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Exploring the Multicultural Pedagogy of CES Faculty through an Intersectional Lens

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Abstract

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MEd, Virginia Tech, 2011

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Dissertation Submitted in Partial Fulfillment

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Doctor of Philosophy

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Abstract

Counselor education and supervision (CES) faculty members are responsible for adequately preparing counselors-in-training (CIT) for their work with diverse populations. Current literature explains traditional multicultural counseling education in this way; however, little research is available exploring faculty members' personal and professional experiences with intersectionality and how those experiences contribute to their pedagogy. In this dissertation, CES faculty members' experiences with intersectionality theory and how they could use this theory in their multicultural pedagogy were explored. Research questions exploring CES faculty use of intersectionality in their multicultural coursework, how their personal experiences contribute to their pedagogy, and their experiences with privilege and oppression were used to guide the study. The method of inquiry used to collect and analyze data was heuristic in nature due to the focus on contextual experiences of the participants as well as the researcher. The results showed how 7 CES faculty members' personal and professional experiences influence their incorporation of intersectionality in their multicultural pedagogy. There were for themes identified in this study: Privilege and Oppression and the use of Intersectionality in Pedagogy, Intentionality and Responsibility to the Students, and Intersectionality for Empowerment and Building Bridges in the Classroom. Based on the themes and findings, the current study could lead to change regarding how multicultural issues are taught and supervised by CES faculty members at CACREP accredited institutions.

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Dedication

This dissertation is dedicated to my wife, Jamie. Thank you for your support from the beginning through the end of this process. I will never forget how much time and energy you have sacrificed in support of me completing this project because you knew it was for both of us. I love you very much.

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Table of Contents

Chapter 1: Introduction to the Study

Introduction

Counselor education and supervision (CES) faculty play an integral part in the preparation of counselors-in-training (CIT) at both the master's and doctoral levels. However, there is limited information about how intersectionality contributes to the multicultural pedagogy of counselor education faculty despite its origins. Intersectionality is a theory that developed out of the experiences of oppressed African American women (Goldenberg, 2007; Moraga & Anzaldua, 2015). The theory led to identification of social locations, or the privileged and oppressed groups people belong to based on their place or position in society, and deeper understanding about the lived experiences of people who have multiple marginalized identities (Cheshire, 2013). In this chapter, I provide background information that led to the problem and purpose for exploring the experiences of CES faculty using intersectionality as the conceptual framework. From that point, I describe the research questions that drive the proposed study, intersectionality as the conceptual framework, and the nature of the study.

Background

The discussion of understanding how intersectionality could benefit the counseling field first began with understanding the concerns about traditional multicultural counseling. Bidell (2014) found that traditional multicultural competency using a unilateral perspective was not a strong predictor of sexual orientation competency for CITs. Brown, Collins, and Arthur (2014) highlighted the importance of focusing on multiple identity categories as a way to enhance the multicultural and social justice

competencies of students. Brown et al. (2014) found that using multiple identity categories increased students' active learning, whereas traditional approaches that focus on rote memory promoted passive knowledge.

Collins, Arthur, Brown, and Kennedy (2015) analyzed the perceptions of master's counseling students who did not feel their formal education sufficiently prepared them for multicultural counseling or social justice advocacy. Students subjected to traditional monolithic and unilateral multicultural education in their graduate programs also experience an educational context that is overtly and covertly oppressive (Collins et al., 2015).

Cheshire (2013) argued that counselors continue to receive inadequate training related to sexual identity issues clients experience despite research indicating individuals who question their sexual identities are more likely to seek counseling services. Cheshire argued that because intersectionality addresses interlocking oppressed and privileged identities, the theory provides students with a more complex model than traditional multicultural and diversity courses provide. Intersectionality identifies sexuality as mutually connected with gender, race, and all other social categories of personal identity. Due to the limited dialogue and lack of research in the counseling field, Cheshire (2013) changed course from encouraging an intersectional pedagogy to a feminist pedagogy. Cheshire attributed this shift to account for a perceived difficulty in implementing intersectionality as a framework because it was unfamiliar to faculty and students. Cheshire argued that using feminist theory to teach intersectionality would be sufficient in the counseling classroom because the former was grounded in more research.

