and via obtaining verbal confirmation at the time of recording. Also, I memoed in the margins of the interview protocol about observations concerning participants' tone, volume, or rate of speech, as needed. Immediately after each session, I reflected and processed my reactions concerning the interviews and interpersonal interactions between me and the participants. I reserved the option for a third phone contact (second interview) to ask follow-up questions, if needed.

Data Analysis

I employed the transcendental phenomenological design for data analysis. After establishing an open mind, I listened to each audio recording of an interview in its entirety without judgment to get a sense of the whole, as recommended by Giorgi and Giorgi (2003). Then, I transcribed each audio recording verbatim, with the exception that

I omitted information that might personally identify a participant. Although the option exists to hire a transcriptionist, I transcribed the recordings myself so as to become intimately familiar with the content.

Phenomenological reduction. Next, I cleared my mind again and read a transcript in its entirety (Giorgi, 2012). Then I reread the transcript and marked phrases and sentences that represented all of the meaning units comprising the descriptions provided by the participant (Giorgi, 2012). I employed the guideline, provided by Giorgi and Giorgi (2003), that the increments of text representing meaning units "have to be large enough to have an explorable significance and small enough to be manageable" (p. 257). These increments of content represented the various aspects of the human experience under investigation, which are known as horizons (Dollarhide, Shavers, Baker, Dagg, & Taylor, 2012). Hunt (2011) explained that researchers refer to the process of identifying horizons as horizontalization. Giorgi and Giorgi (2003) referred to this process as "determination of the parts" (p.252). Through examining all of the smallest parts of the participants' experiences, I came to understand the phenomenon under study somewhat.

I constituted codes that represented the content of each meaning unit without any preconceived notions about the meanings of the content (Miles et al., 2014). Codes are "short phrases used to describe a particular quote from a participant's transcript" (Singer & Tummala-Nara, 2013, p. 293). While coding, I focused on the relevance of the quotes to the phenomenon, as opposed to the personal interests of the participants, as

recommended by Englander (2012). I compiled a list of the codes on a word processing document, with corresponding examples of the phrases or sentences represented by the codes (Miles et al., 2014).

Data aggregation. Next, I examined the coded increments and grouped them based on their distinctions and similarities. I grouped similar increments together, also referred to as categorizing, per Singer and Tummala-Narra (2013). Again, I conducted this examination and grouping without any preconceived notions (Giorgi, 2012). After sorting and aggregating the increments of content into categories according to similarities, I formed a statement that reflected the category represented by each grouping (Giorgi & Giorgi, 2003). The statements described participants' personal experiences of the phenomenon. I composed a list of the categories on a word processing document, with corresponding quotes that exemplified each category. To keep a record of my observations and decisions as I examined a transcript and formulated codes and themes, I typed memos in a log (Miles et al., 2014). Also, I journaled about my personal reflections concerning the transcript contents.

Free imaginative variation. Next, I examined the categories and grouped them thematically, per Giorgi and Giorgi (2003). After that, I formed a statement that reflected each theme (Giorgi & Giorgi, 2003). The statements described participants' personal experiences of the phenomenon. I composed a list of the statements on a word processing document, with corresponding quotes that exemplified the themes. I used my intuition and a psychological attitude throughout the process of labeling increments of content, and

I implemented free imaginative variation to develop the themes, as described by Giorgi and Giorgi.

Formulating the essence. I then repeated the process from the beginning, e.g., listening to an interview recording, transcribing, reading to identify and mark discrete increments, coding, aggregating, and formulating statements about the contents for each of the remaining transcripts. As I proceeded, I monitored the data for saturation and redundancy by analyzing one transcript at a time. When I reached saturation, I considered the data using a conceptual framework, which was ecological systems theory, to consider the interactional effects among contextual influences on the participants. I evaluated the themes I identified based on whether they were textual or structural in nature (Ponterotto, 2013), and I arranged the themes in a cohesive order. From this, I created a narrative that captured what happened according to participants descriptions, and the contexts in which the experiences happened (Giorgi, 2012). I illustrated the narrative in Appendix I.

Software programs are available to help with the analysis of qualitative data (Miles et al., 2014). For example, Miles et al. (2014) noted that NVivo is a software program that helps researchers manage and make sense of unstructured information by organizing, analyzing, and visualizing data. At the same time, hand coding the data has the advantage of exposing researchers to the data intimately (Miles et al., 2014). I analyzed the data from this study by hand, rather than using a computer program for data analysis.

Ethical Considerations

Informed consent, confidentiality, participant safety, and the responsible use of participants' information were the primary ethical considerations in this dissertation. Informed consent is the process of providing information to participants in terminology they can understand pertaining to the implications for taking part in the study, and then obtaining their permission to proceed (Remley, & Herlihy, 2016). Confidentiality refers to shielding the identity of the participants. Informant safety refers to the potential risks to which participant might be exposed through participating in the study (Endicott, 2010). The responsible use of participant' data refers to carefully collecting, interpreting, reporting, and storing the information participants provide (Creswell, 2009). I have addressed informed consent in the data collection section of this chapter, and I will not address it again here.

Confidentiality

According to the IRB application, anonymity could be provided if I did not know the participants' identity or have contact information for them (Walden Institutional Review Board, 2015). Accordingly, I could not offer anonymity because I possessed participants' contact information to conduct a phone interview. Thus, I provided confidentially to participants, so there was a low risk of being identified. For example, I removed personal identifiers from the data upon receipt.

At the same time, two limits on confidentiality applied to this study. One of the limits was that I would publish the data from this study in a dissertation. To compensate

for this limit, I disguised participants' identities in any published materials. The second limit was that web transmissions would occur over the course of this study. To compensate for this limit, I transmitted electronic data securely, including between participants and me, and between me and dissertation committee members. I used a reputable word processing program on a password-protected computer as needed to manage and analyze the data. Further, I kept participants' names and their contact information on a separate document in a locked file cabinet, as well as back-up drives and flash drives. Additionally, I stored the appointment calendar, scripts with my notations on them, audio recordings of interviews, and any other physical documents in hanging file folders. I kept the file folders in a locking file cabinet in my home office, and I locked the file cabinet when I was not using the files. While I guarded against breaching confidentiality during web transmissions, I advised participants that the potential exists for such a breach.

Participant Safety

I anticipated minimal risk to the participants who took part in this study. One of reasons for low risk was that the study was qualitative, and the open-ended nature of transcendental phenomenological interviews encouraged participation without judgment (Ponterotto, 2013). In addition, I did not need to recruit children, incarcerated individuals, disabled and disturbed individuals, pregnant women, or individuals who had recently experienced a disaster. Although participants might have coincidentally been from vulnerable populations, such as pregnant women, they participated voluntarily in

response to a recruitment invitation. I did not recruit participants who were my subordinates, or those in positions over which I had influence. Finally, I advised participants that they could discontinue their participation at any time if they became uncomfortable for any reason.

Although I could not predict participants' reactions to the interview questions, the research topic had the potential to raise participants' emotions. At the same time, the coping skills of counselor educators were likely to be well developed and, although participants would not be likely to require support for any of the emotional reactions they might experience, I made a link to a stress management website available to participants who requested it. In addition, I made independent counseling support available to counselor educators who requested it.

Responsible Use of Information

I described and reported all data acquired from this study accurately, unless reporting it could be harmful. Otherwise, I only omitted data that was extraneous to the phenomenon under study. Also, the data for the study pertained to multicultural issues and all language used in the study was free from bias. Further, I gave credit to all the individuals who contributed to this study, although not by name in every instance. Additionally, I provided participants with a link to the study when ProQuest published it. I own the data as the sole researcher, and published it in a dissertation. I will store electronic and physical files for a minimum of five years, and then I will securely dispose of them, per guidelines described by Sieber (as cited in Creswell, 2009).

Verification of Trustworthiness

The rigor and quality of a qualitative study are established by the trustworthiness (Miles et al., 2014). Although the evaluation of the trustworthiness of qualitative research varies somewhat depending on researchers' philosophies, the extent of trustworthiness is often based on a study's dependability, confirmability, transferability, and credibility (Gibson et al., 2010; Lincoln & Guba, 1985). Creswell (2013) suggested implementing two strategies for trustworthiness to ensure the rigor and quality of a qualitative study.

Dependability and confirmability are qualitative method concepts that approximate the concept of reliability in quantitative research (Creswell, 2013). Dollarhide, Shaver, Baker, Dagg, and Taylor (2012) explained that a dependable and confirmable study "could be confidently replicated with reasonably similar findings found through thick description of methodology and results" (p. 152). To this end, I maintained fidelity to the transcendental phenomenological design. To further introduce structure, I established a protocol for administering the semistructured interviews that I used to collect data. Further, I used a good quality of digital recorder and transcribed the interviews accurately. I also kept detailed records for every decision I made during data analysis (Miles et al., 2014). These detailed records also described all the changes I made during the course of the study, and my reasons for doing so.

Transferability and credibility are qualitative method concepts that approximate external and internal validity in quantitative research, respectively. Dollarhide et al. (2012) explained that in-depth descriptions establish the credibility of qualitative studies.

Accordingly, I obtained rich, thick descriptions from participants. Dollarhide et al. (2012) further explained that transferability is established through triangulation. Guion, Diehl, and McDonald (2011) explained that triangulation is a means of corroborating the data by viewing it from several perspectives. Multiple researchers, means of collecting data, sources of data, views in analysis, and theoretical perspectives may be used to achieve triangulation (Patton, 2002). I triangulated the sources of data in this study, by using data from the participants, by considering my reflections on my own experiences generated during memoing and journaling, and by seeking confirming and opposing data from the published literature. Additionally, because this study was for the purpose of a dissertation, my dissertation committee critically evaluated all of my protocol and procedures.

Summary

I began this chapter by explaining how and why I selected the qualitative method and transcendental phenomenological design for this study. I also provided details about implementing the study in terms of the participant selection, data collection, and data analysis. Additionally, I explained the role of the researcher. I proceeded to describe the ethical concerns and, finally, I described the means to ensure the trustworthiness of this study. I explained that four counselor educators at CACREP-accredited counselor preparation programs in the United States shared their knowledge through semistructured phone interviews, and the data gathered would undergo content analysis and coding to reveal the essence of counselor educators' lived experiences. In the following chapter, I describe additional aspects of the methodology for this study and the findings.

Chapter 4: Results

Introduction

Through this study, I sought to describe counselor educators' lived experiences with emotionally charged exchanges related to teaching multicultural counseling. The purpose was to generate greater understanding of these experiences, which was important because emotionally charged exchanges might impinge on the teacher-student relationship and, thereby, impinge on the development of students' multicultural competence during a multicultural counseling course. I collected and analyzed data systematically, and the data provided the descriptions necessary to answer the research question for this study.

The research question was the following: What are counselor educators' lived experiences with emotionally charged exchanges related to teaching multicultural counseling? This question served as the basis for determining the research method and design, which was qualitative transcendental phenomenology. Ecological systems theory served as the theoretical framework and provided a holistic perspective for considering the data collected.

While carrying out the research, there were minor variations from the plan presented in Chapter 3. In this chapter, I present these differences as they pertained to the participant selection, the setting of the study, the demographics of the participants, the procedures with which I collected and analyzed the data, and the evidence regarding the

trustworthiness of this study. Then I explain the findings, including a description of omitted and discrepant data.

Participant Selection

The sampling proceeded with slight variation from the plan in Chapter 3. I found that, in addition to phoning to recruit participants as planned, I needed to send e-mail invitations when a potential participant did not answer the phone. Thus, I sent a number of e-mail invitations (see Appendix F). In total, I extended 29 phone and e-mail invitations to participate. Further, I sent a follow-up invitation by e-mail to 26 potential participants when they did not respond to the first invitation.

I did not know ahead of time how many participants would comprise the sample. Initially, I sought three to 25 participants, as recommended by Patton (2002). The final number was determined by how many interviews were necessary to reach saturation and redundancy. Thus, I recruited participants one at a time, while simultaneously monitoring the data for saturation and redundancy.

The participants had described some similar experiences as early as the second interview, and similarities were present throughout all four interviews, which Patton (2002) explained indicated redundancy. No new data emerged in the fourth interview, which Patton explained indicated saturation. With data saturation and redundancy achieved with the fourth interview, I did not recruit additional participants. All those recruited taught at CACREP-accredited counseling programs in the United States, they

all had taught multicultural counseling over the past year, and they all had taught multicultural counseling for at least 1 year.

Setting

The participants' natural surroundings served as the setting for their side of the phone interview, and I called from my home office in Southeast Michigan as planned. No one else was present in my home during interviewing, so I did not turn on the sound diffuser I had to ensure confidentiality. No interruptions were evident on the participants' side of the calls, so it appeared that they were successful in locating themselves in private settings.

Demographics

I did not establish parameters concerning demographics in the plan in Chapter 3, so I sought participants without restriction concerning demographics. All four of the participants recruited for this study were women, and they were comfortable using the pronouns "she," "her," and "herself" in reference to themselves, although their sexual orientations varied. A brief description of each of the participants follows, using pseudonyms, in the order in which I interviewed them.

Sasha

Sasha was a 31-year-old counselor educator who identified as heterosexual, typically able, African American, and of U. S. nationality. Sasha started teaching multicultural counseling soon after she became a counselor educator 5 years ago. She

taught at a university in the Midwest of the United States after initially teaching in the Western United States. Sasha began teaching multicultural counseling because she was one of two full-time faculty members, and the program administrators preferred that full-time faculty teach the course. She was directed to teach the course then, but was asked if she would like to teach it at her current institution. She taught both master's- and doctoral-level multicultural counseling courses. Sasha entered the counseling field after finding a psychology course interesting, when she took the course as an elective during her undergraduate studies.

Bonnie

Bonnie was a 60-year-old counselor educator who identified as heterosexual, typically able, European American, and of U. S. nationality. She started teaching multicultural counseling 7 years ago, after being a counselor educator for 18 years. She had always wanted to teach the course, had noticed that it was taught by the teachers of color, but volunteered to teach it when an opening came up. Bonnie taught at a university in the Midwest, after teaching at four additional universities across the country. She taught at the master's level, and had four doctoral teaching assistants during each course. Bonnie also taught a doctoral-level multicultural course that was not a part of the counselor education program. Rather, the course was provided to all of the doctoral students in the school of education at her institution, where students from multiple programs attend. Bonnie became interested in the counseling field when one of her teachers suggested it would be a good fit for her.

Athena

Athena was a 50-year-old counselor educator who identified as bisexual, typically able, European American, and of U. S. nationality. Athena began teaching multicultural counseling shortly after she became a counselor educator 10 years ago. She taught at the school in the Northeast United States where she attained her counselor education doctorate. Athena's mentor in her doctoral program taught the multicultural counseling course, and Athena was asked to teach the course when her mentor retired. She taught multicultural counseling at the master's level. Athena entered the counseling field when she wanted to join the workforce after being a homemaker who had received counseling, and decided to help others through talking with them.

Kalyani

Kalyani was a 49-year-old counselor educator who identified as bisexual, typically able, Asian Indian, and claimed U. S. nationality. She began teaching multicultural counseling when she was a doctoral teaching assistant and has continued teaching it for the 17 years since she graduated. She taught in the Midwest United States and taught multicultural counseling at the master's level. Kalyani became interested in the counseling field after she had traumatic life experiences in her youth and entered counseling treatment when she became curious about human nature. Her counseling experiences raised her awareness of counselors' shortcomings with multicultural counseling, and the trauma experienced by marginalized individuals. After those

experiences, Kalyani became determined to support counselors' multicultural counseling competence.

Data Collection

There were minor variations in data collection from the plan in Chapter 3. The first semistructured phone interview took place on December 12, 2016, and the last one on July 20, 2017. Before an interview, I entered the mindfulness practice required for transcendental phenomenology (Giorgi & Giorgi, 2003), and I typed memos about my thoughts, as suggested by Ponterotto (2013). Initially, the predominant bias I uncovered was that I anticipated that emotionally charged exchanges would consist of negative emotions, such as fear or anger. Further, I anticipated that the emotions involved would be discrete experiences, distinct from those preceding and succeeding an emotionally charged exchange. Awareness of my biases allowed me to set them aside and remain receptive to additional possibilities.

I followed an interview protocol (see Appendix A) for the first interview, recording the interviews with a digital recorder as planned. Based on Janesick's (2011) guidance, after considering the participant's responses during the first interview, I modified the interview protocol by adding interview questions that would sharpen the detail I obtained (see Appendix F). Additionally, based on Janesick's guidance, after the second interview, I began asking additional questions to clarify impressions I had of trends I noticed in the first and second interviews.

The participants all seemed to express themselves freely without discomfort, so no interviews needed to end prematurely. Further, none of the participants requested referral to a stress management website or individual consultation due to their participation. The interviews resulted in substantial data, although I recorded few field notes during the interviews. The remainder of data collection proceeded precisely as planned in Chapter 3.

Data Analysis

Data analysis proceeded with minor variation from the plan in Chapter 3. As I engaged in analysis, I observed that the instructions Giorgi (2012) provided were for the analysis of a single interview, and they did not describe very well how to integrate the analysis for multiple interviews. Based on Creswell (2013), Miles et al. (2014), and Patton (2002) noting the latitude associated with conducting phenomenological study, I proceeded with some minor additions to the procedures Giorgi described.

Phenomenological Reduction

Because I implemented descriptive phenomenology to carry out the transcendental phenomenological design for this study, the first procedure planned for the data analysis, as explained in Chapter 3, was phenomenological reduction (Giorgi, 2012; Giorgi & Giorgi, 2003). A minor variation from the plan occurred when I identified parts, or "meaning units" (Girogi & Giorgi, 2003, p. 252) and I used the features of my word processing program to move the parts into an electronic document. Cutting and pasting and moving text into an electronic document differed from recommendations by Giorgi

(2012) and Giorgi and Giorgi (2003), which were to make physical marks on a printed transcript. However, the system I devised accomplished the outcome the authors wanted to achieve, which was to locate the parts, or meaning units, in a transcript.

Giorgi and Giorgi (2003) provided the guidance that a part ends when the researcher "experiences a transition in meaning," that is "arbitrary" (Giorgi, 2012, p. 5). I had not refined my intuition to the extent that a seasoned researcher might, and I wanted to accept descriptions without much judgment. Thus, I tended to capture shorter parts than Giorgi and Giorgi showed in their examples, and my analysis of the data resulted in many fine-grained parts.

Additionally, Giorgi (2012) left data alone that represented parts they had already identified. However, I did not initially consider the meaning units in terms of similarities, but only distinctions from one passage to the next. Also, I wanted to track all of the data. Consequently, I captured every meaning unit during analysis. Thus, I needed to aggregate the data after I identified the parts.

Aggregating the Data

The plan in Chapter 3 did not specify the details involved in aggregating data. I found three types of data aggregation necessary, including (a) aggregating within the data for each individual participant, (b) aggregating the data for all the participants combined, and (c) aggregating the combined data into clusters. I relied on Miles et al.'s (2014) guidance for aggregating the data.

Aggregation of the data from individual transcripts. Based on Miles et al. (2014), I analyzed the meaning units for the similarities and differences among them. I completed this type of aggregation for each participant's transcript. I found numerous similarities among the meaning units in a participant's transcript, and I grouped those that overlapped together, by participant. I started aggregation with 85 meaning units from Sasha's transcript, and I ended with 69 parts after aggregation. Similarly, I began with 126 meaning units from Bonnie's transcript, and I ended with 72 parts. I started with 97 meaning units from Athena's transcript, and I ended with 69 parts. Finally, I started aggregation within individual transcripts with 92 meaning units from Kalyani, and I ended with 63 parts.