Hahn Tapper (2013), executive director for the Center for Transformative Education, leads educational initiatives with a goal to empower and transform societies to their potential. He facilitated an inquiry about the effectiveness of his program, which uses intersectionality as a pedagogical tool, for bridging the gap between Jewish persons of Israeli citizenship and individuals of Palestinian citizenship. Hahn Tapper (2013) found that by using intersectionality as a pedagogical tool, students and faculty discussed individual identities and experiences and participated in discussions about overarching conflicts after learning individual experiences of other participants. Using intersectionality as pedagogy expanded worldviews through exposure, reflection, and supportive discussions (Hahn Tapper, 2013).

Problem Statement

Intersectionality is a theory that developed from the Women's Movement in the latter part of the 1970s and has since evolved into a pedagogical approach to increase the multicultural competency of students and educators across disciplines. Intersectionality is the deliberate focus on multiple identities of privilege and oppression a person may experience throughout their lifetime (Cheshire, 2013; Parent, DaBlaere, & Moradi, 2013; Ramsay, 2014; Watts-Jones, 2010). For example, a person who is educated, able-bodied, and bisexual currently has privilege in their health and education but has an oppressed identity characteristic as part of their sexual identity (Cheshire, 2013). If this person experienced a car accident rendering them immobile, their health and able-bodied status would change from a privileged identity characteristic to oppressed (Cheshire, 2013).

Intersectionality has been formally absent from multicultural education and training in the counseling field (Cheshire, 2013). Traditional ways of teaching do not incorporate it despite its significance (Cheshire, 2013). Traditional multicultural counselor education research has demonstrated a static view of the meaning of social categories, focuses on theories, and is primarily knowledge-based due to the emphasis on rote memory recall and ascription of identity characteristics (Brown et al., 2014; McDowell & Hernandez, 2010; Walsh, 2015). Traditional multicultural education research promotes passive learning, which is a contributing factor to impersonal quality of care (Brown et al., 2014). Historically, multicultural education has required a binary, monolithic, and unilateral approach to discussing identity that is not relational or dynamic (Bidell, 2014; Brown et al., 2014).

Bidell (2014) conducted a study to address mental health disparities among members of the LGBT community through quantitative research that included the effect an LGBT affirmative counseling class could have on students. Bidell's research showed that multicultural counseling courses provided in counseling programs were not successful predictors of sexual orientation competency. In addition, Collins et al. (2015) found master's level counseling students felt a lack of support in the classroom because their education did not model the principles of multicultural counseling or social justice. The themes of this study also reflected that these students experienced an educational context that was overtly or covertly oppressive. For example, some students reported faculty members being rude or unable to conceptualize perspectives inclusive of intersectionality practices because they did not want to change their premade agenda for

the course (Collins et al., 2015). Students overwhelmingly felt their multicultural education preparation did not lend enough information on the conceptual focus or model guiding them towards identifying, developing, and applying multicultural counseling or social justice competencies in practice (Collins et al., 2015).

Basic tenets of traditional multicultural education also ignore the concept of agency because of the primary concerns with prioritizing perceived predominant issues of groups rather than addressing complex problems they may face (Brown et al., 2014; Collins et al., 2015). The promotion of a unilateral or monolithic power silencing marginalization ignores the possibility of social change within individuals and groups who have multiple marginalized identities. Brown et al. (2014) found that counseling faculty who incorporated meaningful activities that facilitate agency and empowerment for clients were imperative factors for successful multicultural and social justice training of future counselors. Per codes F.7.c and F.7.d. of the American Counseling Association's (ACA) code of ethics, counselor educators must infuse multicultural and diversity issues into the training and preparation of professional counselors and establish education and training that integrates study with practice (ACA, 2014). Therefore, it is imperative for counselors-in-training to understand empowerment and control as part of their multicultural training in order to engage in multicultural counseling (Brown et al., 2014).

Intersectionality promotes active learning, the retention of information, increased motivation to learn, improvement of critical thinking skills, and deeper understanding of concepts (McDowell & Hernandez, 2010; Tomlinson, 2013; Walsh, 2015).

Intersectionality also uses a collaborative and integrated approach to identify the different types of marginalization persons or groups experience, making it a valuable resource for counseling faculty and counselors in training. Currently, there is no information showing the extent to which intersectionality is used as a pedagogical tool in multicultural counseling education or how it influences CES faculty in this manner.

Pliner et al (2011) argued that intersectionality could be an effective tool to improve learning experiences of students in an undergraduate setting. Pliner et al. (2011) taught a course in which the goal was to determine how intersectionality, used as a collaborative teaching tool between students and faculty, could enrich educational experiences by incorporating a diverse range of identities and perspective in the learning process. Using intersectionality was a helpful approach to creating an environment that promoted the scaffolding of learning activities assigned to students throughout the semester to ensure a diverse group experience (Pliner et al., 2011). For both students and professors, intersectionality promoted a reflective, collaborative, and an engaging educational environment (Pliner et al., 2011).

Hahn Tapper (2013) used intersectionality in a conflict resolution organization based in the United States that supports bridging the gap between Jewish persons of Israeli citizenship and Palestinian citizens. Hahn Tapper (2013) used intersectionality in all group dynamics because the concept taught students about the complexities of religious conflict by exposing students to a variety of opinions and experiences (Hahn Tapper, 2013). Hahn Tapper found that intersectionality was valuable for building connections, expanding worldviews, and decreasing conflict. Intersectionality as a

pedagogical tool can break down the perpetuation of unilateral and monolithic teaching styles often present in the training of counseling students. In the counseling field, there have been no studies that have directly explored how intersectionality can or has influenced the pedagogy of CES faculty members. The extent to which intersectionality plays a role in understanding multicultural education and experiences of faculty members can help shape the way in which it is taught to counseling students.

Multicultural training provides a certain level of competence. CES researchers want to find better strategies for increasing multicultural competence as it pertains to the ACA's Code of Ethics for counselors in training. Intersectionality theory stemmed from the Women's movement, transitioned into a pedagogical theoretical tool, and is now a potential strategy which counselor educators can use to enhance the multicultural competency of future counselors. Therefore, understanding the extent to which CES instructors have experienced, currently recognize, routinely incorporate, and explicitly teach the concept of intersectionality is a vital next step in increasing the multicultural competency of current and future counselors. This study illuminated what intersectionality looks like in the multicultural counseling classroom and highlighted strategies for measuring its effectiveness for competence development.

Purpose of the Study

The purpose of this heuristic qualitative study was to explain CES faculty experiences with and use of intersectionality in their multicultural education pedagogy. The proposed study employed a qualitative heuristic framework that used intersectionality as the lens to view data and inform interview questions. Heuristic

inquiry helped to explore how faculty experience intersectionality in their personal lives and how it influences their pedagogy. The study highlighted how privileged and oppressed identities affect the multicultural pedagogy of CES faculty and how these experiences purposefully or inadvertently contribute to the preparation of future counselors.

Research Questions

For this study, there was one main research question and three sub-questions. The main research question was:

How have CES faculty utilized intersectionality as a key component of multicultural training in their coursework?

The following were the three sub-questions for this study:

- How have CES faculty experiences with intersectionality influenced their pedagogy?
- To what extent have CES faculty experienced the inclusion or exclusion of intersectionality in multicultural education?
- What has been CES faculty members' experience with privilege and oppression?

Creswell (2009) stated that one to two central questions followed by no more than five to seven sub-questions that follow the central question are helpful for narrowing a potential study. Miles, Huberman, and Saldana (2014) suggested that moving from a single central or general question to more specific sub-questions makes it easier to generate relevant information. Furthermore, research questions feed directly into data

collection and the more sub-questions there are, the easier the process will be for operationalizing information received (Miles et al., 2014).

Conceptual Framework for the Study

Intersectionality theory developed in the latter part of the 1970s when African American women began speaking out about the injustices they experienced while in the shadow of White women during the Women's Movement (Cheshire, 2013; Cole, 2009). During the Women's Movement, White women began seeking employment and education, which often occurred at the expense of African American women and men who were hired to work in their homes (Cheshire, 2013). A resulting factor of this injustice was the creation of the Combahee River Collective, a Boston-based feminist group comprised of women of color and members of the LGBT community. The Collective was named after the uprising of the same name led by Harriet Tubman in which she freed more than 700 slaves during the Civil War. The group was critical of White feminism as the face of the Women's Movement (Cole, 2009).