Aggregating the data from all of the participants. Giorgi and Giorgi (2003) showed this stage of data analysis in Table 13.1 (p. 256), but they did not include it in their instructions about how to implement the descriptive phenomenological design. Perhaps they assumed researchers would use common sense to achieve this level of aggregation. In their table, the authors showed the parts from multiple participants' data collated according to the meaning expressed by each part.

Thus, I compared the parts derived from all of the transcripts to identify those that overlapped among the transcripts. As I identified overlapping parts, I collated them in an analysis log (see Appendix H) I created with my computer word processing program. Upon completion of collation, I had attained 109 parts, thereby reducing the 273 parts originally identified in the individual transcripts.

Miles et al. (2014) noted that coding might occur in successive levels, and I implemented an additional level of coding as I aggregated the data among the transcripts. More specifically, to ensure accuracy, I analyzed whether there were any additional similarities among the 109 parts in the aggregated data. I decided I would condense the parts if, upon combination, doing so did not dilute the meanings of those parts. Hence, I analyzed the 109 collated parts based on their similarities and differences.

I found a number of similar parts as I aggregated at this point. For example, I combined the parts coded, "guilt," "regret," and "self-doubt," and then created the new code, "inadequate," for the combined parts. Thus, I had eliminated three codes and created a new code. As another example, I combined the data from the parts coded as "worried," "frightened," and "stressed," and created a new group, which I coded, "tense." As I analyzed for similarities and differences, I also noticed some differences among the meaning units within parts. For example, the data group coded as "cautious" had to be divided into "uncertain" and "restrained." Aggregating all of the parts by similarity and difference yielded 68 parts at the end of this type of aggregation.

Aggregating data clusters. Initially, I had identified the parts based on fine-grained distinctions in the data. Now, I wanted to transition from thinking about the data in specific terms to thinking about it in more general terms (Miles et al., 2014). Giorgi and Giorgi (2003) did not specify how to accomplish this step, although this process was evident in their descriptions of the procedures they implemented. Thus, I turned to Miles

et al. (2014) for instructions for this level of aggregation, which they referred to as "subsuming particulars into the general" (p. 280).

Data aggregated at this level were referred to as clusters, and the process of forming clusters as clustering (Miles et al., 2014). To form clusters, I decided to follow another of the recommendations by Miles et al. (2014), which was to group data by type. More specifically, I clustered the data according to the types of experiences of emotionally charged exchanges that the participants described. Further, ecological systems theory served as the conceptual framework for this study, and I clustered some of the data according to contexts of the participants' experiences. Based on aggregating the data by types, initially, I organized the data into 15 clusters. As I sifted through the data multiple times to ensure accuracy, I identified additional meaning units, which resulted in adding 23 new data parts. At the end of the aggregation of the data, there were 17 clusters of data. Thus, I had condensed the data from 68 parts to 17 clusters.

Thematizing the Data

The plan in Chapter 3 did not specify the details involved in data thematization. Thematizing the data readied them to undergo imaginative variation (Giorgi & Giorgi, 2003). Although Giorgi and Giorgi (2003) referred to thematizing in their instructions for descriptive phenomenology, they did not provide directions for their process. I thematized the data for this study using two steps. First, I organized the data into the key dimensions of the participants' experiences, as Giorgi and Giorgi appeared to do. Next, I named and described the key dimensions, again, as Giorgi and Giorgi appeared to do.

Key dimensions of data. To identify the themes for this study, I analyzed each of the seventeen clusters identified during data aggregation, and discerned the theme suggested by the items comprising each cluster. I continued to think of the data in types, as described by Miles et.al. (2014), while keeping the research question in mind. More specifically, I thought of the types of emotionally charged exchanges the participants experienced, and outcomes associated with those experiences. Additionally, I kept ecological systems theory in mind, and the contexts in which the participants' experiences occurred. I identified five themes initially. As I continued this step, I then decided there were four themes. Finalization of theme identification resulted in seven themes, including (a) troubling emotions experienced, (b) pleasant emotions experienced, (c) mixed emotions experienced, (d) outcomes experienced, (e) underpinnings associated with the individuals involved, (f) underpinnings associated with the course, and (g) underpinnings associated with the counselor educator role.

Descriptions of key dimensions. Giorgi and Giorgi (2003) instructed researchers to name and describe themes using "psychologically sensitive expressions" (p. 252). At the same time, Giorgi and Giorgi (2003) directed to avoid psychological jargon. I analyzed the clusters in each theme, and focused on the parts within the clusters that contained meaning units from all of the participants. I used this approach to naming and describing the themes based on Giorgi's (2012) observation that locating the commonalities among participants' descriptions serves to distill the essence. In this manner, I composed a description of each theme.

Imaginative Variation

Imaginative variation proceeded with minor variation from the plan in Chapter 3. Rather than relying as much on my intuition as Giorgi (2012) suggested, if all of the participants described a particular aspect of the experience of emotionally charged exchanges related to teaching multicultural counseling, then I considered it an "invariant aspect of the object" (p. 247). There were numerous times that I thought I was done with imaginative variation, and that I had composed the essence. However, Giorgi and Giorgi (2003) included a final step in formulating the essence in which the researcher verifies that the essence is complete and accurate. To conduct this step, I used my intuition about the participants' descriptions in an effort to ensure that the participants' experiences were completely expressed with psychological sensitivity. As I proceeded, I would recall a little something that did not quite shine through in the way the participants had expressed it, search the data to verify my hunch, and reengage in imaginative variation until I thought, "That's it!"

I would make the necessary updates and think I was done, only to think again that I did not quite have the precise description yet. Alternatively, I would think I had had the description right before I made the last change, and return things back to the way they had been. This process was pain staking, but I was determined to honor the participants' knowledge to the best of my ability. Thus, I created many essence statements as I proceeded. Eventually, I got as close to the participants' descriptions of their experiences as I thought possible, and finalized the essence statement for this study.

Distilling the Essence

Distilling the essence proceeded with minor variations from the plan established in Chapter 3. To begin, I separated the descriptions of the themes I had composed on the basis of whether they were textural or structural in nature (Ponterotto, 2013). Then, I put the separated descriptions in a coherent order. Through this process, I uncovered the textual and structural descriptions required to produce the essence statement, which, according to Ponterotto (2013), is the outcome of transcendental phenomenological research.

Textual description. The participants in this study remembered emotionally charged exchanges related to teaching multicultural counseling in which they experienced pleasant emotions in the moment of some exchanges, and troubling emotions in the moment of other exchanges. The predominant pleasant emotions included enjoyment and compassion, and the predominant troubling emotions included feeling exposed and inadequate. The participants also felt residual emotions after troubling exchanges, which led to feeling tense during future multicultural counseling classes. Further, the participants revealed having a mixture of pleasant and troubling emotions at times, and a mixture of feelings in the moment together with residual feelings, which they experienced as conflicting emotions, and some level of conflicting emotions were constant.

The intensity of the emotional charges during these experiences varied, and the exchanges occurred openly with others some of the time, but the participants also

experienced some exchanges internally. The participants transformed their experiences of emotionally charged exchanges into teachable moments, and they developed after the emotional engagement they experienced during multicultural counseling courses. Additionally, the participants felt an overarching sense of fulfillment as they taught multicultural counseling, which co-occurred with the range of emotions they associated with emotionally charged exchanges, as well as the emotional undercurrents they associated with teaching the course.

Structural description. Participants experienced emotionally charged exchanges against the backdrop of the emotional undercurrents they associated with teaching multicultural counseling. The undercurrents consisted of the commitment the participants felt to teaching the course effectively, expectancy about student development during the course, and feeling challenged by the topics, processes, and class circumstances involved with teaching multicultural counseling. The commitment and expectancy the participants experienced reflected a sense of purpose about teaching multicultural counseling, which was more than an academic endeavor to the participants in this study. The participants engaged students on an emotional level during multicultural counseling courses, so they considered themselves a source of emotionally charged exchanges. They also recognized some of their personal attributes as contributing to their experiences of the exchanges, which occurred amid teaching other courses, and amid carrying out a range of additional scholarly functions.

Evidence of Trustworthiness

I followed the plan in Chapter 3 concerning trustworthiness, with minor variation. Generally, I enhanced the plan to provide robust support of the trustworthiness of this investigation. In terms of credibility, I added to the interview questions after each interview to sharpen the detail obtained, based on previous participant responses (see Appendix F) (Janesick, 2011). I also implemented a strict standard to corroborate the data by implementing triangulation (Patton, 2002) of the participant's descriptions, requiring at least three of the participants to share the same description to consider it credible. Further, I relied on data parts that shared meaning units from all four participants to construct the essence.

I also increased the extent of record keeping as I implemented data analysis. For example, I maintained an analysis log (see Appendix H) to manage triangulation of the sources. Further, I maintained additional data tracking steps, including a cluster and theme journal, and an essence journal. I also devised a detailed system (see Appendix H) to search and find segments of text, thereby ensuring that I stayed true to the data throughout analysis.

In terms of transferability, I strictly confined the scope of the clusters, themes, and essence to the data the participants provided. In terms of dependability, I provided transparency in support of the independent oversight my dissertation committee could provide. In terms of confirmability, I adhered to the protocol established in my IRB application, in addition to the steps included in the plan for trustworthiness in Chapter 3.

Findings

I analyzed the interview text, coded the meaning units included in the text, and organized the data into parts, clusters, and themes through phenomenological reduction and imaginative variation following the descriptive phenomenological approach (Giorgi, 2012; Giorgio & Giorgi, 2003). I uncovered 17 clusters and seven themes. These themes, taken together, established the framework for identifying the essence of counselor educators' experience with emotionally charged exchanges related to teaching multicultural counseling. The seven themes included, (a) troubling emotions experienced, (b) pleasant emotions experienced, (c) mixed emotions experienced, (d) outcomes experienced, (e) underpinnings associated with the individuals directly involved, (f) underpinnings associated with the course, and (g) underpinnings associated with the counselor educator role.

Ecological systems theory provided the conceptual framework for this study, and provided a holistic lens with which to understand the participants' experiences as lived by them. Viewed through the ecological systems theory lens, the participants experienced a complicated set of emotions associated with emotionally charged exchanges, including immediate and residual emotions across a range of intensities directly associated with emotionally charged exchanges, intertwined with the emotional undercurrents that underpinned teaching the course, and along with the participants' sense of purpose about teaching multicultural counseling. The participants learned and felt inspired to continue developing after emotionally charged exchanges, and felt fulfilled overall with teaching

multicultural counseling, amid feeling satisfied with teaching other courses and filling additional roles associated with being a counselor educator.

Next, to support greater understanding, I elaborate on the themes uncovered during data analysis, and provide examples of participants' quotes that gave rise to the themes. I begin by illuminating participants' immediate and residual experiences of troubling emotionally charged exchanges, then share participants' pleasant and mixed emotional experiences. I continue to reveal the participants' experiences by describing the transformations that they associated with emotionally charged exchanges, the inspiration that they felt about the future, and the overall sense of fulfillment that they felt. I finish uncovering the participants' experiences by describing how the nature of the course and the participants' role as a counselor educator impacted the participants' experiences. I also describe data omitted from the findings, and account for discrepant data.

Theme 1: Troubling Emotional Experiences

The participants remembered having emotionally charged exchanges, and associated immediate and residual emotions with their experiences, which they felt over a range of intensities. The predominant immediate emotions included feeling exposed and inadequate. The predominant residual emotion was tension while teaching future multicultural counseling courses. Clusters in theme one included (a) troubling encounters, (b) immediate reactions, and (c) residual reactions.

Cluster 1.1: Troubling encounters. All of the participants recalled emotionally charged exchanges they experienced related to teaching multicultural counseling,

including those that were (a) milder in intensity, (b) greater than mild in intensity, and (c) stronger in intensity. Three of the participants described the milder intensity of exchange. For example, Sasha stated the following:

> When I interact with students about multicultural competence or oppression and privilege, it will strike a nerve with me, and I will have to take a moment and figure out how I'm going to respond to this student, and how it will impact the 30 or so students I have in that class. And most of the time, sometimes, it caught me off guard, and I kind of struggle with it.

All of the participants described experiences with the greater than mild range of intensity of emotionally charged exchanges. Bonnie shared the following example of the greater than mild intensity of exchange:

> One of my doc students was African American and she wanted to do an exercise that she brought in and it ended up being very hurtful. The point was to twerk the bystander reactions of the rest of the class, but, literally, two students ended up in tears over the exercise, and I did not handle that well at all.

As another example of a greater than mild intensity of emotionally charged exchanges, Sasha shared the following:

> My emotions are very internal. And trying to figure out how to respond in a way that doesn't show that I'm not happy with what they said, but respond in a way that can receive it and hear it. And I know how I can be when I am emotionally charged, so I have to try extra hard to kind of work through that.

One of the participants described the stronger intensity of troubling emotionally charged exchanges. For example, Kalyani stated, as follows:

> I was doing the level playing field exercise . . . [and] there were only two young African American women, and there was a Latina and Asian women, and this White man who was like in his early thirties decided to get really upset about it, and he confronted me about it right after class about how, obviously, I didn't know what I was doing. Because, uh, didn't I realize how terrible [that was], and he said, 'Those two Black girls felt so bad.' And, I said, 'How do you know this. Did they talk to you about this?' And he said, 'No, no, but I could just see that they were upset.' I said, 'That's interesting because when we were discussing it after, they didn't seem to. But, why are you upset?' He said, 'I'm not upset at all. I just think that you need to understand that this stuff if really powerful and you can't do this to people.' And, proceeded to tell me I didn't know what I was doing again. And, um, basically, you know, he had gotten really triggered, but wasn't able to own it. So, there was nothing that could be done. But, I tried to tell him that people of color, when they do this exercise, they're not being shocked and surprised about something new. They know this. It is, by and large, people who are privileged who don't know that they have privilege who get surprised. And, he wasn't buying any of that.

Cluster 1.2: Immediate reactions. The participants described several immediate reactions to emotionally charged exchanges, including (a) exposed, (b) inadequate, (c)

uncertain, (d) restrained, (e) sad, and (f) upset. All the participants described feeling exposed, and inadequate. For example, concerning feeling exposed, Bonnie stated, "There definitely is that moment, more than one moment, of 'oh shit.' Especially when students are crying." Athena evinced feeling exposed in the following statement:

> She had pushed back on some of my evaluation and I negotiated with her around it and tried to keep it positive and not be provoking. She did not seem open to discussions, though. . . [The] student who gave me a poor evaluation.

Concerning feeling inadequate, Bonnie shared, "I had let them down. . . I had asked them to be vulnerable and then I had not protected them." Kalyani evinced her experience of feeling inadequate as she stated, "So, that happens sometimes where you feel some guilt. That's one of the things you experience with some of these exchanges is the sense of guilt or remorse that somehow you've made an error in what you've done."

Three of the participants felt uncertain at the time of emotionally charged exchanges. For example, Athena stated, "There's also a lot of internal searching for the right words, and really conscious decision-making about what direction to take with my next remarks." Similarly, Sasha shared, "[When I am triggered, I] will have to take a moment and figure out how I'm going to respond to this student, and how it will impact the 30 or so students I have in that class." Evincing her experience of uncertainty, Bonnie stated the following:

> Two students ended up in tears over the exercise, and I did not handle that well at all. I should have stopped the exercise and attended to that immediately. . .

> [Instead, I] had to handle that within the context of the class afterward, and with the students involved privately afterward.

Three of the participants felt restrained at the time of emotionally charged exchanges. For example, Sasha stated, “I know how I can be when I am emotionally charged, so I have to try extra hard to kind of work through that, especially when in a room. . . [I try] to figure out how to respond in a way that doesn’t show that I’m not happy with what they said.” Similarly, Kalyani shared, “I am the instructor— so, I have the responsibility to hold the classroom container, uh, the space, in ways that are for the wellbeing of my students. And, so, I have to really work on not defending myself at the expense of my students.”

Three of the participants felt sad at the time of emotionally charged exchanges. For example, Kalyani stated, “When she said that, I took this moment, and she probably, and the class was probably, quite aware that I was sad.” Bonnie evinced feeling sad as she stated, “That just broke my heart.”

Three of the participants felt upset at the time of emotionally charged exchanges. For example, Sasha shared the following:

> I had a student who I was challenging, one of my White students, who couldn’t understand the idea of privilege. And . . . was having a hard time . . . with the idea of them having privileges because they said they grew up very poor, or they had to work for everything they got, and things like that. . . When I interact with

students about multicultural competence or oppression and privilege, it will strike a nerve with me.

Further exemplifying being upset, Athena stated, “Yes, [I feel] some anger.” Evincing her experience being upset, Kalyani stated, “I said I was upset because I had obviously failed on some level.”

Cluster 1.3: Residual reactions. The participants described ongoing reactions to emotionally charged exchanges that lasted into the future, which all of them experienced as (a) tension, and three out of four also experienced feeling (b) humble, (c) resolved, and (d) pensive. As an example of feeling tense, Sasha stated, “Anything I say incorrectly in their eyes, who knew the ramifications of that or what could happen?” Athena revealed her experience of tension in her statement, “I just, the last time I taught it, I took some new risks.” Bonnie evinced residual feelings of humility when she shared, “I’m more aware of the places where I stumbled as opposed to what I did well.” Kalyani shared her experience of residual humility in her statement, “That was probably one of those times when I was like, oh no, I really screwed up here. One of those times.” Sasha revealed feeling resolve in her statement, “I see that I will continue to have students who challenge me seriously.” Similarly, Kalyani shared, “Being emotionally charged is just par for the course.” Sasha described feeling pensive when she shared, “So, I think, over time teaching multicultural counseling courses, I spend a lot of my time in self-reflection. Sometimes I’ll journal and I write things down that I’m experiencing, or I’ll process with colleagues.”

Theme 2: Pleasant Emotional Experiences

None of the participants included pleasant experiences when they were asked to describe their experiences of emotionally charged exchanges. However, they inadvertently revealed experiences with pleasant emotionally charged experiences during their interviews. The predominant pleasant emotions the participants described were enjoyment and compassion. Theme two included one cluster, which was, positive emotions.

Cluster 2.1: Positive emotions. The participants described pleasant emotionally charged exchanges. All of the participants described experiences associated with (a) enjoyment and (b) compassion. Three out of four of the participants described experiences associated with closeness.

An example of a pleasant emotionally charged exchange included, as Bonnie shared in the following:

> We actually took one entire night of class after the election where the students needed time to process the outcome of the election. I had very, very strong feelings and I was incredibly moved with their sensitivity, with their awareness, with their ability to see the underlying message. . . We talk a great deal in class about deconstruction and discourse analysis, and they did it. They were doing it right there as we were talking about what was happening in the world. It was absolutely amazing. So, everything I was trying to teach them, they were able to do. It was incredible.

Similarly, Athena stated, “I’ve had some students in classes recently who have been very willing, although they have challenged about some of my practices, they’ve been willing to listen and come to terms with our differences. I really appreciate those students.”

As an example of the enjoyment that all of the participants experienced, Kalyani stated, “Teaching multicultural counseling is . . . such fun on so many levels.” Bonnie shared her experience of enjoyment with her statement, “I absolutely love teaching that class.” Similarly, Sasha stated, “I enjoy my work with the students.” Athena evinced her enjoyment in her statement, “I do take real pride in this course.”