The Combahee River Collective formed to clarify their place in the politics of feminism while also demanding a separate space to distinguish their struggles apart from White feminism and the experiences of Black men (Golpadas, 2013; Moraga & Anzaldua, 2015). The group developed the *Black Feminist Statement*, a manifesto, which labeled the discrimination and oppression African American women faced during the Women's Movement (Moraga & Anzaldua, 2015). The manifesto is broken down into four key sections: Genesis of contemporary Black feminism, what we believe, problems in organizing Black feminists, and Black feminist issues and projects (Moraga &

Anzaldua, 2015). The manifesto led to political, social, and cultural changes due to the acknowledgement of multiple interlocking and oppressive structures experienced by women of color (Gumbs, 2014).

One of the most important aspects of intersectionality is its attention to interlocking and contextual identities of privilege and oppression people experience throughout their lifetime. Rather than ranking identities in order of importance, intersectionality focuses on the novel, connected, and individual experiences of different identities (Ramsay, 2014). Clinicians who understand intersectionality are not permitted to rank the level or degree of importance of the different social identities that clients may experience (Ramsay, 2014). For example, a Black transgender man who is bisexual should not be told his race is supreme to all other identity categories because clinicians ascribing importance is akin to the perpetuation of traditional, unilateral, and monolithic multicultural educational practices that teach counseling students oppressive clinical practices. The theory relates to this study because it allowed me to focus on multiple identity categories in terms of faculty members' personal and professional experiences.

Nature of the Study

The study used a qualitative design due to the exploratory nature of the research questions, which focused on understanding the participants' lived experiences. The method of inquiry used was heuristic in nature due to the focus on contextual experiences of the participants as well as the researcher. Heuristic inquiry is an adaptation of phenomenology that allows the researcher to explore how beliefs and practices play a role in people's lives (Hiles, 2001; Moustakas, 1990). Heuristic inquiry also allows the

researcher to understand how experiences explain action, growth, and development within themselves and their participants (Hiles, 2001; Moustakas, 1990).

Moustakas (1990) developed heuristic inquiry as a systemic form of investigating human experiences that include significant processes of self-discovery and understanding new meanings of human phenomena. Additionally, Moustakas' creation of heuristic inquiry developed from his research on loneliness, Maslow's research on self-actualizing persons, and Jourard's research on self-disclosures. Heuristic inquiry developed out of humanistic psychology and has seven total stages, which are the following: Initial engagement and focus, immersion, incubation, illumination, explication, creative synthesis, and validation (Etherington, 2004; Moustakas, 1990; Patton, 2015). Through inquiry the researcher is encouraged to reflect and connect with tacit knowledge, images, dreams, hunches, ideas, between sleeping and waking moments, intuition, and even out-of-body experiences (Etherington, 2004). Unlike other qualitative approaches, heuristic frameworks allow the researcher to construct meaning with participants to create reflexive knowledge (Etherington, 2004).

Reflexive knowledge is the shared knowledge that manifests in a deeper manner than narrative and other phenomenological inquiries allow (Etherington, 2004). In qualitative research, reflexive knowledge involves the primary researcher reflecting on the data collected during analysis. Reflexive knowledge occurs when the researcher self-refers on the impact their presence has on the study and if this possibly restricts or enhances the data collected. As the author of this study, I have a personal connection to the topic and concept of intersectionality, which require extensive self-examination,

personal learning, and change only offered through heuristic frameworks. This research explored the lived experiences of CES faculty members to understand how intersectionality theory contributes to their multicultural counseling pedagogy.

Definitions

The study explored the relationship between intersectionality and the multicultural pedagogy of CES faculty members employed at the Council for Accreditation of Counseling and Related Programs (CACREP) institutions. These are terms and definitions that I used in the study:

Counselor educators: individuals employed in counseling graduate programs where they teach and supervise master's or doctoral level students (CACREP, 2017).

Intersectionality: The multiple interlocking and contextual identities that a person experiences throughout their lifetime. These identities are both privileged and oppressed (Moradi, 2017).

Multicultural pedagogy: Education and preparation of future counselors and counselor educators. Contains the following dimensions: Content integration, knowledge construction, prejudice reduction, equity, and empowerment (Saint-Hilaire, 2014).

Oppressed Identities: Identities that are burdened with unjust and cruel impositions and restraints (Nadal, 2013).

Privileged Identities: Identities that provide a designated right, immunity, or benefit enjoyed by a select few at the expense of others (Knowles, Lowery, Chow, & Unzueta, 2014).

Assumptions

In qualitative research, assumptions are beliefs and ideas that the researcher holds to be true about the study (Miles et al., 2014; Rudestam & Newton, 2015). The following are relevant assumptions about the study: Participants will answer questions honestly and candidly; they will have a sincere interest in participating in the study; they will meet the inclusion criteria, which will support that all participants have similarly experienced the phenomenon in question; and they have the option to voluntarily withdraw participation in the study at any time.

Scope and Delimitations

The focus of this study was to understand how intersectionality influences the multicultural pedagogy of CES faculty members. Understanding how the concept of intersectionality affects the experiences and multicultural pedagogy of faculty members can support future research about how to effectively prepare counselors-in-training. Delimitations, or the qualities that narrowed the focus (Rudestam & Newton, 2015), include the inclusion of only CES faculty members who are or have been employed at CACREP accredited institutions for at least one year. Faculty members were the target population due to their responsibility for preparing counselors-in-training to utilize multicultural counseling training in their clinical relationships. The study was delimited to CES faculty who have access to the Internet, have email accounts, and access to the Association of Lesbian, Gay, Bisexual, and Transgender Issues in Counseling (*ALGBTIC*), the Counselor Education and Supervision Network (*CESNET-L*), or the American Counseling Association (*ACA Connect*) listservs.

I selected intersectionality as the conceptual framework due to the emphasis the theory places in privileged and oppressed identities and limited information about discussions regarding this theory in the counseling field. Furthermore, I chose the qualitative heuristic inquiry because it allows the researcher to be part of the process inasmuch as the targeted population. Using heuristic inquiry challenges traditional qualitative methodologies because it "challenges the extremes of perceptions […] and follows the subjective past ordinary levels of awareness" (Douglass & Moustakas, 1985, p. 40).

In qualitative research, detailed descriptions allow for transferring of a study's findings to other contexts (Miles et al., 2015). Transferability involved the inclusion of thick, rich descriptions of participant experiences, including their thoughts, feelings, and behaviors (Rudestam & Newton, 2015). To ensure potential for transferability in the proposed study, I provided thorough depictions to allow readers to explore for genuine experiences.

Limitations

There are several limitations, or potential weaknesses, of this study that I cannot control or change. The most pervasive limitation in this study is time. The volume of data makes analysis and interpretation more time consuming. The time constraints involved with this study limited its effectiveness in providing rich descriptions required for qualitative research. My personal experiences with the phenomenon and my limited experience as a researcher were another limitation in this study. The quality of the research is heavily dependent on the researcher's skill, which made the research more

prone to influence from the primary investigator's personal biases and experiences (Rudestam & Newton, 2015). Another limitation in this study is generalizability. Participant experiences were unique and, therefore, could not be generalizable to the larger population.

Significance

The current study could lead to change regarding how multicultural issues are taught and supervised by CES faculty at CACREP accredited institutions. As scholar practitioners, CES faculty can learn about the benefits of incorporating intersectionality in multicultural counseling education. Academics will learn more about how CES faculty members' personal and professional experiences influence their incorporation of intersectionality in multicultural counseling training pedagogy. Intersectionality was used to emphasize evolving diversity issues relevant to the counseling field.

Summary

In Chapter 1, I focused on the background of the research problem. As counselor educators prepare future counselors, supervisors, and educators, it is imperative they do so with a pedagogical lens that facilitates understanding by acknowledging oppressed and privileged identities. To understand more about how intersectionality can be used as a pedagogical tool, I explored the lived experiences of CES faculty members with this phenomenon in their personal and professional lives. In Chapter 2, I provide a literature review regarding multicultural pedagogy in the CES field, the history of intersectionality and how it is being used in counseling educational systems to promote multicultural

competency and other current research. In Chapter 3, I describe the methodology for this study.