Sasha noted her experience with compassion as she stated, “And then I was like, okay, I’m about to be in this room full of students who may be experiencing the same thing.” Athena evinced her experience of compassion when she shared, “With every class I feel like I put my soul on the line.” Kalyani’s description exemplified compassion in the following statement:

> If I’m going to empathize with my students, I need to strive to understand their narrative, their experiences. . . I think one of the privileges I have about that is being . . . [from another culture]. I have experienced being privileged and I’ve experienced being marginalized. So, there are ways in which I can enter into that experience.

Sasha referred to her experiences with closeness when she stated, “[The bond with students is] very much reflected in when I still talk to students from my previous institution, or students at my current institution, who have graduated and still check in

with me." Athena revealed her experience of closeness in her statement, "I find that I develop more of an emotional bond with some of the students teaching the multicultural course. Some students bond anyway with their instructors, but with the multicultural course, there can be a unique kind of bond." Similarly, Bonnie shared, "It was an African American doc student who really helped me to make that realization [i.e., the importance of teaching from my heart]."

Theme 3: Mixed Emotional Experiences

The participants in this study revealed experiencing mixed emotions, during which troubling and pleasant emotions co-occurred, or when immediate emotions co-occurred with residual emotions. The participants experienced these mixed emotionally charged events internally. The single cluster in theme three was, conflicting emotions.

Cluster 3.1: Conflicting emotions. All of the participants revealed experiencing coinciding emotions as they taught multicultural counseling, including (a) mixed pleasant and troubling emotions, and (b) mixed immediate and residual emotions. The participants' experiences with the co-occurrence of conflicting emotions represents another type of emotionally charged exchange—one in which the exchange occurs within the individual.

For example, Athena revealed her experience of the immediate emotion of enjoyment and residual emotion of tension in her statement, "It's also very exciting for me. . . So, along with the anxiety, there is excitement." Similarly, Sasha evinced her mixed immediate and residual emotions in the statement, "It was very difficult sometimes

to challenge her, to work with her where she was, and to validate her in what she was saying, and also help her see the other side." This example revealed Sasha's compassion about her student, her residual tension about uncovering her student's issues because the situation could go awry, and her feeling of inadequacy about what to do in the situation.

As an example of coinciding pleasant and troubling emotions, Kalyani stated the following:

> [I want to] protect too much students who have been really distressed by oppression. I have a harder time with students of color that have experienced a lot of racism, students who have, you know, um, trans students. And sometimes, depending on where they are in their process, they get really angry. And I want to go nurture their anger and validate it. But, you know, they want to be counselors. So, they're going to have to work with all of the people who have privilege as well. So, you know, it's sort of, I have a harder time with pushing them to a place where they can move on.

Kalyani's remarks revealed compassion, coinciding with tension about her self-perceived betrayal of her students. Similarly, Bonnie evinced her co-occurring emotions when she shared the following:

> I literally cannot stop thinking the night before about the class. I can't stop thinking about what I want to say and how I want to say it. As I'm thinking about examples, I find myself frequently weeping. I cry as I think about here's how I want to be able to express it. Here's what I want them to get from this.

Bonnie's statement revealed feeling pensive about teaching the course, and close to her students as she considered how they might feel.

Theme 4: Outcomes Experienced

The participants described applying the lessons they learned from emotionally charged exchanges, transforming troubling exchanges into teachable moments, and growing after emotionally charged interactions. Further, the participants felt inspired to continue developing, and they associated an overarching sense of fulfillment with their experiences. The clusters in theme four included (a) transformations experienced, (b) inspiration experienced, (c) overarching emotions experienced, and (d) ripples experienced.

Cluster 4.1: Transformations experienced. All of the participants described changes they associated with emotionally charged exchanges, including (a) applying lessons learned, and (b) developing. For example, concerning applying lessons learned, Bonnie stated the following:

> It was at the very end of the night so we said, okay, we stayed a little bit late to process it and then in the very next class we did the restorative justice because there were people in the class that didn't understand why the other students were upset, because what was said on the surface, the words, were not as clearly biased. Some students said, 'But he called your group the model. Why do you care what he said?' So, we needed to process that in some more depth. And, so the restorative justice process really helps because that gives students, the

> affected students, the opportunity to speak, and the unaffected, the students who didn't understand, were able to hear that and structure their response in a different way. And, at the end everyone spoke of that experience of being the highlight of the class. So, what was the worst experience of the class became a really good one for them.

As another example of transforming an emotionally charged exchange into a lesson learned, Kalyani shared the following:

> She was sort of starting to get really teary, and the class got really quiet. So, it was important for me not to go—she didn't take a little time to go outside and, you know, get herself together, or do any of those kinds [of things]—but to really continue that. Because, I want students to notice that it is absolutely possible to continue doing work while being distressed. Because, you know, so many of our clients walk around in distress all of the time.

Thus, in the midst of an emotionally charged exchange, Kalyani focused on developing her students' empathy for the clients' experiences. Kalyani continued with the following:

> So I decided to respond to her, one, acknowledging it took courage to say these things. That I really was glad to hear about her experience, and, as I put the Kleenex that I have in my desk on the table, I said, so here's what I would really invite you to do, um, how are you experiencing not being heard and not being attended to, here, right now, and how am I contributing to that? . . . That was sort of risky and difficult, but I thought it was important to do.

In her example, Kalyani revealed her hope that the student might grasp how a client might feel if s/he was not being heard, thus transforming the exchange into a teachable moment.

All of the participants described experiences with their own development. For example, Bonnie shared, "That . . . was really a profound learning experience for me about how I will handle those things in the future." Athena evinced her experience with her development in her statement, "I think teaching a multicultural counseling course and having difficult conversations is one of the main places where my growth happens." Kalyani revealed her experiences with her development as she stated, "I keep learning. I think one of the things that I do enjoy so much about this is my learning doesn't stop. And, I keep learning new and different things about the issues."

Cluster 4.2: Inspiration experienced. The participants described experiencing inspiration in association with emotionally charged exchanges, including (a) anticipating ongoing personal and professional development, (b) optimism about the future of their career, and (c) openness about the future. All of the participants described experiences with anticipating ongoing development. For example, Athena stated, as follows:

> I foresee myself becoming more articulate about issues of culture and justice. I see myself deepening my experiences with teaching and in life work in these areas. I see myself being more involved, more active in challenging conversations, more involved in social justice as I go forward.

Concerning her ongoing development, Bonnie stated the following:

> The research currently shows that a study was done that examined the experiences of diverse students in multicultural courses and one of the problems they experienced, or challenges they experienced, was that the content was focused entirely on the Caucasian students and there was nothing for them, or they felt there was very little for them relative to their professional growth. So that represents for me another edge for growth. . . So, in the future I want to be able to feel like everyone in the class is benefiting in important [ways]. That is important to me. That is how I can bring the best counselor from each person. And not just making it one blanket experience.

Three of the participants described experiences of optimism about the future of their career. For example, Sasha stated, "I see myself continuing to do what I do, teaching, supervising, engaging in the counseling profession and the community." Similarly, Athena stated, "I see myself continuing as a counselor educator for another twenty years." Bonnie revealed her experience with optimism about the future when she stated, "I hope that I get the opportunity to continue teaching multicultural counseling. It has even caused me to shift focus in my research agenda." One participant described her experience of openness about the future. For example, Kalyani shared, "It will be what it will be."

Cluster 4.3: Overarching pleasant emotions. The participants in the study experienced overarching pleasant emotions, including (a) gratitude, and (b) fulfillment, despite the difficult emotionality the participants had experienced, and anticipated in the

future. This gratitude and fulfillment were present concomitant with the mixture of past and present, and pleasant and troubling emotions. Three of the participants felt gratified. For example, Bonnie shared, “The students teach me also, and I’m very grateful for all they teach me because it allows me to do better the next time.” Sasha evinced her experience with gratitude when she stated, “I appreciate the challenges and the things that I come across that help me grow. To be the type of educator that I am.”

All of the participants described experiences with fulfillment. For example, Sasha stated, “I know that I’m doing what I’m supposed to do.” Bonnie described her experience with fulfillment in the following statement:

> I do believe that helping other people heal, for me, is an expression of spiritual wholeness. . . having the opportunity to know that the world could be a better place because of the people I’ve trained are reaching out and directly touching the lives of clients.

Similarly, Kalyani stated, “Teaching multicultural counseling is . . . a way to promote healing, but it’s also healing in itself. . . It’s a way to feel that I am doing something, that I have agency. . .” Athena revealed an experience with fulfillment as she stated the following:

> I think justice is maybe, um, one of the most important qualities that a person can have, [and the emotionally charged exchanges I have experienced] give me directional material that becomes part of my conversations with others in my personal life about justice and culture, as well as decisions about social justice

> that I make with my partner. And that informs my decisions and gives me further direction in my conversations with others.

Cluster 4.4: Ripples experienced. The participants in this study described repercussions from teaching multicultural counseling and the associated emotionality, including (a) impact on interactions with colleagues, and (b) impact on multicultural counseling infusion in other courses. Three of the participants associated teaching multicultural counseling with impact on interactions with colleagues. For example, Kalyani stated, "With colleagues, . . . there are times when, because you're the one teaching multicultural counseling, that I become a confidant for a couple of them. And, they bring their concerns about other faculty." Similarly, Athena stated the following:

> With colleagues, teaching multicultural counseling means that people will look in my direction when they say something . . . [with a] a cultural factor. They'll look to me . . . as though they're trying to keep me in mind and please me because I'm the standard setter for multicultural awareness. There's a little bit of a tension with others because they know you're teaching that course.

Three of the participants also associated teaching multicultural counseling with infusing multicultural counseling in other courses. For example, Sasha stated as follows:

> I think I am, because of my experiences in teaching multicultural, and because I'm becoming more and more multiculturally competent, I'm very intentional in using it in the classrooms I teach. And I don't think I did that in the beginning of

> my career as a counselor educator. I taught it separate. But as I continued on, I'm very intentional, making sure it's infused in whatever I teach.

Similarly, Athena shared the following:

> I find myself working to add multicultural information into my other courses, it's still very much an effort, though, to tweak the courses. I find the textbooks don't do a good job of integrating it either. I'm wanting to prioritize to put some more time into that because it's really important, especially for each theoretical orientation, and wanting to include cases.

Theme 5: Underpinnings Associated with the Individuals Directly Involved

The participants in this study described themselves as having a sense of purpose, feeling committed to teaching multicultural counseling, expecting student development, and feeling challenged by teaching the course. With these undercurrents forming the base from which they taught, the participants simultaneously evoked and contained students' emotions during the course. Thus, they experienced themselves as initiating emotionally charged exchanges related to teaching multicultural counseling. Further, they considered their personal attributes instrumental in their experiences of the exchanges. The clusters in theme five included (a) emotional undercurrents, (b) counselor educator at the center, and (c) student shaped.

Cluster 5.1: Emotional undercurrents. The participants revealed emotional undercurrents that they associated with teaching multicultural counseling, including (a) having a sense of purpose, (b) being committed, (c) having expectations, and (d) feeling

challenged. All of the participants described the sense of purpose that they associated with becoming a multicultural counseling educator. For example, Bonnie stated the following:

> I teach from the very get go that this class is about social justice. . . In terms of the old, the young, the able, the differently able, the sexually nontraditional, the culturally oppressed, for all across the entire spectrum. That is our job. To constantly monitor for conditions of oppression and to address those, whatever and whenever we see them.

Kalyani evinced a sense of purpose to represent people of color in the following remark:

> Teaching that course was shared between the two of us because we were the people of color. And, there's a part of me that sort of goes, no, this shouldn't be just our job, it should be everybody's job. . . [, but] bringing that voice, that perspective is important.

Athena revealed her purpose to honor her mentor and develop in the following statement:

> I was honored to be seen as someone who could follow in the footsteps of my mentor. . . It was an exciting area for me, one that I'd experienced some personal growth in. But, I knew that my growth was still in early stages, especially in my awareness of religion oppression. So, it was daunting. Honoring and daunting.

All of the participants revealed feeling commitment to teaching multicultural counseling. For example, Kalyani shared the following:

> I teach students in multicultural counseling what is real. So, while theory is helpful, I want them to actually be effective with clients first. . . It's really important to me that when I am not just covering concepts, but covering how these concepts show up in clinical work. That it is the actual clinical work, because so much of multicultural counseling has been extremely theoretical. It has been, um, often been developed by very wonderful scholars who don't actually do any clinical work. And so, bridging that gap, because I teach master's-level students who are going to be practitioners and will not be scholars, and so that's really important.

All of the participants revealed having expectations for outcomes associated with teaching multicultural counseling. For example, Sasha stated, "[I explain that] it's important that you do ethical competent work with your clients." Similarly, Bonnie shared her expectation when she stated the following:

> This class is not about, oh, I know about your culture, and I am multiculturally competent, and that's the end of it. No, that's only the beginning, [because it is also about knowing yourself]. That's only the beginning of the work that you need to do as a counseling professional.

All of the participants revealed feeling challenged while teaching multicultural counseling. For example, Athena shared, "Teaching multicultural counseling is challenging. And, it challenges me to the core every time." Similarly, Kalyani stated, "I

do informed consent. I do it in most every class, but in multicultural counseling . . . how it is absolutely possible and probable that they are going to get really angry at me."

Cluster 5.2: Counselor educator at the center. I uncovered that the participants considered themselves responsible for emotionally charged exchanges related to teaching multicultural counseling. The participants described the basis for finding themselves responsible, including (a) educator evoked, (b) try to manage emotionality, (c) personal perspectives, (d) earlier life events, and (e) participants' evaluator role. All of the participants described the view that they evoked emotionally charged exchanges. For example, Kalyani shared, "I poke the bear. People would be much safer if we only talked about the other, and didn't have to interrogate them, I'm sure it would be much easier." Similarly, Athena stated, "I initiate them. I initiate the assignment to begin with, and then I will sometimes challenge the group to think differently. . . So, they do come about through my initiating them." Additionally, Sasha revealed, "I don't want them to take what I say as the absolute truth. So I encourage them to challenge. But there are challenges with encouraging them to challenge."

While the participants evoked emotions on one hand, they tried to contain emotions on the other hand. For example, Kalyani shared, as follows:

> During the class, um, one of my opening exercises is I ask each student to go around and say what happens when you get upset. I ask them how we will know they are upset and ask them what they will need from the rest of us when that happens. And, to a great extent, to me, the subtext to that sort of exercise is to

> prepare them for distress after the beginning of class at some point, of course. But, there's also an expectation that I will pull the cord if that happens.

Further, Bonnie stated, "Attending some cultural celebrations can really increase students' awareness because dealing with feelings of guilt and inadequacies, going ahead and attending celebrations can help mitigate the sense of some of that guilt or some of that, the weight for social justice."

Three of the participants associated their personal perspectives with their experiences of emotionally charged exchanges. For example, Kalyani shared, "When I teach multicultural counseling, I am teaching about that lived experience, and inevitably that is going to encounter or evoke my students' lived experiences." Athena revealed her view about personal perspectives in her statement, "I understand them as partly coming out of my own life experiences. Um, the fact that culture, and multicultural, have been my experience since I was very young made cultural differences emotionally important to me." Similarly, Sasha shared, "My experiences shape how I perceive things."

All of the participants revealed an association with teaching multicultural counseling and earlier life events. For example, Bonnie shared the following:

> I think I learned early on to avoid conflict or to do my best to smooth over or mitigate it. So avoiding was one of the ways to smooth over. . . My own emotional reality early on was evident in my own emotional reaction to that exercise that brought tears to certain students, and my ignoring that and not

> attending to that was clearly connected to avoidance of highly emotional exchanges.

Similarly, Kalyani stated, "I understand the occurrence of emotionally charged interactions because I've lived them, I've lived them in my life. Um, I am not able to teach culture, and the intersections of power and social justice, privilege, from a safe theoretical distance."

Three of the participants associated their role as an evaluator with emotionally charged exchanges. As an example of how the participants' evaluator role was salient, Bonnie stated the following:

> I tell them, I'm ethically bound to monitor how each of you is doing, how each of you is progressing in this journey so that I know that you're ready to meet that diverse client, to work with that diverse child, and to be able to do so with the level of cultural awareness and respect that is due every human being.

Similarly, Athena shared:

> Some students do not understand the culture of the program, so might be late for classes or dress very, very informally. Some of these things I consider, while they might be multicultural, there are requirements of the program and I struggle a lot to have students fulfill the requirements, but not overemphasize the western values embedded in those requirements. Not all of the students conform personality-wise or culture-wise, so, that's a struggle for me. I've tried to be very conscious about these interpersonal issues and not offend students.

Cluster 5.3: Student shaped. The participants did not focus on students' experiences, or the implications for students in emotionally charged exchanges related to multicultural counseling, with the exception that they considered students development levels influential. Thus, the participants briefly described how students shaped the occurrence of emotionally charged exchanges, including (a) student development levels, (b) student dissatisfaction, and (c) challenging relationships with students.

Three participants described the implications for student development in emotionally charged exchanges. For example, Sasha stated, as follows:

> I think, emotionally charged situations will happen because students don't usually come in with an understanding of what it is to be culturally competent, and come in where they're going to be challenged on such a deep level. You know, you have people who will be challenged in some deeply held beliefs that they grew up with. Um, some very hard truths. That can be difficult to uncover. Um, and there can be, I think these things will be emotional triggers for our students.

Similarly, Kalyani shared the following:

> Teaching multicultural counseling is really, on so many levels, opening doors for people so they can enter rooms they've never entered before. . . There will be times they will be angry because I am providing them information that tilts their perspective of the world, and that's uncomfortable.

Two of the participants described the implications for student dissatisfaction in emotionally charged exchanges. For example, as follows, Bonnie stated:

> We had had some snow days with cancelled classes and I had to make some tough decisions about which topics to cut and one of the topics that I had to cut directly related to the identity of one of the people in the class. . . That was very difficult for him.

Similarly, Athena stated, "Occasionally, they come about through a student voicing a perspective that makes somebody else take issue, or someone takes offense."

Two of the participants described the implications for challenging relationships with students in emotionally charged exchanges. For example, Kalyani shared, "Sometimes as a woman of color, I am the target." Similarly, Athena shared, "My relationships with students have been generally positive, but some of them have been very challenging."

Theme 6: Underpinnings Associated with the Course

The participants in this study described the sensitive topics, weighty teaching processes, and shifting classroom circumstances involved with a multicultural counseling course. These aspects of the course underpinned counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling. Clusters in theme six included (a) topics, (b) teaching processes, and (c) class circumstances.

Cluster 6.1: Topics. The participants described the topics involved in teaching multicultural counseling, including (a) a range of multicultural topics, and (b) sensitive topics. The range of topics included privilege and oppression, culturally and socially different others, cultural and social identity development, and prejudice and bias. For

example, Sasha stated, “I was . . . [teaching about] specialized populations. . . Like counseling people from different religions, or spiritual individuals. Counseling people with disabilities, counseling people within the LGBT community.” Further, Bonnie shared, “They write about their own journey. They write about their own identity development.” As an example of the topics included, Athena stated, “I focus on teaching about oppression and privilege.” Rounding out examples of the range of topics, Kalyani stated, “I tend to focus on all of the social identities, so, I get a chance to really focus on race and racism, class and classism, ability. . . We need to understand the intersectionality of these things.”