Chapter 2: Literature Review

Introduction

In this chapter, I gathered information about the history of intersectionality, the use of intersectionality as a pedagogical tool, and how it has been closely replicated by researchers in the education or supervision of trainees in the mental health field. I also found literature supporting a need for change in that traditional multicultural and diversity information is inadequate for preparing counselors-in-training. In this chapter, I also discuss methods of obtaining literature related to intersectionality, multicultural pedagogy, and multicultural competency.

The role of intersectionality in counselor education and supervision has not been formally addressed by researchers in the preparation of counselors in training (Cheshire, 2013). Faculty members in different mental health fields including marriage and family therapy, psychology, and social work have encouraged other scholars to incorporate the concept into their pedagogical practices, research, and paradigms (Chapman, 2011; Cole, 2009; Few-Demo, 2014; Ramsay, 2014). Traditional ways of teaching multicultural and diversity issues in counseling include compartmentalized discussions about social identities but do not incorporate intersectionality despite its significance in describing how individuals move through the world (Brown et al., 2014; Collins et al., 2015; Bidell, 2014). Intersectionality is the deliberate focus on the multiple interlocking identities of privilege and oppression persons experience throughout their lifetime (Cheshire, 2013; Cole, 2009; Parent et al., 2013; Ramsay, 2014). The concept of intersectionality is contextual in that the identities a person experiences can change based on varying factors

including but not limited to age, physical and mental ability, and sexual identity (Cheshire, 2013).

Per code F.7.c. of the ACA Code of Ethics, faculty members are supposed to infuse multicultural and diversity information into all counselor education courses and training of professional counselors (ACA, 2014). Ratts et al. (2015) further stated that counselors must be aware of their social identities as well as those of their clients, which includes identifying privileges and oppressive experiences. Despite these calls for more multicultural competency training, the current literature does not adequately describe how faculty are incorporating intersectionality into their teaching practices. Ramsay (2014) encouraged pastoral psychologists to use intersectionality because of its emphasis on complex individual, relational, structural, and ideological aspects of privilege and oppression. I have found no discussion in the literature where researchers report their findings regarding counseling faculty using intersectionality as a pedagogical tool. In understanding the importance of how intersectionality broadens the discussion about individuals' lived experiences, it is also important to recognize that CES faculty have neglected intersectionality within the multicultural pedagogy in the counseling field.

Literary Search Strategy

The literature review for this study involved finding peer-reviewed journal articles, published books and book chapters, and research in counselor education or closely related fields. I conducted searches using Walden University's EBSCOhost electronic database through PsycInfo, Academic Search Complete, and ERIC. I used different words and combinations of terms to find the selected articles for this literature

review. The search words for this literature review included *multicultural pedagogy*, *intersectionality pedagogy*, *multicultural competency*, *counselor education*, *microaggressions*, and *social locations*. Other search words or combinations of terms included *intersectionality in counseling*, *intersectionality in counselor education*, *oppressed identities*, and *privileged identities*. The searches yielded results expanding the mental health field including psychology, social work, and nursing. Additional professional fields that yielded relevant information included education, religion, and international studies. The literature includes works published within the last 10 years with the majority having a published date within the last 5 years.

Conceptual Framework

Intersectionality theory was a central force in the Western Women's Movement (Cheshire, 2013; Moradi, 2017). Many women of color used the concept to define their experiences as unique due to the overarching focus on White women during the Women's Movement (Cheshire, 2013). During the Women's Movement of the 1970s and 1980s, Black women worked in the homes of White women who were working or pursuing higher education (Cheshire, 2013). Although the movement promoted unity, it was not practiced beyond the scope of White feminism.

There are four different waves of feminism that contributed and continue to contribute to the development of intersectionality. First wave feminism was the era that focused on suffrage and legal battles for gender equality relating to ownership of property, career identity, and educational rights in the early stages of the Women's Movement (Bazin & Waters, 2017; Bunkle, 2016). The first wave of feminism took place

during the latter part of the 18th century through the first half of the 19th century. Second wave feminism expanded on the first wave to include issues regarding domestic violence, workplace support, establishment of rape crisis centers, reproductive rights, and racial oppression within the Women's movement (Bazin & Waters, 2017; Bunkle, 2016).