Concerning the sensitive nature of the topics, for example, Sasha stated, “We can talk about sexism, or we can talk about heterosexism, all these things, but you mention racism, and it’s like, whoa! It’s such a wound that hasn’t healed yet.” Further, Bonnie evinced the sensitive nature of the topics in the following statement:

> All of us together need to understand our implicit biases, we need to understand our assumptions we make about other groups, about other people. . . So, we have got to be constantly on guard about allowing those implicit biases, because they’re there, they’re always there, they always will be there, because they are connected to our earliest, earliest lessons, and our earliest learning about who is safe and who is not safe. And that’s a lesson that parents need to teach, but often teach in ways that teach fear of other people, and fear of unknown cultures, etcetera.

Similarly, Athena shared the following:

> I really try to encourage them to use the words of conflict. To use words like privilege, and oppression, and race. I challenge them to use these words that might be couched in other terms. I tell them they can't be afraid of using the words. I challenge then to speak out, speak the words, so they can bring up topics of differences with their clients. [With practice,] they can be more comfortable living with and working with cultural issues.

Further exemplifying the sensitive nature of the content, Kalyani shared, "So, a lot of it for me is having people not be afraid exploring difference, um, addressing difference, being able to deal with their own discomfort and the discomfort of others around these issues that we're exposed to and not to ignore."

Cluster 6.2: Teaching processes. The participants described the teaching processes they implemented during multicultural counseling courses, including (a) trust is a must, (b) educator openness, (c) advanced values, (d) sensitivity to oppression, (e) emotional tumult, and (f) tailored teaching. All of the participants associated the need for trust with teaching multicultural counseling. For example, Athena stated, "I have students take some personal risks during the course. . . And, I think I strive to provide a place of emotional safety even while they're taking those risks." Bonnie shared, "Number one, the trust between the student and the professor has to be really, really solid. And I've had experiences where . . . I have to work much harder in order to gain their trust."

All of the participants described openness with students in association with teaching multicultural counseling, and this openness was one of the ways they developed trust with students. In particular, the participants were open about mistakes they had made, which might pave the way for students feeling less threatened if they made mistakes. For example, Sasha stated the following:

> So, it was just kind of like making the space safe at that time. . . One of the things I did to create that climate was, um, I talked a lot about my experiences of my identity development. How when I first taught this class it triggered things in me, and I'm still growing. . . That was how I started the class to let them know that . . . I'm not perfect and I'm not gonna pretend to be. I'm going to make mistakes. . . I'm not expecting them to make no mistakes on anything after this.

Similarly, Bonnie stated, "I have to be very explicit about my own multicultural journey and where I am. . . I talk about the mistakes I have made. Those are too many to number." As another example of openness, Athena shared, "I need to be willing to fail, um, and to be humble about that. To allow my students to see me failing. . . [and that I don't know some things.] I try to model it by expressing my own ignorance."

Three of the participants associated advancing students values with teaching multicultural counseling. For example, Bonnie shared, "We are directly asking students to examine and work with their own value system." Similarly, Athena stated, "Students are really challenged to empathize with [diverse values] and join the client in their value system. That's really different from other classes."

As the participants aimed to advance students' values concerning topics such as oppression, three of them also described having sensitivity to oppressing their students. For example, Bonnie stated, "I'm aware of my power and wanting to give power to them." Similarly, Athena stated, "I work very hard to minimize the power differentials with students." Further, Kalyani stated, "So, I needed to do something because of the fear. And, so, I told them why I was limping. . . By the time I finished telling that story, they were much less afraid of me."

All of the participants associated the strategy to actively engage students emotionally with teaching multicultural counseling. For example, Bonnie shared, "Appreciation of other cultures is not just cognitive, it is feeling. . . I think that that [, engaging students on the affective level,] is the crux of [teaching] multicultural counseling." As another example, Athena shared, "I have them . . . [go] outside of their comfort zone." Further, Kalyani stated, "I want to feed into the discomfort, not get away from it." Similarly, Sasha shared, "I think these things will be emotional triggers for our students."

Three of the participants described a tailored approach to teaching multicultural counseling. For example, Sasha stated, "I have to . . . understand how the students are coming in so I can work with them to help them through the process." Similarly, Bonnie stated, "I expect that everyone is in a different place in their journey when they get to my class." Further, Kalyani shared the following:

> I have them share their thoughts and reflections in different ways, depending on each person's style. So, I have large group discussions for people who are comfortable with it. And I have small group discussions for people comfortable with that. And I have online discussions for people who like to think about it and frame it before they put it out there.

Cluster 6.3: Class circumstances. The participants described the shifting circumstances that occur relative to a multicultural counseling course, including (a) differences about teaching multicultural counseling, (b) differences among students, (c) different class size, (d) different graduate levels, (e) different course contents, (f) changes in the external milieu, and (g) educator development. For example, concerning differences about teaching multicultural counseling, Bonnie stated, "Teaching multicultural is like teaching nothing else I have ever taught, and I have literally taught every course in the counselor ed curriculum, except assessment and research." Further, differentiating the course from others, Athena shared, "Something that's really different . . . is how I go about planning in-class exercises and the classroom discussions. I plan my discussion starters a lot more carefully for this course."

All of the participants shared experiences with student differences. For example, Kalyani stated, "I've been teaching it for so long, and every time it's different because . . . in terms of who is in the room changes and shapes so much." Sasha shared the following:

> So, I'd say that was a little more challenging as far as like in the class, which the dynamics in the class at that time was, I had, I think, still more Latino students,

> more White students, and I think I had two or three African American students in that particular class.

Further, Bonnie shared, "I am finding more and more of the students come in having had international travel or some significant diversity coursework in their undergrad experience." Further exemplifying student differences, Athena stated, "Recently, I had a class with two African American, two Latino, and two men, and two people over 50, and it was a great experience because they really did have some visible differences that they could be aware of."

Two of the participants revealed experiences with difference in class size. For example, Sasha shared, "[If I'm experiencing strong internal emotions while teaching multicultural counseling, it's more challenging] when it's part of a class of extra students and everyone is looking at me and waiting for me to respond and see how I'm going to act." Further exemplifying how differences in class size affect teaching, Kalyani stated the following:

> There was one time when I walked into class and for some reason it was a huge class—there were thirty-seven students there. . . And, there were so many people, there was such a crowd. And, they all looked at me with this look of, oh God. . . So, I needed to do something because of the fear.

Three of the participants described that course contents shift. For example, Sasha shared, "I know that each time I teach a multicultural counseling course there's a shift or a change that I do." Similarly, Bonnie stated, "I literally cannot stop thinking the night

before about the class. I can't stop thinking about what I want to say and how I want to say it." As a further example, Athena stated the following:

> The last time I taught it I took some new risks in having students try to play the role of someone from a different culture. I experimented with ways to explain that to them, ways to give them a taste … more empathy building practice.

All of the participants considered shifts in the external milieu notable. For example, Bonnie stated, "And, of course this last fall semester, we had the entire election and the discourse that was brought into the class from the election. And frequent parallels from just the kind of content we were talking about." Further, Athena shared the following:

> I ask students in multicultural counseling to bring in headlines from the news, reliable news sources, that, um, especially dynamics about communications and cultural awareness, especially in the United States. And, uh, some of the headlines they bring in, they're often things that are shocking to them.

Kalyani also shared as follows:

> So many of my students had such a hard time because, this was in the fall, I was teaching, and they had to go back at Thanksgiving to their families. And many of them came from families that were very much Trump supporters. And, here they were having this completely different experience. And, you know, feeling really trapped and isolated and, sort of, doubly marginalized. Processing all of that was something.

Three of the participants revealed they are continually developing. For example, Bonnie stated, “You know every semester is a really powerful learning opportunity for me . . . [and] it allows me to do better the next time.” Bonnie also stated, “I have learned so much in the process of, relative to not only being aware of how I’m interacting with my Caucasian students, but also with my students of cultural diversity.” Similarly, Athena shared, “Then my own growth and discovery about privilege and oppression, I’m still really growing in that and the ability to handle myself, to understand myself, in the context of privilege and oppression.”

Theme 7: Underpinnings Associated with the Counselor Educator Role

The participants in this study emerged as multicultural counseling educators from the counselor education field. Their experiences with becoming a counselor educator and a multicultural counseling educator served as the context for experiencing emotionally charged exchanges. The clusters in theme seven included (a) emergence as a counselor educator, and (b) emergence as a multicultural counseling educator.

Cluster 7.1: Emergence as a counselor educator. Counselor educators associated their emergence in the field with disparate circumstances, including (a) process of elimination, (b) tried a psychology course, (c) previous experience with mental health issues, (d) mentors were influential, (e) earlier life events, and (f) satisfying career. Someone they knew influenced all of the participants’ decisions to enter the field. For example, Sasha shared, “Then, I had a friend who was in the PhD program that I was

eventually admitted into, she had been encouraging me to come into the program." Bonnie revealed her experience being mentored as she stated:

> Then I took a class in ed administration, and that professor said, 'You know, you strike me as a counselor.' After finishing my master's, decided that I was, that I really wanted to be a faculty person. So, then I decided to go ahead and pursue my doctorate, and then enter the professorate. . . So, he set me up talk to the people in counselor ed, and it was a perfect match. Absolutely perfect.

Two of the participants described becoming a counselor educator after a process of elimination. For example, Bonnie stated as follows:

> There was a concept in career counseling called a positive meandering path and I think that, better than any other theory, captures how I got into counseling. I always wanted to teach, to be an educator. But, back in the day, . . . they didn't need teachers, so I went with journalism, which was something I had won awards with in high school. And, um, you know, thought that journalism and political sciences would be of interest, but the misogyny was tremendous and I didn't want to have to deal with this. So, I was reflecting on how I wanted to move forward and ended up working, first as a teacher, then as an administrator, and then a dean in a college teaching psychology, and then decided I needed a graduate degree, ventured into business. That didn't work. I couldn't abide the profit value system that was just abhorrent to me. Then I took a class in ed administration, and that professor said, 'You know, you strike me as a counselor.'

One participant associated taking a psychology course with becoming a counselor educator. Sasha shared the following:

> So, I was trying to figure it out and I took a psychology of marriage course in my undergrad as part of the general education courses. When I took that course I became so fascinated in what I learned about relationships and marriage and all these different things and I decided I wanted to be a marriage and family counselor.

Two of the participants associated previous experiences having mental health issues with becoming a counselor educator. For example, Kalyani shared the following:

> I've been through, you know, all kinds of things. . . and I became interested in counseling and psychology because I wanted to understand, uh, human beings and dig around why they were the way they were. So, it was sort of the standard wounded healer thing in the beginning.

Three of the participants associated earlier life events with becoming a counselor educator. For example, Bonnie stated the following:

> My family, I've got three siblings, and we moved around a lot. We moved overseas and lived overseas. And, in all of those moves, we became a very close-knit family. And, I was kind of the family entertainer. So, being center stage was never something I was afraid of, so, um, you know, the idea of standing up in front of a class and talking about something I loved just seemed like a really good fit.

Similarly, Athena shared, “My parents were Christian missionaries and served as educators in that role, as well as lots of reading, so going into the academic world was a natural transition for me.”

Three of the participants described experiencing satisfaction with their overall role as counselor educators. For example, Sasha stated, “I really enjoy what I do.” Similarly, Bonnie said, “I can’t imagine a career that is more exciting, more meaningful.” Athena evinced her experience of the overall counselor educator role when she shared, “For me it’s a very affirming profession. One where I get to use my clinical training and I find it to be a very rewarding job.”

Cluster 7.2: Emergence as a multicultural counseling educator. The participants associated their emergence as multicultural counseling educators with disparate circumstances, including (a) full time faculty status, (b) sought the position, (c) inherited the position, (d) assigned to the person of color, (e) earlier life events, and (f) variety of functions. One participant associated becoming a multicultural counseling educator with her full-time status. For example, Sasha shared the following:

> The person who was teaching it prior, I think she didn’t want to teach it any more, or she was allowed a course relief to do some stuff, so she asked me if I wanted to do it. I was like, okay, sure. At the time it was one of those sort of things. We were the only two full time faculty. So if it wasn’t me, it was going to be an adjunct, which would have been fine. But, I thought I would challenge myself.

Another participant sought the position. For example, Bonnie shared as follows:

I'd been on five different campuses as a trailing spouse, so it just happened to work out that each place I went there just happened to be a position in counselor education. So, I was incredibly fortunate in terms of how I'm now at the university where I'm at, um, and in each of those other university settings where I was, I wanted to teach multicultural, but in each of those settings, um, the assumption was that the natural order of things was that the diverse counselor educator was the one who naturally, and I'm putting quotes around that, naturally should teach multicultural counseling. And, so I did not insert myself and request that assignment. Here, at the program that I'm at, the opportunity came and I was the first person to jump on it and say, 'I really want to teach that class.'

One participant inherited the position. For example, Athena remarked as follows: I came to teach multicultural counseling, I'm pretty sure, because my mentor was the person who had taught multicultural counseling in our program. So when she retired our chair simply handed me the course because he knew I was her follower. He knew I had cross-cultural experience. So, I inherited it because the chair knew who I was, and in part, because I know there was no one else in the department who wanted to teach it. Possibly, um, no one who felt quite qualified to teach it. . . I was honored to be seen as someone who could follow in the footsteps of my mentor. At the same time, I was quite anxious about it. Um, knowing that I couldn't at that point live up to what she had done. And knowing that I was a novice at this. It was an exciting area for me, one that I'd experienced

> some personal growth in. But, I knew that my growth was still in early stages, especially in my awareness of religion oppression. So, it was daunting—honoring and daunting.

One participant was the person of color, so assigned to teach the course. For example, Kalyani shared the following:

> Being a counselor educator of color ... sixteen or seventeen years ago, there was another faculty member—she was a Black woman—who taught the multicultural course, and she'd been the only person, and it was really great to have a colleague. She mentored me in some wonderful ways . . . , teaching that course was shared between the two of us because we were the people of color.

Three of the participants associated earlier life experiences with being multicultural counseling educators. For example, Bonnie stated the following:

> I have a very diverse family and I watch my diverse family members and their struggles in the world . . . Over the years my family of origin used to make fun of me because I was always the one correcting people or challenging people when they used humor that was inappropriate. I guess relative to early experiences, I've always been a closet socialist and very liberal politically and economically. But, I don't know if those early things were precursors to be multiculturally aware."

Kalyani revealed her earlier life experiences in the following statement:

> In college I was very involved. I was one of those college activists who took over college buildings. When I was an undergraduate, we used to do active resistance

> workshops. Um, and we ended up getting a lot of hate attacks. And, I had to have police protections, and, uh, the Civil Rights Commission came in, and there was an FBI investigation. It was all very interesting. And then I go for my master's, ... this was just at the time when all kinds of things were happening … [at my university]. And, uh, you know, South Africa is becoming, is dismantling Apartheid, and Nelson Mandella had just been released from prison, and the Klan is recruiting. So, I ended up, um, you know, I was a resident life coordinator, so I had an apartment in the residence hall, and because somebody shot through my apartment window and, I was being targeted, we were doing some anti-oppression stuff, and I actually worked at the office of multicultural affairs at that point, and the international students' office, and, uh. So, I went around for a year with a camera outside my door, and a tap on my phone, and a red panic thing on my waist, and, uh, that was really interesting. And, then, uh, let's see, uh, so I, and what was really interesting was that no one seemed to know what to do. You know all of these great counselors would say, 'What would you like?" Or, they'd ask me, 'What should we do?' And, of course, I really don't want to have to tell you, why can't you figure it out, and why do I have to do all of the work? Um, but, I ended up doing a master's thesis on oppression in counseling.

Three of the participants described how multicultural counseling education coincided with additional counselor educator functions. For example, Sasha stated, "I enjoy . . . the scholarly aspect and doing presentations." Evincing a variety of functions,

Athena shared, “I engage to some degree in scholarship and I’m writing an article right now. . . I also practice one day a week, so that keeps me current and ethical in how I teach.” Similarly, Kalyani stated, “It is a way to include all of my interests in practice, study, and scholarship. And then being able to convey my interest, and passion, and knowledge to preparing future practitioners.”

Omitted Data

Based on my judgment about what would be required, as suggested by Moustakas (1994), I decided to take two steps to ensure that none of the relevant data that I collected during the interviews were omitted from this study, and all of the salient data were accounted for in the findings. First, when I initially analyzed the transcripts for meaning units, I created a duplicate copy of each transcript, and then I almost cannibalized the entire duplicate by cutting and pasting the parts into a code book. In this manner, I captured all of the salient data from all four transcripts. I reviewed the remaining text and found it trivial.

I shifted the originally identified data around substantially throughout aggregation and thematizing, so I needed to verify I had retained all of the salient data. Thus, I implemented a second step to ensure inclusion of salient data. I created second duplicate copy of each transcript after I completed data analysis, and I compared the duplicate with the data in my analysis log. I highlighted the text segments in the duplicate transcripts in red as I found them in the analysis log. I also inserted a comment, using the comment

feature of my word processing program, indicating the meaning unit code for each segment of text I highlighted.

Continuing with the second step, I evaluated the unused portions of text, i.e, unhighlighted text segments, and identified two types that I considered trivial. First, the original text had contained many verbal fillers, due to the participants thinking in the moment, and their stream of consciousness. To maximize the clarity of the text, I edited to the extent necessary to overcome the confusion that these fillers created. I kept the editing to a minimum, however.

Second, the participants shared some rich narratives as they described their experiences. Unfortunately, not all of the narrative material was salient because this was not a narrative study, but a phenomenological one. For example, Kalyani stated:

> There was one time when I walked into class and for some reason it was a huge class—there were thirty-seven students there. And this is a Master's level class, a kind of high vulnerability, risky. And, there were so many people, there was such a crowd. And, they all looked at me with this look of, "Oh God. Where are we now?" And, uh, so, I was limping as I walked into class, and they're watching me as I'm limping in. So, I needed to do something because of the fear. And, so, I told them why I was limping, which was a story about how I had gone home to have lunch before coming back to teach at night and I saw a mouse. And, I told them that, the competent counselor and counselor educator that I was, I screamed and jumped on the table. And, then I screamed because I fell off the table and hurt my

> ankle. So, I crawled up stairs and bandaged my ankle, turned off the stove, left the house, texted my spouse in the car, do something, I'm not coming home until something's done about this mouse. By the time I finished telling that story, they were much less afraid of me.

I coded this text as "managed emotions," "openness," "graduate level impact," and "class size impact." I retained the portions of the narrative that exemplified these codes, and omitted the excess text. Beside the text from extraneous narratives such as this, and edited fillers within the text, no other data were omitted from the findings. Thus, I confirmed that all of the salient data were included in this manner.

Discrepant Data

This exploratory study was the first I am aware of to investigate counselor educators' experiences of emotional charged exchanges related to teaching multicultural counseling. Thus, the newly emerging data this study uncovered was not discrepant from previous findings about this topic. Within the context of this study, the participants revealed experiences that were generally homogenous. While consistent similarities occurred, there were also consistent dissimilarities, and these comprised the parts I analyzed. I did not consider these trends in similarities to be discrepant from the dissimilarities, because such similarities and dissimilarities are assumed in transcendental phenomenological studies (Giorgi, 2012). Indeed, examination of these similarities and differences serves as the basis for categorizing data and distilling the essence of the participants' experiences (Giorgi & Giorgi, 2003).

At the same time, when I considered the data overall, I determined that the experiences described by only one or two participants were discrepant within the context of this study. At the completion of the phenomenological reduction and imaginative variation procedures, and data analysis and interpretation, this study contained 68 data parts. Fifty-five of the parts contained meaning units from three or four participants, and 13 contained meaning units from one or two participants. Given that triangulation of sources served as my basis for establishing credibility of the findings, I considered those codes with meaning units from fewer than three participants as discrepant within the context of this study. I created a discrepant data log to analyze these discrepancies and track how I addressed them.

I accounted for seven of these 13 discrepancies by attributing them to the general nature of the questions I asked at the beginning of the interviews (see Appendix A). I intended to gently lead the participants into the more intense questions with these first questions, as recommended by Patton (2002), as well as to obtain some of the context for the participants' experiences of the central issue. For example, I asked, "How did you become a counselor educator?" and, "How did you come to teach multicultural counseling?" I broadly coded a substantial portion of the text that the participants provided in answer to these introductory questions, and these seven discrepancies concerned explanations of how the participants emerged as counselor educators and multicultural counseling educators, and the associated earlier life events. The participants followed disparate paths in these regards, and I accounted for these discrepancies by

including the part, “personal perspectives,” in the cluster, “participant shaped,” within the theme, “underpinnings associated with the individuals directly involved.”

With seven discrepancies attributed to the general nature of the introductory questions in the interview, six remained. One of these discrepancies concerned the participants’ descriptions of previous experiences with emotionally charged exchanges. More specifically, the participants revealed a variety of intensities of emotions felt, with only one participant describing a strong intensity of emotion during the exchanges. I had already established that the participants experienced a range of intensities, so this discrepant data did not conflict with the findings. Thus, I considered this data in the broader sense, that it was one among several troubling experiences during emotionally charged exchanges. I did not seek to study the experience of a particular type of emotionally charged exchange for this dissertation, but, rather, emotionally charged exchanges in general. Thus, I expected the participants to have different experiences. Indeed, I aimed to uncover participants’ experiences of a range of emotionally charged exchanges. As I have uncovered through this exploratory study that a range of experiences exists, a future study might investigate the discrete variations among counselor educators’ experiences with emotionally charged exchanges.

The second remaining discrepancy concerned the participants’ theoretical basis for teaching multicultural counseling. The interview questions did not ask about participants’ theoretical bases. Rather, the questions were open ended and broadly worded, such as “What is it like to teach multicultural counseling.” Bonnie described the

theoretical bases for her teaching practices, Kalyani revealed that practical considerations needed to balance theoretical approaches, and Athena and Sasha did not include descriptions of their theoretical approaches.

I found through a literature review that counselor educators have liberty in determining their theoretical bases, so it is not unusual for educators to ascribe to differing approaches (Smith & Trimble, 2016). Also, multicultural counseling educators might teach from a range of theories (Smith & Trimble, 2016). Further, previous research has established that counselor educators might practice without a theoretical basis (Malott et al., 2014). Additionally, a debate has existed over time about the advantages of operating with an eye on practical application, over theory (Silzer, Cober, & Erickson, 2011). So, while this data was discrepant within the context of this study, it was not discrepant within the scholar practitioner context.

Additionally, I found one part that was discrepant from the remainder of the data located in the theme, "underpinnings associated with the course." More specifically, the part was, "teaching impacted by class size." The interview questions did not ask about participants' specific teaching practices, and this item did not contradict any of the other findings. Turning to the literature for a confirmatory data source, I found that Yoon et al. (2014) noted that class size impacted student-teacher rapport in a multicultural counseling course. Because this part did not contain meaning units from three participants, I considered it in the broader sense as I distilled the essence for this study, including it as one of several class circumstances.

Of the remaining four discrepancies, I found two parts, “student dissatisfaction,” and, “challenging relationships,” that were discrepant from the remainder of the data located in the cluster, “student shaped,” and the theme, “underpinnings associated with the individuals directly involved.“ I evaluated these items within the overall context of their associated themes, and I determined that they did not contradict any of the other findings within their associated clusters or themes. Further, I found literature about challenging students (Bolkon & Goodboy, 2013), and challenging students associated with teaching multicultural counseling (Yoon et al., 2014). Yoon et al. (2014) explained that a variety of factors impinge on the teacher-student relationship in a multicultural counseling course, and that students might act out as a result. Bolkon and Goodboy (2013) found that students in higher education often are dissatisfied when their expectations are not met. Although I found related literature, because these discrepant data groups did not contain meaning units from three participants, I considered them in the broader sense as I distilled the essence for this study, including them as two of several student shaped underpinnings of emotionally charged exchanges.

Additionally, I found one part, “open about the future,” that was discrepant from the remainder of the data located in the cluster, “inspiration experienced,” and the theme, “outcomes experienced.” I evaluated this part within the overall context of its associated clusters, and I determined that it did not contradict any of the other findings within its associated clusters. For this item, as well as the other discrepant items, I considered them in their broader sense. I did not include any data in the essence without 100 percent

consensus among the participants' descriptions. I did not encounter any other discrepant data in this study.

Summary

This chapter began with a description of the variations from the plan in Chapter 3 that occurred when I implemented the plan. Then, I presented the findings derived from the data, including patterns, relationships, and themes the data supported. Data analysis revealed 17 clusters that gave rise to seven themes, including troubling emotions experienced, pleasant emotions experienced, mixed emotions experienced, outcomes experienced, underpinnings associated with the individuals involved, underpinnings associated with the course, and underpinnings associated with the counselor educator role. The heart of the essence uncovered was: ever-present conflicting emotions and tension, with peaks of feeling exposed, inadequate, and fulfilled after intentionally evoking students' emotions. The chapter ended with a description of the omitted and discrepant data provided by the participants. In Chapter 5, I will discuss interpretation of the findings from Chapter 4. I will also discuss the study's limitations, implications for social change, and recommendations for action and further study.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The purpose of this qualitative study was to gain an understanding of counselor educators' lived experiences with emotionally charged exchanges while teaching multicultural counseling. A gap existed in the literature concerning this phenomenon, and the findings of this study revealed knowledge that might begin to fill that gap. Additionally, the potential exists to conduct further research now that the participants' experiences are better understood. I employed the transcendental phenomenological research design to gain an understanding of what it was like for counselor educators to experience emotionally charged exchanges related to teaching multicultural counseling. I implemented this design because an in-depth understanding might best arise through eliciting the descriptions from those individuals who have had the experience (Gergen, 1985).

I also implemented ecological systems theory as the conceptual framework because all of the contexts in which an individual exists are formative and require consideration (Bronfenbrenner, 1977). Ecological systems theory was introduced by Bronfenbrenner (1977) in the late 1970s, and it attributes the trajectory of human development to the effects of interrelated social contexts reciprocally impacting the individuals in those contexts (Bronfenbrenner, 1977). Bronfenbrenner (as cited in Neal & Neal, 2013) arranged the layers of an ecosystem from the most proximal to the most distal in relation to the person at the center, referring to the layers as a (a) microsystem,

(b) mesosystem, (c) exosystem, (d) macrosystem, and (e) chronosystem. Further, according to Rosysicar and Pignatiello (2011), the person at the center adds a sixth layer to an ecosystem, which is known as the individual layer. Bronfenbrenner claimed that individuals unwittingly manifest ideology from the various layers of their ecological system through their "customs and practice in everyday life" (p. 515).

I recruited volunteers for the purposive sample in this study by calling counselor educators and extending an invitation to participate, and by obtaining referrals from previous participants. All of the participants were employed as counselor educators at CACREP-accredited programs in the United States, and they had experienced emotionally charged exchanges related to teaching multicultural counseling within the past year. Semistructured interviews that were 90 minutes long were conducted to elicit responses to nine open-ended questions contained in an interview protocol, as well as several demographic questions. I designed the interview questions to answer the following research question: What are counselor educators' lived experiences with emotionally charged exchanges related to teaching multicultural counseling? I reached data saturation and redundancy after four interviews.

In the analysis of the interviews, I uncovered findings and revealed the essence of counselor educators' shared experience of emotionally charged exchanges related to teaching multicultural counseling. The participants experienced a complicated set of emotions associated with emotionally charged exchanges, including immediate and residual emotions across a range of intensities directly associated with emotionally

charged exchanges, intertwined with the emotional undercurrents that underpinned teaching the course, along with the participants' sense of purpose about teaching multicultural counseling. The participants learned and felt inspired to continue developing after emotionally charged exchanges, and they felt fulfilled overall by teaching multicultural counseling, despite the emotionally charged exchanges they had experienced. In the remainder of this chapter, I discuss the interpretation of the findings for this study, describe the limitations of the study and the implications for social change, and discuss recommendations for action and further study.

Interpretation of the Findings

While interpreting the findings, it was important to keep in mind that they are not a universal representation of counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling (Giorgi & Giorgi, 2003). Rather, the findings are a dominant expression of the participants' experiences (Giorgi & Giorgi, 2003). With the idea in mind that the findings were not facts, I considered the implications for the findings. More specifically, I considered the implications for the findings for theory, for the research question, and for previous literature.

Implications for Theory

This study did not serve to prove or add to a theory. Further, I did not form a theory, because I used the transcendental phenomenological design. However, ecological systems theory served as the conceptual framework for the study. Thus, this study reflected the application of ecological systems theory in a study. Bronfenbrenner (1977)

developed ecological systems theory because the reductionist nature of classical experimental research missed the mark in understanding complex social phenomena by teasing apart variables for examination. The parts might not act the same when they were teased apart as they did as part of a whole, which Bronfenbrenner thought led to inaccurate findings. Implementing ecological systems theory might avoid such inaccuracies (Bronfenbrenner, 1977). In this study, the participants' experiences of emotionally charged exchanges were complicated, and ecological systems theory provided a comprehensive framework with which to accurately understand the experiences.

Interpreted through the lens of ecological systems theory, the participants' experiences of emotionally charged exchanges related to teaching multicultural counseling were not confined to the peak emotions experienced in the moments immediately before and after the exchanges. Rather, because the participants' interrelated social contexts reciprocally affected their experiences, the entirety of teaching multicultural counseling appeared as an ongoing stream of emotionality that varied in intensity. The intensity waxed and waned in association with interactions between and among the various social contexts in the participants' ecological system, as well as in association with the nature of the social interactions in the moment.

The layers of emotionality that comprised the participants' emotionally charged experiences appeared to align with the nested layers in the participants' ecological system. For example, the experiences immediately proximal to a peak emotional moment

spurred by interactions between a multicultural counseling educator and student(s) represented the microsystem layer of the participants' ecosystem (Bronfenbrener, 1977). These exchanges could be troubling in nature, or pleasant. Exemplifying another layer of emotionality, the internal mixed emotions participants experienced, for example, due to double binds, represented the layer that Rosysicar and Pignatiello (2011) referred to as the person at the center of the ecosystem. Further, some of the double binds experienced as mixed emotions appeared to be linked to directives at the program level, so they would have been associated with Bronfenbrenner's (1977) exosystem layer of the participants' ecosystem.

One of the features of ecological systems theory is that seemingly remote influences can be powerful in their effects on an individual (Bronfenbrenner, 1977). This feature tied the emotional undercurrents participants associated with the course, e.g., commitment, challenge, and expectancy, to the experiences of emotionally charged exchanges. For example, without the presence of these emotions, the participants might not teach with as much passion, thus potentially reducing the level of emotionality in the other layers. The commitment, expectancy, and challenge that participants experienced could have represented influences on the participants by, what Bronfenbrenner (1977) referred to as, the exosystem. More specifically, while the participants did not formulate the ethics standards established in the ACA code of ethics (American Counseling Association, 2014), a commitment to the ethics code that impacted counselor educators' behaviors would make the ACA part of the exosystem. Similarly, to the extent that the

CACREP affected the participants' expectations for outcomes, the CACREP belonged to the exosystem.

All of the participants described previous experiences that appeared to reflect the influences of the most distal layer in their ecosystems on them, which were the patterns formed by social and institutional entities (Bronfenbrenner, 1977). Bronfenbrenner (1977) explained that these patterns comprise the macrosystem. The participants described how those influences (e.g., institutionalized racism and oppression) affected teaching multicultural counseling, and how they impacted the participants' experiences of emotionally charged exchanges. Further, participants' commitment and expectations about teaching multicultural counseling appeared to be associated with societal patterns (e.g., to promote social justice).

Additionally, the residual emotions that the participants described, such as tension when teaching future classes, represented the chronosystem layer in ecological systems theory, because the feeling affected the participants over time (Bronfenbrenner, 1977). The influence of the chronosystem appeared to contribute to the complexity and persistence of emotionally charged exchanges. Once the participants had experienced an emotionally charged exchange, there was a dreaded anticipation of another one, and the dread was coupled with additional emotions. This dread coexisted with the participants' knowledge that they would intentionally evoke troubling emotional exchanges as they proceeded.

Interactional reciprocity across ecosystem layers is a tenet of ecological systems theory (Cook, 2012), and the interactional effects appeared to mitigate the troubling nature of the participants' experiences of emotionally charged exchanges. Mitigating influences appeared to emanate from the pleasant emotionally charged exchanges the participants described. Further, the participants began teaching multicultural counseling with a sense of purpose that appeared to affect their experiences, and they described feeling fulfilled overall. Also, the participants had positive experiences with teaching other courses, and with serving in additional counselor educator roles (e.g., supervisor and researcher). Additionally, the participants derived rewards from troubling experiences through applying lessons learned and developing themselves. The participants felt inspired to continue developing and optimistic about the future as multicultural counseling educators. More specifically, influences in the participants' ecosystem that appeared to mitigate troubling experiences included, (a) enjoyment of positive interactions with students at the microsystem level, (b) satisfaction with additional counselor educator roles and with teaching other classes at the mesosystem level, (c) reward from meeting ethical and teaching standards at the exosystem level, (d) esteem from having a work ethic and a sense of purpose at the macrosystem level, and (e) the overarching sense of fulfillment at the chronosystem level.

Viewed through the lens of ecological systems theory, the combination of the residual emotional charge that was ever-present after a troubling exchange, together with the coinciding emotions during future experiences, were felt as conflicting, or blended

because they were not wholly distinguishable from one another. Thus, the ever-present undercurrents, peak troubling or pleasant moments, residual effects of peak moments, undergirding sense of purpose, and overarching sense of fulfillment comprised the layers of the participants experiences, which were felt simultaneously for the most part (see Appendix I).

Addressing the Research Question

The participants in this study shared comprehensive descriptions of their experiences with emotionally charged exchanges related to teaching multicultural counseling. Thus, the research question was answered, resulting in greater understanding of the participants' experiences. As I sought the answer to the research question, I uncovered that counselor educators' experiences of emotionally charged exchanges related to teaching multicultural counseling were complicated by multiple layers of emotionality that transcended time. Thus, I uncovered that emotionally charged exchanges are not a discrete event. To the contrary, in effect, there was not a time during which counselor educators were not experiencing the emotions associated with emotionally charged exchanges related to teaching multicultural counseling. Hence, not only was the research question answered, but it was answered with a richness I had not anticipated.

When forming the research question, I conceptualized emotionally charged exchanges as discrete experiences that exist among the range of events associated with teaching multicultural counseling. Further, I thought of the emotional charge as being

negative when I formed the research question. Thus, I had unstated assumptions about the research question when I formulated it. Yet, I was not aware of these assumptions. I realize now that what I was thinking of when I wrote the research question was, "What are counselor educators experiences of peak emotional moments during interactions with students in which negative emotions occur related to teaching multicultural counseling?" However, I doubt I would have ever known to word the question that way without the establishment of the understanding that resulted from this study. Thus, I am grateful that I formed the research question as I did, and I think the results generated in answering the question have the potential to serve as the basis for continuing investigation of counselor educators' experiences related to teaching multicultural counseling.

Consideration of Previous Literature

I compare the findings from this study with previous literature next. In particular, I note literature that the findings confirm, disconfirm, or extend. The comparisons relate to each of the themes from the findings, including (a) troubling emotions experienced, (b) pleasant emotions experienced, (c) mixed emotions experienced, (d) outcomes experienced, (e) underpinnings associated with the individuals directly involved, (f) underpinnings associated with the course, and (g) underpinnings associated with the counselor educator role.

Troubling emotions experienced. Burton and Furr (2014) stated that counselor educators should expect to feel discomfort while teaching multicultural counseling, but the authors did not specify the scope or type of discomfort. This study extended the

knowledge concerning the nature of the discomfort counselor educators might expect to experience, including discomfort immediately proximal to a troubling emotionally charged exchange and residual discomfort after an exchange. Additionally, this study extended the knowledge of the specific discomfort experienced, including feeling exposed, inadequate, uncertain, restrained, sad, and upset immediately proximal to a troubling emotionally charged exchange; and residually feeling tense, humble, resolved, and pensive after an exchange. Toporak and Worthington (2014) identified predicting problems as a protective strategy. Given the understanding established by this study, educators are in the position to better protect themselves by predicting the specific kinds and duration of discomfort they might experience.

Pleasant emotions experienced. The participants did not associate any positive emotions directly with troubling emotionally charged exchanges. Rather, they tended to feel as if they had done something wrong in association with the exchanges. It appears important to emphasize with educators that emotionally charged exchanges might occur without any wrong doing (Toporak & Worthington, 2014; Yoon et al, 2014). Further, under the right conditions, the exchanges can be beneficial (Pernell-Arnold et al., 2012), and engineered so that a controlled level of conflict occurs (Toporak & Worthington, 2014). For example, Pernell-Arnold et al. (2012) found that encountering problems spurred students' development, but that a regressive spike occurred initially and mid-point as counselors-in-training encountered problems during a training program that spanned several months; emotionally charged exchanges accompanied the points of

regression. Thus, this study extended the knowledge in that multicultural counseling educators might predict feeling satisfied when handling emotionally charged exchanges effectively, knowing that they are promoting greater multicultural counseling competence in the process.

Mixed emotions experienced. Although the participants in this study described investing energy into equalizing the power dynamics among all of the individuals in a multicultural counseling course, according to Goodrich and Shin (2013), counselor educators have more power than students, which partially stems from their evaluative role. Confirming the assertion of Goodrich and Shin, the participants in this study found that their evaluator role placed them in an ascendant power position. Thus, as much as the participants wanted to level the field with their students, the power imbalance involved with their evaluator role was present. Perhaps this double bind, i.e., wanting equality with students, yet being ascendant as an evaluator, contributed to the participants' residual tension and mixed emotions.

Sue et al. (2009) found that the potential for emotionally charged exchanges is greater in the presence of inequalities in terms of power and privilege. The participants' awareness that students might feel oppressed by the power associated with educators' ascendant position as an evaluator might have spurred the effort they invested in establishing a trusting and open classroom environment. Perhaps part of the participants' residual tension and mixed emotions was associated with their awareness that regardless of how much trust they built, the reality was that they were still evaluators, which might

impact students' experiences of the emotionally evocative material involved in the course.

Greene et al. (2011) noted that student evaluations influenced counselor educators' career success, potentially impeding success when student evaluations were negative. The participants in this study looked forward to continuing to teach. Thus, the desire to continue teaching conflicted with the reality that, as noted by Greene et al., negative student evaluations were more likely in a multicultural counseling course. Perhaps this conflict contributed to the residual tension the participants in this study experienced. Hence, as a potential means with which to address the ever-present residual tension the participants in this study described, it is worth considering separating the teacher and evaluator roles of multicultural counseling educators.