The second wave took place from the early 1960s to the latter part of the 1980s. Intersectionality was formally named at the end of the second wave of feminism in 1989. Third wave feminism was a direct response to the failures of second wave feminism and led to arguments and discussions about gender fluidity, transgender rights, and the reclamation of once derogatory terms (i.e. queer) to promote empowerment within feminist communities (Mahoney, 2016). The third wave of feminism took place from 1990 through the early 2000s. The fourth and current wave of feminism expounds on the third era to include social media as a way to discuss gender equality with large numbers of people in a fast amount of time (Phillips & Cree, 2014). The fourth wave began in 2008.

It was during the end of the second wave of the Women's Movement that women of color and members of the LGBT community voiced their concerns about being left out of the discussion of equality (Cheshire, 2013). The concept of intersectionality was introduced in the late 1980s after several culminating events in the latter part of the era of second wave feminism. White women who were privileged failed to recognize the racism, classism, and heterosexism that their feminism perpetuated. For example, "Privileged white women displaced men of color in the work force and hired women of color to complete domestic work while they pursued careers and education" (Cheshire,

2013, p. 7). Historically, African American women were excluded from political representation in the Women's movement. In the first wave of feminism, White suffragists refused to allow African American women to participate in advocating for voting rights because they did not consider them as important (Few-Demo, 2014). Additionally, well-known White feminists like Margaret Sanger excluded African American women from their sexual health movement during the first wave of feminism (Few-Demo, 2014; Phillips & Cree, 2016). The exclusion of women of color during the first and second wave of the feminist movement defined feminism as for "White, American or European, middle class, and educated women" (Few-Demo, 2014, p. 171). The realities of women of color, lesbians, and poor women during the Women's Movement was accentuated by literary scholars like bell hooks, Kimberly Crenshaw, and the Combahee Collective who shaped feminist discussion by providing a more inclusive focus on marginalized women's experiences (Cheshire, 2013). Intersectionality developed during the second wave of feminism between the 1970s and late 1980s when African American women began speaking out about the injustices they were experiencing while in the shadow of White women (Cheshire, 2013).

bell hooks, an African-American feminist scholar and literary genius, often argued on behalf of women of color on the basis of sexism, racism, and socioeconomic status (hooks, 2000). In 1977, the Combahee River Collective developed a call to action about the inequality women of color experienced within the feminist movement (Cheshire, 2013). Formed in 1970, the Combahee River Collective was a Boston-based feminist group comprised of African-American feminists and lesbians who were critical

of White feminism (Cheshire, 2013). The Combahee Collective formed to clarify their place in the politics of feminism while also demanding a separate space to distinguish their struggles apart from White women and African-American men (Cheshire, 2013; Goldenberg, 2007; Gumbs, 2014).

The group's name comes from a raid led by Harriet Tubman in which she freed over 700 slaves during the American Civil War (Gumbs, 2014). The Combahee Collective created a manifesto in response to the oppression within the Women's Liberation Movement called *A Black Feminist Statement* (Moraga & Anzaldua, 2015). The results of the manifesto led to political, social, and cultural changes due to the acknowledgment of multiple interlocking oppressive structures with specific importance given to the term *identity politics* (Goldenberg, 2007; Gumbs, 2014).

The women of Combahee defined *identity politics* as "the shared belief that Black women are inherently valuable, that our liberation is a necessity not as an adjunct to somebody else's but because of our need as human persons for autonomy" (Moraga & Anzaldua, 2015, p. 212). Their experiences with the continued and growing marginalization of women within the African American community influenced them to become advocates for themselves and other marginalized women (Gumbs, 2014). They identified their political contribution as evolving from a healthy love of self, other Black women, and the Black community (Moraga & Anzaldua, 2015). The group identified their personal experiences as political because of the injustices they experienced as women of color and members of the LGBT community.