Outcomes experienced. Toporek and Worthington (2014) identified that developing a plan to address known challenges was an effective coping strategy. However, as difficult as emotionally charged exchanges were for the participants, none described a concrete plan for how they might better address or cope with the exchanges. This does not imply that the participants did not have such plans, but only that they did not describe them during their interviews. If they wanted to make a plan, "external metrics" (Smith & Trimble, 2016, p. 45) are available with which to conduct self-scrutiny by counselor educators. For example, Spanierman et al. (2011) developed and studied the validity of the Multicultural Teaching Competency Scale (MTCS); counselor educators could complete this scale to self-assess and then take training as needed.

When asked about their future, none of the participants indicated a desire or plan to obtain further training in teaching multicultural counseling. Yet, looking forward to future growth was a prominent theme in the participants' descriptions. Again, this does not imply that the participants did not have such plans, but only that they did not describe them during their interviews. Burton and Furr (2014) observed that counselor educators need training in the skills required to intervene in discord during multicultural counseling instruction. Further, the authors suggested that counselor educators should recognize that different types of discord might occur, necessitating a variety of responses. However, the participants did not indicate having knowledge of the specific types of emotionally charged exchanges or specific types of interventions to use in response to them. At the same time, the questions in the interview were open ended, so participants could have been aware of these factors, but overlooked mentioning them. Of interest, Andrews et al. (2011) and Case (2013) found that pedagogical approaches might not be well executed without proper training. Thus, it appears that raising multicultural counseling educators' mindfulness of formal plans and training might be beneficial.

Underpinnings associated with the individuals involved. According to Toperek and Worthington (2014), multicultural counseling educators' expectations might have substantial influence in emotionally charged exchanges. Toperek and Worthington (2014) asserted that a counselor educators' degree of determination to change the "beliefs, values, or perspectives" (p. 925) of counselors-in-training might affect discord. Similarly, according to Burton (2012), students might resist perceived agenda pushing. This study

appeared to confirm these authors' findings, as the participants described having expectations when they teach multicultural counseling, which might have been associated with the emotionality they experienced.

Toporek and Worthington (2014) noted the possibility to foster change as it naturally evolves for counselors-in-training as a result of developmental course work. Further, when counselor educators have restricted their attempts to only raising awareness, students have been less resistant when they realized that awareness of their biases was the goal (Burton, 2012). The participants in this study noted the importance of tailoring teaching to students' individual developmental levels. At the same time, the participants seemed to feel some urgency about their obligation to advance their students' multicultural counseling competence within the confines of their single multicultural counseling course. Thus, the participants might have experienced conflict between allowing for students' developmental needs and their expectations for course outcomes, which might have been a contributing factor in the participants feeling tense.

The participants might have been compelled to push for change because they felt committed to follow the ACA and CACREP guidelines concerning multicultural counseling competence (American Counseling Association, 2014; Council for Accreditation in Counseling and Related Education Programs, 2017). They also might have felt the primary responsibility for students' multicultural counseling competence due to uncertainty about the degree of infusion of multicultural counseling included in other courses. Given reassurances that the entirety of multicultural counseling training was not

confined to their course, along with confidence that other faculty members are trained and competent in multicultural counseling education, educators teaching a single multicultural counseling course might be inclined to take a more relaxed, developmental approach. Given less pressure to accomplish as much in a single course, the potential exists that multicultural counseling educators might experience less tension.

Underpinnings associated with the course. Burton and Furr (2014) noted that teaching multicultural counseling differed from teaching other courses in the counselor education curriculum due to "class and individual dynamics" (p. 97). Further, Buckley and Foldy (2011) and Warner et al. (2013) observed that teaching multicultural counseling resulted in greater emotional reactivity by students during the educational process. Further, According to Burton and Furr (2014), engaging students on an emotional level regarding sensitive topics can be difficult for counselor educators. This study confirmed that teaching multicultural counseling is different, and that it is difficult for educators. Further, this study expanded the understanding of why it is different and more difficult. More specifically, not only does the emotional involvement of students differentiate teaching multicultural counseling from teaching other counseling courses (Yoon et al., 2014), but also the participants described how they, as counselor educators, engaged on a deep personal level with students. The participants considered their involvement on a personal level essential to carrying out the objectives to develop students' multicultural counseling competence. Thus, the course became more than an academic endeavor for the participants.

Additionally, previous studies indicated that counselor education, overall, is more emotionally charged than teaching in other programs. For example, according to Swank and Smith-Adcock (2014), expectations in counselor education exist for performance in the "clinical, professional, and personal domains" (p. 127), in addition to the academics typical of higher education. Similarly, Yoon et al. (2014) noted that a primary difference between counselor education and teaching in higher education was that teaching in higher education is usually intellectually oriented, which provides for emotional distance concerning the subjects taught. This study appeared to broaden the implications for the shortening of the emotional distance associated with counselor preparation by illuminating that multicultural counseling educators might also be emotionally involved.

Teacher-student rapport has been identified as an important factor in effective teaching (Nixon et al., 2010), and Yoon et al. (2014) explained that this rapport might be challenged by the content and processes of multicultural counseling training. The findings in this study extended the knowledge in this regard as they suggested that, while the rapport between multicultural counseling educators and counselors-in-training might be challenged at times, it might also be enhanced. For example, the participants in this study described closeness as one of the pleasant feelings they experienced after some emotionally charged exchanges. It appears that some of the teaching strategies employed, e.g., building trust and educator openness, supported a deeper bond, at least as far as educators were concerned.

Perhaps Yoon et al. (2014) had viewed an emotionally charged exchange as a discreet event, rather than viewing it through a holistic lens. For example, by viewing the experience through the ecological systems lens and noticing the net gain overall in satisfying experiences, counselor educators might feel more hopeful about teaching multicultural counseling. In addition, it is possible that how educators respond might shape the outcomes. For example, Bonnie stated, "what was the worst experience of the class became a really good one for them." So, I would modify the point Yoon et al. (2014) made to reflect that rapport might be challenged *by how educators respond as students engage in the emotionally evocative* content and processes of multicultural counseling training.

The quality of the teacher-student relationship was central to the research problem for this study, with the potential recognized for emotionally charged exchanges to degrade the relationship and impede teaching effectiveness. The findings from this study suggested that the relationship also might be enhanced, both by the groundwork counselor educators establish to prepare for emotionally evocative material, and by how the educators work through an emotionally charged exchange with students when it occurs. Thus, in addition to suggesting that multicultural counseling educators should prepare themselves for difficulty (Toporek & Worthington, 2014), I would suggest that they might prepare themselves for rewards overall.

Underpinnings associated with counselor education. The additional difficulty associated with teaching in counselor education (Swank & Smith-Adcock, 2014), and the

further increased difficulty of teaching multicultural counseling (Buckley & Foldy, 2011; Burton & Furr, 2014; Warner et al., 2013) were established in previous studies. This study has confirmed that multicultural counseling educators face challenges with emotionally charged exchanges, and extended the knowledge concerning the specific difficulties multicultural counseling educators experience. It appears that strategies developed at the program and institutional levels are warranted to address the weighty burden shouldered by counselor educators that teach multicultural counseling.

Limitations

This study had several limitations. First, I relied on the recollections of four counselor educators who had experienced emotionally charged exchanges related to teaching multicultural counseling. The participants' recollections were subjective, and their memory might have differed from the actual events they recalled. Accordingly, the participants might have omitted or embellished details of the experiences that they shared. Additionally, the participants might have intentionally withheld their actual views, or they might have slanted the information that they provided so that their behaviors appeared in a more favorable light. Hence, the potential existed that the knowledge participants shared included inaccuracies.

Further, I served as the research instrument in this study, and I might have misunderstood participants' views at times. Also, I subjectively coded and categorized the qualitative data, and I was not always able to use participants' own words during these procedures. Thus, it is possible that I missed the mark in precisely capturing participants'

descriptions as I labeled the basic elements from the transcripts, and as I identified clusters and themes. Accordingly, I might have added to, or taken away from, some of the participants' descriptions as I analyzed and interpreted the findings in this study.

Additionally, I used a purposive and referral sample for the study. This sampling strategy might have affected the generalizability of the inferences. Further, the sample size was small, which typically affects generalizability (Creswell, 2013). Additionally, participants were counselor educators at CACREP-accredited counselor preparation programs, so inferences drawn from this study might not apply to counselor educators at programs that are not CACREP accredited. However, broad generalizability was not a goal of this study, and I expected that the descriptions that were generated still contributed to the understanding of the phenomenon under investigation.

Implications for Social Change

This study has implications for teaching multicultural counseling, and enhancing multicultural counseling education, which has been linked to developing students' multicultural competence (Smith & Trimble, 2016). It is important to ensure optimal development of counselors' multicultural competence, so that they are prepared to provide equitable treatment to all persons, thereby reducing barriers to treatment through decreasing the marginalization, stereotyping, and discrimination that diverse clients encounter in the clinical mental health setting (Chao & Nath, 2011; Oakes, 2011). Positive experiences in treatment also might restore trust in the mental health disciplines by minority communities and marginalized individuals, thereby motivating additional

individuals to attend when they need treatment (Barksdale et al., 2014). Hence, the quality of life of many members of society might improve.

Ensuring the optimal multicultural counseling competence of counselors and equitable treatment for all persons are important given that mental illness has been identified as the number one cause of disability in the United States. (New Freedom Commission on Mental Health, 2003). Disseminating the results of this study to counselor educators, program administrators, and institutions of higher learning might initiate collegial conversations and further study on this topic. I plan to accomplish dissemination through presenting at professional conferences and publishing in scholarly journals. Success in disseminating the findings from this study has the potential to spur meaningful social change.

Recommendations for Action and Further Study

Recommendations for Action

The sole purpose of this study was to generate greater understanding by uncovering counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling. Because it was an exploratory study, I planned to harness the understanding gained though conversation and further study, which has the potential to impact how multicultural counseling educators practice. To begin the conversation, I will publish and present the findings from this study in professional counseling journals and at conferences.

Recommendations for Further Study

As this was an exploratory study, the occurrence of emotionally charged exchanges related to teaching multicultural counseling appears to warrant further study. Three potential studies appear of interest at this time. First, this study revealed that the entirety of the participants' experiences teaching multicultural counseling were emotionally charged. Given this understanding, additional study might illuminate the specific experiences of peak emotions immediately proximal to an emotionally evocative event related to teaching multicultural counseling.

The participants' tension that persisted over time is also of interest for further study. The participants expressed deep concern for their students and might have wanted to spare their students distress, thus feeling tense as they navigated sensitive material. At the same time, they might have wanted to protect themselves, so were vigilant and tense. Although the participants did not experience or witness a threat to life, the ongoing vigilance and tension they described was characteristic of post traumatic stress to an extent (American Psychological Association, 2013). Further study might delineate the roots of counselor educators' experiences with lingering tension after emotionally charged exchanges.

A third topic of interest is that some of counselor educators' emotional experiences associated with teaching multicultural counseling might emanate from parallel processes. Bernard and Goodyear (2014) described parallel processes as a situation in which one person's emotions and behaviors mirror what someone they knew

experienced. The dynamic in a multicultural counseling course of emotionally engaging students to spur their development appears mirrored in the counselor educators' experiences of undergoing emotional engagement and experiencing growth. The importance of the possibility of parallel processes is that they can be harnessed for good use if the educator is aware of them (Bernard & Goodyear, 2014). Thus, further study appears warranted concerning the shared pattern of emotionality and growth between multicultural counseling educators and their students.

Conclusion

Having cast a broad net with the research question for this study served well in yielding foundational insights, as the participants openly shared rich descriptions of their experiences with emotionally charged exchanges, and their experiences teaching multicultural counseling. The participants' stories uncovered things of which even they might not have been aware, and that might surprise them. Indeed, during the interviews, all of the participants stated that the interview questions had been illuminating. The choice of ecological systems theory as the conceptual framework was fortuitous, as it is unlikely that the depth of understanding gained from this study could have been achieved without considering the participants' stories through such a holistic lens, thereby encompassing the reciprocal interactions across the participants' social contexts relative to their experiences of emotionally charged exchanges while teaching multicultural counseling.

Counselor educators bear the extraordinary responsibility to prepare future counselors to treat every person they care for equally well. The participants in this study found that fulfilling this responsibility was pleasurable, yet burdensome because it requires fluid responsiveness in constantly shifting circumstances, while engaging in emotionally evocative topics and processes. Just as learning about multicultural counseling evokes students' emotions, it seems that teaching multicultural counseling also evokes counselor educators' emotions. The participants in this study described living with ever-present conflicting emotions and tension while teaching multicultural counseling, along with peaks of feeling exposed, inadequate, and satisfied. Uncovering this lived experience has established a basis for further conversation and study.

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Appendix A: Master Script

Guide for the First Phone Contact

Date:

Start time:

Stop time:

Participant psedonym:

Me: Hello, my name is MJ Milan-Nichols. You and I met earlier this year at the Association for Assessment and Research in Counseling meeting in Ft. Lauderdale. You gave me your business card at that time and offered your help if there was something I might need.

Potential participant: Yes, I remember that. How can I help you?

Me: First, it is wonderful to be in touch with you again. At this time, I am conducting a phenomenological study about counselor educators' lived experiences with emotionally charged exchanges related to teaching multicultural counseling. I wondered if you might be interested in being a participant in the study.

Potential participant: What might that involve?

Me: The first thing it would involve would be that you have experienced the phenomenon under study. Without divulging any specific details about the experience, would you say you have experienced emotionally charged exchanges related to teaching multicultural counseling?

Participant: Could you explain what an emotionally charged exchange is?

Me: Yes, thanks for asking. When there is a discussion in which escalation in emotional intensity occurs during interactions between and among counselor educators and counselors-in-training, it is an emotionally charged exchange. I am wondering if you have had such an experience associated with teaching multicultural counseling.

Potential participant: Yes, I have. (If no, thank the potential participant and end the call.)

Me: Thank you for sharing that. The next thing that would help me would be for you to confirm, without divulging details, that you have taught about multicultural counseling for at least one year. Teaching about multicultural counseling does not require that you have taught a separate multicultural counseling course. It also includes teaching courses in which multicultural counseling education is infused into another course.

Potential participant: Yes, I have. (If no, thank the potential participant and end the call.)

Me: Thank you. The next thing I need to know is if you have taught about multicultural counseling within the past year, again without divulging details.

Potential participant: Yes, I have. (If no, thank the potential participant and end the call.)

Me. Thank you, again. You meet the criteria for inclusion as a participant, so I will explain some more about the study. I plan to conduct one individual phone interview with each participant in this study, and I might need a follow-up interview if I need to clarify anything you shared. So, you would not need to travel anywhere to participate.

I anticipate each interview lasting about one hour and 15 minutes. I will be careful to adhere to this time frame out of respect for the demands on your schedule. In addition, if you decided to participate, I would forward an informed consent form for you to read and

return with your signature. Also, if you are inclined to participate, today I will set up the time for the interview at your convenience.

Potential participant: I would like to participate in the study. (If no, thank the potential participant and end the call.)

Me: Thank you very much. What is your email address?

Potential participant: Provides email address.

Me: Thank you. I will forward the informed consent to you as soon as we finish our call. Now, let's set up the time for the first interview. When would it be convenient for you to talk for about one hour and 15 minutes during the next few weeks?

Potential participant: Names a time.

Me: Thank you. That time is available. I will call you and email you one day ahead of time as a reminder. On the day of the interview I will call you at this number.

Participant: Okay.

Me: Would you mind returning the signed informed consent form at your earliest convenience?

Potential participant: Yes, I will.

Me: Thank you. If I do not receive the signed consent form, I will email you before the time of our appointment to remind you about it. If I do not receive a response after that, I will not contact you further as I will take that to mean that you have changed your mind about participating, which would be perfectly fine.

Potential participant: Thank you.

Me: Thank you so much for your time and agreeing to participate. It was great to talk with you again. I look forward to talking again during the interview on _____ .

Potential participant: You're welcome. I look forward to it, too. I'll talk to you then. Good bye.

Me: Good bye.

Interview Protocol

Date:

Start time:

Stop time:

Participant psedonym:

Me: Hello. This is MJ Milan-Nichols, calling for our phone interview. How are you today?

Participant: I'm doing great. Maybe a little nervous.

Me: I'm glad to hear you're well. Thank you so much for taking part in this study. It should be an easy going interview and maybe your nervousness will subside after we get going.

Participant: You're welcome. I'm glad I can take part in the study.

Me: Great! I think what you will contribute will make a difference in the future understanding of the experiences of counselor educators. Before we get started, do you

have a glass of water you can sip on if needed and are you in a place that you can speak without interruption? If not, let's just take a minute to take care of that.

Participant: I'm ready.

Me: Okay. Do you have any questions before we get started?

Participant: No.

Me: Okay. I am marking our starting time as _____ . I will watch the time to make sure that we do not run over. All set?

Participant: Yes.

Me: I am hoping that the degree of sociocultural differences among the participants will ensure the quality of this study. Would you mind sharing your race, ethnicity, nationality, gender, sexual orientation, ability status, and education please? (If the participant should ask which sociocultural features have been represented to date, explain the confidentiality prohibits disclosing that information.)

Participant: _____.

Me: Thank you. I am trying not to duplicate interviews of participants at the same institution, and the size of the institution might be meaningful to your experience, so would you mind sharing the name of your teaching institution and its Carnegie classification? (If the participant should ask which institutions have been represented to date, explain the confidentiality prohibits disclosing that information.)

Participant:_____.

Me: Thank you. What is it like to be a counselor educator? Please provide as much detail as you can as you answer. (If the participant asks what the question means, explain that it is a broad and open-ended question so that the participant can answer it in the way the participant chooses. If the participant says he or she does not understand how to answer the question, offer the idea that what it is like might include a full description of the various parts of the teaching process; relationships with students, colleagues, administrators, people in the community; etc. Alternatively, if the participant answers, but without enough descriptive detail, follow-up by asking him or her to say more about the topic.)

Participant: _____.

Me: Thank you. How did you to become a counselor educator? (If the participant queries the meaning of the question, explain that previous experiences in life, such as those with family, friends, work, hobbies, or anything that lead to teaching counseling from early childhood to the present are relevant. Alternatively, if the participant answers, but without enough descriptive detail, follow-up by asking him or her to say more about the topic.)

Participant: _____.

Me: Thank you. What is it like to teach multicultural counseling? (If the participant says he or she does not understand how to answer the question, offer the idea that the question is similar to the first one, but focused on multicultural counseling. Explain that he or she might include a full description of the various parts of teaching multicultural counseling, perhaps that are different from general teaching; relationships with students, colleagues,

administrators, people in the community; etc. Alternatively, if the participant answers, but without enough descriptive detail, follow-up by asking him or her to say more about the topic.)

Participant: _____.

Me: Thank you. How did you come to teach multicultural counseling? (If the participant queries the meaning of the question, explain that it is similar to the second question in that any previous experiences in life from early childhood to the present are relevant. Alternatively, if the participant answers, but without enough descriptive detail, follow-up by asking him or her to say more about the topic.)

Participant: _____.

Me: Thank you. What is it like to have an emotionally charged exchange related to teaching multicultural counseling? (If participants continue to ask about the question at this point, coax them to answer off of the top of their head in any way that seems fitting to them. Continue to follow the participant's lead and ask for greater detail if needed.)

Participant: _____.

Me: Thank you. How do emotionally charged exchanges come about in relation to you teaching multicultural counseling? (If participants continue to ask about the question at this point, coax them to answer off of the top of their head in any way that seems fitting to them. Continue to follow the participant's lead and ask for greater detail if needed.)

Participant: _____.

Me: Thank you. Given what you have said about your life before you taught multicultural counseling, and given what you have said about emotionally charged exchanges related to teaching multicultural counseling, how do you understand the occurrence of emotionally charged exchanges related to teaching multicultural counseling in your life? (If participants ask about this question, acknowledge that it is a complicated question that asks him or her to bring several things in the interview together, then repeat the question. Continue to follow the participant's lead and ask for greater detail if needed.)

Participant: _____.

Me: What do you make of it? (If participants ask about this question, explain that it is open ended so that they can answer as they see fit.)

Participant: _____.

Me: How do you foresee your future? (If participants ask about this question, explain that it is open ended so that they can answer as they see fit.)

Participant: _____.

Me: Thank you very much for all of the thought you put into answering my questions. We have spent the allotted time now, so I will draw our interview to a close. One last thing, if that's alright.

Potential participant: Sure.

Me: Would you happen to know of a colleague who might qualify as a participant for this study. I am trying to locate participants in various regions of the country, so if your colleague happens to teach elsewhere, that would be great.

Potential participant: Yes, so and so would probably be a candidate to participate.

Me: Would you mind sharing his/her phone number?

Potential participant: Sure. It is _____ .

Me: Do you have any questions before we end?

Participant: No.

Me: Okay. I might contact you in the near future to ask for clarification about statements you have made today. Otherwise, I will follow-up by forwarding you a link to my dissertation when it gets published. Thank you very much for your time and all of the valuable information you have shared today. Good bye.

Participant: You're welcome. Good bye.

Appendix B: Reminder E-mail

Date:

Dear Potential Participant,

We spoke by phone on _____ and you agreed to take part in my study at that time. I forwarded an informed consent form to you after we spoke, but I have not received the signed form from you. I apologize if the transmission of the form failed for any reason and will send it again upon hearing from you that you did not receive the form. Alternatively, you might have decided not to take part in the study upon consideration of the information in the informed consent form. It is entirely fine that you would change your mind, if that is what happened.

As you can see, there are other things that might have prevented you from returning the form, however, and I want to be sure that you have the opportunity to participate if you would like. Please respond to this email and advise me if you have not received the informed consent form from me, if you have questions about the form, or to let me know that you have changed your mind about participating. Alternatively, you might have overlooked returning the form previously and can sign and return it now.

If I do not receive a response to this email, I will take it that you do not want to participate in the study and I will not contact you again. Should that be the case, please know that I appreciated you considering participation and that I completely respect your decision not to go forward.

Respectfully,

Marsha J. Milan-Nichols, MA, LPC, NCC, Doctoral Candidate-Counselor Education and Supervision

Appendix C: Confirmation E-mail

Date:

Dear Participant,

Thank you for returning your signed informed consent form. I look forward to our interview scheduled on _____ at _____. I will phone you at the time we have arranged and you can expect that we will talk for about 75 minutes. In anticipation of the call, please prepare yourself to be comfortable by tending ahead of time to personal matters that might be a distraction during the interview. If I might suggest, have a glass of water nearby in case you need a sip, and place yourself in an area where you will not be interrupted during our call. You might find yourself talking about sensitive topics and a private spot will ensure your comfort in sharing whatever you choose. I will phone you at the phone number you have provided,which is _____. Please feel free to email me with questions you might have about preparing for our interview. Thank you, again, for agreeing to participate in this study.

Respectfully,

Marsha J. Milan-Nichols, MA, LPC, NCC, Doctoral Candidate-Counselor Education and Supervision

Appendix D: Follow-Up E-mail

Date:

Dear Participant,

Thank you for participating in the research study that described counselor educators' lived experiences with emotionally charged exchanges related to teaching multicultural counseling. You have received this email because ProQuest has published the dissertation about the study. The link at which you can view the dissertation is _____. Thank you, again, for participating in this study.

Respectfully,

Marsha J. Milan-Nichols, MA, LPC, NCC, Doctoral Candidate-Counselor Education and Supervision

Appendix E: E-mail Invitation

Date

Dear Dr. _____,

Your colleague has recommended you to take part in a study of counselor educators' experiences with emotionally charged exchanges related to teaching multicultural counseling. Please reply to this email with the statement "I agree," provide a preferred phone number (I have xxx-xxx-xxxx), and indicate the time you would like me to call for a 90 minute interview. For your convenience, I have attached an informed consent form, which further explains the study.

Best regards,

Marsha Milan-Nichols, MA, LPC, Doctoral Candidate in Counselor Education and Supervision

Appendix F: Modified Main Interview Protocol

Date:

Start time:

Stop time:

Participant psedonym:

Me: Hello. This is MJ Milan-Nichols, calling for our phone interview. How are you today?

Participant:

Me: I'm glad to hear you're well. Thank you so much for taking part in this study.

Participant:

Me: Great! I think what you will contribute will make a difference in the future understanding of the experiences of counselor educators. Are you ready to get started?

Participant:

Me: Okay. Do you have any questions at this point?

Participant:

Me: Okay. I am marking our starting time as _____ . I will watch the time to make sure that we do not run over. All set?

Participant:

Demographics

Me: Would you mind sharing your race, ethnicity, nationality, gender, sexual orientation, ability status, and education please?

Participant: _____. (If the participant should wish to refrain from divulging sociocultural features, agree that it is okay and move one.)

Me: Thank you. The size and place of your institution might be meaningful to your experience, so would you mind sharing the region of your teaching institution and its Carnegie classification?

Participant:_____. (If the participant should ask which institutions have been represented to date, explain the confidentiality prohibits disclosing that information.)

Me: Have you taught about multicultural counseling for at least one year? Teaching about multicultural counseling does not require that you have taught a separate multicultural counseling course. It also includes teaching courses in which multicultural counseling education is infused into another course.

Potential participant: (If no, thank the potential participant and end the call.)

Me: Thank you. Have you taught about multicultural counseling within the past year, again without divulging details.

Potential participant: (If no, thank the potential participant and end the call.)

Me. Okay, thank you, again.

Question One

Me: I will now ask nine main interview questions. First, providing as much detail as you can as you answer, what is it like to be a counselor educator? (If the participant asks what the question means, explain that it is a broad and open-ended question so that the participant can answer it in the way the participant chooses. If the participant says he or

she does not understand how to answer the question, offer the idea that what it is like might include a full description of the various parts of the teaching process; relationships with students, colleagues, administrators, people in the community; etc. Alternatively, if the participant answers, but without enough descriptive detail, follow-up by asking him or her to say more about the topic.)

Participant: _____.

Me: Is there anything else you can think of about what is it like to be a counselor educator, such as the various parts of the teaching process; relationships with students, colleagues, administrators, people in the community; etc.?

Participant: No—or—Yes: _____.

Me: Okay, thank you. Now, I'll ask the next question.

Question Two

Me: How did you to become a counselor educator? (If the participant queries the meaning of the question, explain that previous experiences in life, such as those with family, friends, work, hobbies, or anything that lead to teaching counseling from early childhood to the present are relevant. Alternatively, if the participant answers, but without enough descriptive detail, follow-up by asking him or her to say more about the topic.)

Participant: _____.

Me: Is there anything else you can think of about how you became a counselor educator, such as your previous experiences in life with family, friends, work, hobbies, or anything that lead to teaching counseling from early childhood to the present?

Participant: No—or—Yes: _____.

Me: Okay, thank you. Now, I'll ask the next question.

Question Three

Me: What is it like to teach multicultural counseling? (If the participant says he or she does not understand how to answer the question, offer the idea that the question is similar to the first one, but focused on multicultural counseling. Explain that he or she might include a full description of the various parts of teaching multicultural counseling, perhaps that are different from general teaching; relationships with students, colleagues, administrators, people in the community; etc. Alternatively, if the participant answers, but without enough descriptive detail, follow-up by asking him or her to say more about the topic.)

Participant: _____.

Me: Is there anything else you can think of about what is it like to teach multicultural counseling, such as the various parts of teaching multicultural counseling, perhaps that are different from general teaching; relationships with students, colleagues, administrators, people in the community; etc.?

Participant: No—or—Yes: _____.

Me: Okay, thank you. Now, I'll ask the next question.

Question Four

Me: How did you come to teach multicultural counseling? (If the participant queries the meaning of the question, explain that it is similar to the second question in that any

previous experiences in life from early childhood to the present are relevant. Alternatively, if the participant answers, but without enough descriptive detail, follow-up by asking him or her to say more about the topic.)

Participant: _____.

Me: Is there anything else you can think of about how you came to teach multicultural counseling, such as any previous experiences in life from early childhood to the present?

Participant: No—or—Yes: _____.

Me: Okay, thank you. Now, I'll ask the next question.

Question Five

Me: What is it like to have an emotionally charged exchange related to teaching multicultural counseling? (If participants continue to ask about the question at this point, coax them to answer off of the top of their head in any way that seems fitting to them. Continue to follow the participant's lead and ask for greater detail if needed.)

Participant: _____.

Me: Is there anything else you can think of about what is it like to have an emotionally charged exchange related to teaching multicultural counseling?

Participant: No—or—Yes: _____.

Me: Okay, thank you. Now, I'll ask the next question.

Question Six

Me: How do emotionally charged exchanges come about in relation to you teaching multicultural counseling? (If participants continue to ask about the question at this point,

coax them to answer off of the top of their head in any way that seems fitting to them. Continue to follow the participant's lead and ask for greater detail if needed.)

Participant: _____.

Me: Is there anything else you can think of about how emotionally charged exchanges come about in relation to you teaching multicultural counseling?

Participant: No—or—Yes: _____.

Me: Okay, thank you. Now, I'll ask the next question.

Question Seven

Me: Given what you have said about your life before you taught multicultural counseling, how do you understand the occurrence of emotionally charged exchanges related to teaching multicultural counseling in that context? (If participants ask about this question, acknowledge that it is a complicated question that asks him or her to bring several things in the interview together, then repeat the question. Continue to follow the participant's lead and ask for greater detail if needed.)

Participant: _____.

Me: Is there anything else you can think of about how you understand the occurrence of emotionally charged exchanges related to teaching multicultural counseling in your life?

Participant: No—or—Yes: _____.

Me: Okay, thank you. Now, I'll ask the next question.

Question Eight

Me: What do you make of it? (If participants ask about this question, explain that it is open ended so that they can answer as they see fit.)

Participant: _____.

Question Nine

Me: How do you foresee your future? (If participants ask about this question, explain that it is open ended so that they can answer as they see fit.)

Participant: _____.

Me: Is there anything else you can think of about how you foresee your future?

Participant: No—or—Yes: _____.

Me: Okay, thank you.

Referral Participant Request

Me: Thank you very much for all of the thought you put into answering the interview questions. One last thing, if that's alright.

Potential participant:

Me: Would you happen to know of a colleague who might qualify as a participant for this study. I am trying to locate participants in various regions of the country, so if your colleague happens to teach elsewhere, that would be great.

Potential participant:

Me: Would you mind sharing his/her phone number?

Potential participant:

Closing

Me: We have spent the allotted time now, so I will draw our interview to a close. Do you have any questions before we end?

Participant:

Me: Okay. I might contact you in the near future to ask for clarification about statements you have made today. Otherwise, I will follow-up by forwarding you a link to my dissertation when it gets published. Thank you very much for your time and all of the valuable information you have shared today. Good bye.

Participant:

Appendix G: Sample Interview

I: We're recording if that's okay with you.

P: That's fine.

I: Do you hear me okay?

P: Yes.

I: Thank you so much for taking part in this study. I really appreciate it. I think this is an important topic and what you are contributing today will be important to our field.

P: Yes, I think so too.

I: Before we begin, do you have any questions?

P: No.

I: Okay. So I'm marking our starting time as 11:05.

P: Okay.

I: Providing as much detail as you can as you answer, what it is like to be a counselor educator?

P: I'm not sure how to answer that, Could you clarify a bit for me?

I: Okay, in your description you might include a full description of the various parts of the teaching process, or anything about relationships with students, colleagues, administrators, or the community.

P: For me it's a very affirming profession. One where I get to use my clinical training and I find it to be a very rewarding job. It's a privilege to be part of a department where we are very supportive of one another. My favorite part of the job is my relationships with

my students. I also enjoy relationships with the partners in the community that take the students in for internship. I'm oversee internships during the program, so, I have lots of relationships with organizations and practitioners in the community. I enjoy the networking aspect of that and I negotiate good clinical experiences on behalf of the students. I engage to some degree in scholarship and I'm writing an article right now.

I: In terms of this first question, you've described the various parts of your experiences as a counselor educator. I'm wondering if you can say some more about your relationships as a counselor educator. How are those relationship?

P: They're good for the most part. Although, with other faculty, we treat one another with respect, but I do have one colleague that I struggle with and is sometimes at odds with the chair of the department as well. She's very energetic and takes positions very strongly and can be in opposition to the rest of us. But she's a senior faculty and I'm a junior faculty and to add to that I was her student during her first semester teaching here and I was in the Master's program ten years ago. So we can have a little bit of a power struggle and I work very consciously and hard to stay out of power struggles and show her respect while still sharing my perspectives. We teach some of the same courses, and I'm a program director of internships, and she's a program director of another part of the program, and it seems like she might have a little bit of jealousy. We're peers, but she started teaching several years before me.

I: Okay. Then, in terms of relationships with people in the community and students, you have described them as rewarding and positive. Anything else you want to share about those relationships in terms of what it's like to teach counseling.

P: My relationships with students have been generally positive, but some of them have been very challenging. One of the challenges can be when a student disagrees with my evaluation and grading. Some students do not understand the culture of the program, so might be late for classes or dress very, very informally. Some of these things I consider, while they might be multicultural, there are requirements of the program and I struggle a lot to have students fulfill the requirements but not overemphasize the western values embedded in those requirements. Not all of the students conform personality wise or culture wise. So, that's a struggle for me. I've tried to be very conscious about these interpersonal issues and not offend students. But, I've had one student give me some very negative feedback and said I had been disrespectful and offensive. She had pushed back on some of my evaluation and I negotiated with her around it and tried to keep it positive and not be provoking. She did not seem open to discussions, though. It was the same student who gave me the poor feedback, and it was an African American student, and I just, I was very grieved about her experience in the class. I work very hard to minimize the power differentials with students, yet I have to do accurate evaluations, so I really grieved about that.

I: It sounds like your students are very fortunate to have an instructor who is so sensitive to these cultural and multicultural dynamics.

P: Thank you. I try really hard. But keep growing.

I: Of course. It's a life long journey.

P: I have had students in the classes who were willing to talk with me about cultural differences. I've had some students in classes recently who have been very willing, although they have challenged about some of my practices, they've been willing to listen and come to terms with our differences. I really appreciate those students.

I: So, what I've heard you describe, and please give me some push back if I'm misunderstanding, but you're finding yourself caught in a dynamic whereby you're teaching challenging material and your also facing evaluations from students that are going to affect your future. Yet, the material you have to teach may actually provoke some of those reviews that you're describing. And, also in the dynamic is the inherent power structure, especially in terms of the gatekeeping responsibilities that you have. And these are impinging on your relationships.

P: Yes, yes.

I: How about in terms of the community? Any comments about being a counselor educator in terms of your relationships in the community?

P: Yeah. My relationships in the community are growing. I actually function as the program director and am the clinical coordinator with the community and I have relationships with supervisors during practicum and internship. And all of those relationships have been positive and collaborative in nature. I have had a couple of challenging conversations when the sites have asked students to go over in their hours

and to function more like staff, especially in terms of hours. But even in those conversations, the relationships are collegial. I really enjoy having those relationships. I also practice one day a week, so that keeps me current and ethical in how I teach.

I: Yes, that would keep you right in the mix of things. Thank you for covering that topic so well. Now for the second question: How did you become a counselor educator?

P: I became a counselor educator through a mentoring relationship with one of my faculty during my Master's program. She was going to retire and she is still a good friend. She invited me to teach with her and told me I needed to get my Ph. D. She had allowed me to experience the instructor role and that solidified my inner desire to teach. I had not considered counselor education. I saw myself in a clinical role. But the teaching experience showed me I wanted that. My parents were Christian missionaries and served as educators in that role, as well as lots of reading, so going into the academic world was a natural transition for me.

I: Okay. Is there anything else you can think of about how you became a counselor educator, such as previous life experiences, friends, hobbies from early childhood?

P: My family had some disfunction and I entered counseling as a client. I then became conscious of what it was about. So, I needed my own treatment. I had been a homemaker most of my adult life, and I wanted to adopt a career. When I thought of career, I thought of helping people through conversation, and that led me to counseling.

I: Okay. I think we have fleshed out that question, so I'll move on to question three: What is it like to teach multicultural counseling?

P: Teaching multicultural counseling is challenging. And, it challenges me to the core every time. I find it frightening because of the potential to make mistakes. I feel like I put my soul on the line. I need to be willing to fail, um, and to be humble about that. To allow my students to see me failing. Overtime I teach it, I go back to my past lessons and I change them. I change the syllabus, I change the exercises. It's a constant growth process. I find myself more nervous teaching multicultural counseling than I have teaching other courses. A big difference is because I focus on teaching about oppression and privilege.

I: It sounds like, if I could put a visual to it, as if you're like Atlas, carrying the weight of the world on your shoulders when you're teaching multicultural counseling.

P: It does feel like that. And then I have to remind myself that I'm only human.

I: Uh huh. So, you mentioned fright and anxiety, and a bit of excitement and enjoyment. You mentioned earlier that you experienced grief. Would there be any sadness that is sometimes associated with grief?

I: Yes, sadness, um, hope and some anger. The sadness is because I was not able to establish a relationship, and the student did not get as much development. I feel sad when I see students really resist the work. When a student is unable to see things from another person's perspective. Then I have to think about gatekeeping. Then there's some anxiety.

I: When does the multicultural counseling course come up in the progression of the program?

P: It used to occur at the end. Now it might be at the beginning, middle or end.

I: And I can imagine your concerns vary depending on where students are in their program. At eat beginning, the encapsulated White, Anglosaxon, Protestant, heterosexual individual is hearing for the first time about privilege.

P: Yes.

I: Okay. Is there anything else you can think of about what it is like to teach multicultural counseling, especially in terms of the differences from teaching other counselor ed courses?

P: Something that's really different that you just prompted me to think about is how I go about planning in-class exercises. The classroom discussions I plan my discussion starters a lot more carefully for this course. But also, when I did counseling exercises, it's been very challenging. And, for a long time I thought I can't have students practice cross-cultural counseling when they really don't have any differences. We have a primarily White program. So, I'm very lucky if I have one or two men in the class. I'm very lucky if I have more than one nonwhite student. Recently, I had a class with two African American, two Latino, and two men, and two people over 50, and it was a great experience because they really did have some visible differences that they could be aware of. But, planning the in-class exercises has been an area of development for me, and I just the last time I taught it I took some new risks in having students try to play the role of someone from a different culture. I experimented with ways to explain that to them, ways to give them a taste. And, part of that goal was to give them practice counseling cross-culturally, because they really didn't need that cross cultural interaction. But, more

empathy building practice, of trying to imagine that, for instance, trying to imagine that a woman who believes unlike most of the counselor education students I teach right now that she should be at home and not go out without her husband's permission and that she was someone who really held those beliefs genuinely. Students are really challenged to empathize with that and join the client in their value system. That's really different from other classes.

I: Uh huh. Okay. And how about in terms of the relationships. I know we did touch on, when we talked about your relationships with students earlier, you did touch on some of the challenges in those relationships in teaching multicultural counseling. But interns of differences in relationships with students, colleagues, administrators, and people in the community in general teaching compared to relationships in multicultural counseling teaching, Is there anything you would like to add about that?

P: It's interesting that you should mention that. Teaching multicultural counseling has helped me be more aware in the community. With colleagues, teaching multicultural counseling means that people will look in my direction when they say something, oh of course there's a cultural factor. They'll look to me to say, well this is an African American student, so we're delighted that she's doing so well. Which, I'm not thrilled with that statement, but they look at me as though they're trying to keep me in mind and please me because I'm the standard setter for multicultural awareness. There's a little bit of a tension with others because they know you're teaching that course. That happens in relationships with colleagues. And there are times when I want to correct a misgiving, or

offer a more culturally sensitive perspective. Especially I'm aware with my junior faculty and the fact that I was a student of two of the faculty that I work with. It's a challenge for me to present those things in a respectful way that will also be heard. I see myself as helping my colleagues develop their awareness of culture and privilege. I'm trying to do that in a sensitive way with them. And relationships with students, I think I find that I develop more of an emotional bond with some of the students teaching the multicultural course. Some students bond anyway with their instructors, but with the multicultural course there can be a unique kind of bond. I have students take some personal risks during the course. I have them get to know and someone who is a recent immigrant to the country in order to help them get some cross cultural conversation experience. And, for some of them, that's a big step outside of their comfort zone. For some of them, the class discussions are a big step outside of their comfort zone. And, I think I strive to provide a place of emotional safety even while they're taking those risks. I think that builds a more personal bond. During that course, during all courses, I just self disclosure for modeling and also to reduce power imbalance. And I do it more during multicultural counseling course than other courses. And I think that might also help with that bond. I think, also, students have not, or have seldom expressed dissatisfaction in that course. But I suspect that when there is a distance between me and a student, or a student displeases me, that course might actually deepen that division, in spite of my best efforts. I don't have any evidence of that, except that one piece of feedback that came from the leadership.

I: Okay. Thank you very much for such a thorough answer. Now we're on question four. How did you come to teach multicultural counseling?

P: [Laughed] I came to teach multicultural counseling, I'm pretty sure, because my mentor was the person who had taught multicultural counseling in our program. So when she retired our chair simply handed me the course because he knew I was her follower. He knew I had cross-cultural experience. So, I inherited it because the chair knew who I was, and in part, because I know there was no one else in the department who wanted to teach it. Possibly, um, no one who felt quite qualified to teach it.

I: How did you feel about the assumption that you would take that over?

P: [Laughed] I was honored to be seen as someone who could follow in the footsteps of my mentor. At the same time, I was quite anxious about it. Um, knowing that I couldn't at that point live up to what she had done. And knowing that I was a novice at this. It was an exciting area for me, one that I'd experienced some personal growth in. But, I knew that my growth was still in early stages, especially in my awareness of religion oppression. So, it was daunting. Honoring and daunting.

I: Uh huh. And it seems from some of your earlier descriptions in your answers to questions that you have revisited that feeling overwhelmed repeatedly.

P: Yes, I have. I have recently reminded myself that I do have some ability to do this, so it's easier for me to just set aside the anxiety now, but the anxiety is all still there.

I: Uh huh. Okay.

P: There's another element that's also there that I haven't mentioned. There's also pride there. I do take real pride in this course. In spite of knowing I'm really growing in it and I need to grow in it, I still do take a lot of pride in it.

I: Is your program CACREP accredited?

P: Yes, it is.

I: Just as an aside, I find it interesting that the ACA has mandated infusion of multicultural counseling in all courses, the impression I get is that you're the expert and the other faculty aren't quite taking on the mantle.

P: I think that's true to some extent, but all of them do include a surface level of infusion in their courses.But my impression is that all of them, except one person, treat it like, "here's a piece of information for you," and leave it at that. I could be wrong about that, but based on what I hear from students and conversations from faculty, it seems that 's the case. And I find myself working to add multicultural information into my other courses, It's still very much an effort, though, to tweak the courses. I find the textbooks don't do a good job of integrating it either. I'm wanting to prioritize to put some more time into that because it's really important, especially for each theoretical orientation, and wanting to include cases. Including that multicultural sense is still in development though.

I: Sure. Thank you very much. Moving on to question five, what is it like to have an emotionally charged exchange related to teaching multicultural counseling?

P: As a White, Anglo American, I avoid conflict. I come by it very honestly in my family. Nobody in my family ever spoke above a whisper nearly. And, I, my natural orientation is to avoid conflict like the plaque. So, the difficult conversations, the confrontations and challenging conversations happen for the most part in my classroom are very disguised with unexpressive language and mannerisms. Very, very White, WASP-y, because that's the tone I set. I don't make it comfortable for people to express themselves more directly and more emotionally in class. So, it's something that I'm looking for the opportunity to do, but right now I haven't grown past, really grown past, that avoidance of conflict. Especially avoidance of the appearance of conflict. However, we still have challenging conversations, conversations about challenging topics, where students' identities are challenged, where students hear things from each other that they trigger responses. I am not, I make a point of saying, pretty frequently, we're taking these positions, I want to open it up to other positions. So far, I really haven't been, I've been minimally successful at getting them to speak their minds, and to speak about their experiences, and to express ignorance at times. And, I try to model it by expressing my own ignorance. But, having the challenging conversations itself is a challenge for me, partly because I observe my own culture there, but it's also because I'm chicken. On the other hand, there have been classroom conversations, when they're challenging, you can feel the tension in the room between students because they get quiet, or one student will drop out of the conversation. So, usually it's felt as high level tension, um. And, sometimes I'm able to point it out and ask what's happening, but I haven't been very successful lately of x a conversation that's

challenging with x. Often, the challenge comes back at me in individual conversations with students. They say, you know, I felt really offended when so and so was talking about, um, although they were well intentioned, they were talking about Jews as though, and things like that. So a lot of conflict happens outside of the class context. Um, one of the most challenging ones has been over this last year the conversations about politics. Um, our politics have involved, um, some people are characterizing hate speech from leaders in politics have been really provocative. The dominant voice in my classroom has been a White, mostly left, democratic-leaning voice. And, I have said to students,I'm aware that I lean in that direction, and I'm aware that my language portrays that, but I want to be open to multiple voices. Um, and just saying that has resulted in more silence in the classroom [laughed]. But, the tension is really revealed in the silence.

I:. Uh huh. And, so what I hear you saying is that what it's like to have an emotionally charged exchange for you is that you try to avoid them and you feel anxious about them.

P: My natural inclination is to try to avoid, but I work very hard to, um, to center the conversations and focus on what the students need.

I: Okay, so you're not tamping it down. You're acknowledging that this . . .

P: Yes. My natural way of being is to avoid it, so I know there are ways I probably avoid without knowing it, but when I'm aware of it, especially my own desire to avoid it, I make effort to point it out and open up the conversation. But, it's very anxiety provoking for me.

I: Uh huh. So, you're often times experiencing a struggle within yourself between this inclination to avoid conflict and knowing it's essential to the topic and keeping it open so that can come up.

P: Yes, exactly.

I: Okay. And, is there anything else you can think of about what it is like to have an emotionally charged exchange related to teaching multicultural counseling?

P: Um, also, when students are willing, and on those occasions, students have been willing to have a little bit of the conversation, it's also very exciting for me. Because, I know that this is an area I want to develop in, I know it's an area I want students to develop in, um. So, along with the anxiety, there is excitement. There's a lot, as you observed, internal conflict, and there's also a lot of internal searching for the right words, and really conscious decision-making about what direction to take with my next remarks. A lot of conscious decision-making about what do I do about allowing more reluctant people to speak up. Or allowing people to feel the tension.

I: And this conscious decision-making and uncertainty about which direction to take, is this something you would say is different between teaching another course and teaching multicultural counseling?

P: There's certainly a lot more of it. But it's not unique to multicultural counseling. There are, there can be challenging conversations, and often there are when infusing multicultural material into other topics. It does happen in other courses, but it happens a lot more in multicultural courses.

I: So, in the other courses where you're saying the same kind of uncertainty, searching for what is the right thing to do here, this happens in other courses in relation to infusing multicultural counseling into those courses. But, what about, let's say in terms of teaching a theories course, and there are discussions, is there as much searching and wondering what to do next?

P: There's not as much as in multicultural counseling courses, but I do experience it on other topics. But when it comes to certain topics, such as theology, it can be challenging. So, I tend to be very conscious at all time, maybe more so than other people, but I do experience a lot of self-questioning as I go. It just is more in multicultural counseling courses.

I: It sounds like you take your responsibilities very, very seriously and you're very, very dedicated to doing the very best by your students as you possibly can.

P: Yes, that is true. And, the other way to say it is that I over think things, too. You went to the positive end of a negative feature.

I: Well, it sounds like you're students are the winners in that dynamic. [Laugherd]

P: Thank you. I'm glad you think so. That's my ultimate goal.

I: Now, the next question, question number six, is: How do emotionally charged exchanges come about in relation to you teaching multicultural counseling? And, you've talked a bit about this already, and I'm just wondering if you can add anything.

P: It's such an interesting question, actually. Some of them come about because I initiate them. I ask students in multicultural counseling to bring in headlines from the news,

reliable news sources, that, um, especially dynamics about communications and cultural awareness, especially in the U. S. And, uh, some of the headlines they bring in, they're often things that are shocking to them. Um so, I initiate the assignment to begin with, and then I will sometimes challenge the group to think differently, um, rather than just having that shocking response. So, they do come about through my initiating them. Occasionally, they come about through a student voicing a perspective that makes somebody else take issue, or someone takes offense. But usually they're more academic, the topics I initiate.

I: Uh huh. So, you're giving them practice with what they'll need to handle in sessions by introducing these topics that arouse emotionally charged exchanges.

P: I am. I really try to encourage them to use the words of conflict. To use words like privilege and oppression and race. I challenge them to use these words that might be couched in other terms. I tell them they can't be afraid of using the words. I challenge then to speak out, speak the words, so they can bring up topics of differences with their clients. They can be more comfortable living with and working with cultural issues.

I: Okay. Is there anything else you can think of about how emotionally charged exchanges come about in relation to you teaching multicultural counseling?

P: You know, some of them come about, and this is a little bit, um, this is me reading the students and their motivations. But sometimes they come about because students' pride has been challenged. Students take a lot of pride, and I take a lot of pride in my cultural knowledge and cross cultural ability. It's very sensitive, and personally something I'm

very proud of, and when students are talking their knowledge of other cultures or their experiences in being culturally sensitive, there is, um, there's some pride at stake. Um, sometimes the challenging conversations come about, um, because other students have responded to something, you know, it's not necessarily even a challenging topic and it hits the pride of other students.

I: Okay. Moving on to question seven, We've talked about early life experiences that you've had that led you to becoming a counselor educator.

P: Can we go back to that last question?

I: Sure.

P: Because I'm thinking a little more about that question.

I: Uh huh.

P: Sometimes challenging conversations simply come up because students do really disagree.

I: Uh huh.

P: And, sometimes the conversations come up because a student is personally offended. At those times there tends to be more aggression.

I: Uh huh.

P: And that doesn't happen very often because, like I said, I unintentionally set the tone of avoiding conflict, but it has happened in my class. When students feel like another is diminishing their experience. I am actually cultivating more responsiveness, but know that I have a way to go.

I: It sounds like you're working diligently at doing that, and it sounds like the classroom is actually a laboratory for the kinds of things that might actually happen in sessions between a counselor and client. Some of these things are happening in the classroom, and it serves as a laboratory for students to begin learning, wow, this.

P: Yes, I think laboratory is a really good word for it.

I: Are we ready to go to question seven?

P: Yes, yes, go ahead.

I: Okay. We have about thirteen minutes left in our hour and a half, so I'm a little bit nervous about running out of time.

P: Yes, and I have a student coming to see me in a few minutes, so let's move on.

I: Okay, given all the things about what you've said about all of the things that led to teaching multicultural counseling, how do you understand the occurrence of emotionally charged exchanges related to teaching multicultural counseling in your life in general?

P: [Paused] Hmm. Do you mean, are you talking about conversations I might have outside of class, as well as in, about teaching?

I: The occurrence o the exchanges, how do you understand them in terms of your life and given the experiences in your life that led to being a multicultural counseling educator?

P: Um, I understand them as partly coming out of my own life experiences. Um, the fact that culture, and multicultural, have been my experience since I was very young made cultural differences emotionally important to me. And then my own growth and discovery about privilege and oppression. I'm still really growing in that and the ability to handle

myself, to understand myself, in the context of privilege and oppression. And in taking initiative about where I need to take action in my life to undo the injustice, to counter injustice. I see these conversations as both stemming from my own growth and an integral part of my own growth. I think teaching a multicultural counseling course and having difficult conversations is one of the main places where my growth happens.

I: So, in general in life, you aim to be a growing person. So, this fits into your life in that way?

P: Yes, absolutely.

I: And you aim to be a socially just person, and so some of these emotionally charged exchanges give you direction in your actions towards social justice?

P: Yes, they do. And, they give me directional material that becomes part of my conversations with others in my personal life about justice and culture. As well as decisions about social justice that I make with my partner. And that informs my decisions and gives me further direction in my conversations with others.

I: Okay, and what do you make of that?

P: Well, um, I consider teaching multicultural counseling to be a really important part of my own growth as a person. Um, I think justice is maybe, um, one of the most important qualities that a person can have, um, and an area in which I'm growing and, of course, the primary substance for that growth, certainly the ideological and experiential substance, has been making decisions and becoming involved in social justice.

I: It sounds like you feel very good about that and that you have really come to value the emotionally charged exchanges for the impetus they give you in that regard.

P: Yes, I have. And having this conversation and doing this interview has really helped me see how much I value those conversations and also helped me want those conversations. They're exciting and you're helping me articulate actually how much I want those conversations.

I: Uh huh. Have you ever heard the saying, "comfort the disturbed and disturb the comfortable"?

P: No. I like that, I like that very much.

I: Question number nine: How do you foresee your future?

P: Um, I see myself continuing as a counselor educator for another twenty years, when I'm seventy. I'm fifty now, I'm just guessing it's going to be another twenty years. And, I foresee myself becoming more articulate about issues of culture and justice. I see myself deepening my experiences with teaching and in life work in these areas. I see myself being more involved, more active in challenging conversations, more involved in social justice as I go forward.

I: Thank you. I hear you saying you've received some intrinsic value from participating in the interview, and I can't thank you enough for sharing what you have, and I think you've made a very meaningful contribution to our field. We have spent the allotted time and I want to draw the interview to a close. Do you have ay questions before we end?

P: No. I just want to thank you for doing this study and contacting me to be involved. It was a good experience.

I: Well, hank you very much. I appreciate your being involved. I will forward you the link to the dissertation when it is published. If I have any questions as I proceed with data analysis and what have you, is it all right if I contact you?

P: Oh, absolutely.

I: Okay. Great. Thank you again, very, very much.

P: You're welcome and good luck as you finish this out.

I: Okay. Thank you. Bye bye.

P: Bye bye.

Appendix H: Analysis Log (Abbreviated)

Theme +Orange: Troubling Emotions Experienced.

Cluster aaa^: Troubling encounters.

Code 80: Milder intensity of emotionally charged exchanges (*).

Code 115: Greater than mild intensity (!).

Code 125: Stronger intensity (#).

Cluster ccc^: Immediate Reactions

Code 96: Exposed (!).

Code 12: Inadequate (!).

Code 42: Uncertain (*)

Code 133: Restrained (*).

Code 66: Sad (*).

Code 8: Upset (*).

Cluster ddd^: Residual reactions.

Code 126: Humble (*).

Code 127: Resolved (*)

Code 6: Tense (!).

Code 116: Pensive (*).

Theme +Green: Pleasant emotions experienced.

Cluster eee^: Positive Encounters.

Code 128: Pleasant experiences (*).

Code 121: Enjoyment (!).

Code 53: Closeness (*).

Code 22: Compassion (!).

Theme +Indigo: Mixed Emotions Experienced.

Cluster fff^: Conflicting emotions.

Code 95: Mixed troubling and pleasant emotions (!).

Code 132: Mixed Immediate and residual emotions (!).

Theme +Yellow: Outcomes experienced.

Cluster ggg^: Transformations experienced.

Code 82: Lessons learned (!).

Code 54: Educators develop (!).

Cluster hhh^: Inspiration experienced.

Code 55: Anticipate ongoing development (!).

Code 57: Optimistic about career future (*).

Code 117: Open about the future (#).

Cluster vvv^: Overarching pleasant experiences.

Code 64: Gratitude experienced (*).

Code 56: Fulfillment experienced (!).

Cluster iii^: Ripples experienced.

Code 101: Impacts interactions with colleagues (*).

Code 37: Impacts multicultural counseling infusion in other courses (*).

Theme +Blue: Underpinnings Associated with the Individuals Directly Involved.

Cluster ttt^: Emotional undercurrents.

Code 131: Sense of purpose (!).

Code 65: Committed (!).

Code 7: Expectations (!)

Code 124: Feel challenged (!).

Cluster nnn^: Counselor educator at the center.

Code 118: Educator evoked (!).

Code 83: Try to manage emotionality (!).

Code 47: Personal perspectives (*).

Code 52: Earlier life events (!).

Code 88: Associated with the participants' evaluator role (*).

Cluster ppp^: Student shaped.

Code 119: Student developmental needs (*).

Code 86: Student dissatisfaction (&).

Code 106: Challenging relationships with students (&).

Theme +Red: Underpinnings associated with the course.

Cluster jjj^: Topics.

Code 17: Range of multicultural topics. (!)

Code 20: Sensitive topics (!).

Cluster kkk^: Teaching processes**.**

Code 60: Trust is a must (!).

Code 27: Educator Openness (!).

Code 69: Advanced values (*).

Code 48: Emotional tumult (!).

Code 28: Tailored teaching (*).

Code 76: Sensitivity to oppression (*).

Cluster mmm^: Class circumstances**.**

Code 123: Differences about teaching multicultural counseling (*).

Code 29: Students varied (!).

Code 30: Teaching impacted by class size (&).

Code 31: Teaching varied with student graduate level (*).

Code 33: Course contents varied (*).

Code 32: Teaching changes with changes in the external milieu (!).

Code 78: Educators change (*).

Theme +Violet: Underpinnings Associated with the Counselor Educator Role.

Cluster rrr^: Emergence as a counselor educator.

Code 3: Process of elimination (&).

Code 49: Tried a psychology course (#)

Code 120: Previous experience with mental health issues (&).

Code 5: Mentors were influential (!).

Code 62: Earlier life events (*).

Code 1: Satisfying role(*).

Cluster sss^: Participants emerged in their role as a multicultural counseling educator for disparate reasons.

Code 36: Full time faculty status (#).

Code 110: Sought the position (#).

Code 111: Inherited the position (#).

Code 112: Assigned to the person of color (#).

Code 35: Earlier events were relevant (*).

Code 2: Multicultural counseling education coincides with additional counselor educator functions (*).

Code 130: Theoretical basis (&).

Appendix I: Essence of Counselor Educators Experiences with Emotionally Charged Exchanges Related to Teaching Multicultural Counseling