In 1989, Kimberly Crenshaw, an African American law professor who contributed to the feminist movement, was the first to introduce the term intersectionality by advocating for Black women's experiences in the legal system (Crenshaw, 1989; Ramsay, 2014). She used the term to describe the multiple ways that Black women face discrimination in the legal system (Crenshaw, 1989; Ramsay, 2014). At the time of Crenshaw's contribution, attorneys implementing case law responded to racial or gender discrimination independently (Crenshaw, 1989; Ramsay, 2014). Crenshaw (1989) highlighted how the legal system failed to support Black women because there was no theory identifying the distinct ways in which this group experienced oppression. Crenshaw (1989; 1991; 1993) developed the concept to decolonize the legal system that continued to benefit more privileged individuals including White men and women and Black men.

Crenshaw demonstrated how the legal system perpetuated White male supremacy by ignoring the experiences of people who have multiple marginalized identities including those based on their gender, race, class and sexual identity (Crenshaw, 1989; Ramsay, 2014). She further expounded how the lack of legal discourse and action for Black women created an unwelcoming and adversarial posture between different groups experiencing discrimination, which benefited privileged persons by ensuring they remain unquestioned and perceived as innocent (Crenshaw, 1989; Ramsay, 2014). As a concept, intersectionality allows for identifying complex oppressive social systems, which makes it a valuable tool for multicultural research.

In this study, I used a phenomenological method called heuristic inquiry to explore the phenomenon of intersectionality as experienced by CES faculty members. Moustakas described heuristic inquiry as more rigorous than traditional phenomenological methods as it does not end with the essence of experience because it maintains the essence of the person in the experience (Douglass & Moustakas, 1985). Heuristic inquiry will allow me to explore the phenomenon of intersectionality through internal self-research, exploration, and discovery (Djuraskovic & Arthur, 2010).

In the mental health field, discussion about intersectionality has led many scholars to encourage its use in the classroom (Cheshire, 2013; Few-Demo, 2014; Ramsay, 2014). Despite usage of the theory as historically warranted and effective in different parts of the mental health field, its usage in the counseling field as a pedagogical tool is formally absent. In the counseling field, it has the potential to enhance faculty and students' multicultural competency.

Literature Review

Intersectionality as a Pedagogical Tool

As mentioned in Chapter 1, intersectionality was used in the educational and religious fields as a pedagogical tool to improve the learning experiences of students and faculty members (Hahn Tapper, 2013; Pliner et al., 2011). Pliner et al. (2011) found that by using intersectionality as a pedagogical tool in the classroom with undergraduate students, a collaborative relationship of learning manifested between the faculty members and the students. Hahn Tapper (2013) also used intersectionality as a collaborative tool within a religious educational context between students from warring countries. Hahn

Tapper (2013) utilized intersectionality to deepen the understanding and potentially improve the relationship between Jewish students of Israeli citizenship and individuals of Palestinian citizenship. Although the study did not yield a cure for international conflict, it displayed potential for improving relations in future generations (Hahn Tapper, 2013). Counselor educators and supervisors have not adopted intersectionality into pedagogy, but it has been introduced in nursing as a pedagogy to support the educational needs of nursing students in Canada. For example, Van Herk, Smith, and Andrew (2011) conducted a study exploring the experiences of Aboriginal women accessing healthcare in Ottawa, Ontario, Canada. The study was a secondary analysis of a larger research study exploring how to improve access to preventative services for pregnant and parenting aboriginal families living in urban areas (Van Herk et al., 2011).

Van Herk et al. (2011) inquired about the social identity of the aboriginal women including if there were patterns, consistencies, or contradictions between the experiences of First Natives, Inuit, or Métis women and if the identities of their care providers were reflected in the different encounters (Van Herk et al., 2011). The authors explored the experiences of Aboriginal women because of the history of colonization in Canada that included "… confiscation of traditional land bases, forced assimilation, residential schools, patriarchy, and the ongoing removal of Aboriginal children from their homes" (Van Herk et all, 2011, p. 33). Van Herk et al. (2011) found that if nursing programs employ intersectionality into their teaching practices, nurses would likely incorporate into their daily interactions with patients. After completion of thematic analysis and verification of findings with participants, the authors confirmed issues regarding

language during interactions with physicians (Van Herk et al., 2011). Van Herk et al. (2011) used this study to highlight the need for an intersectionality to examine and address the issues of equity in nursing education in order to create meaningful systemic change. The research presented by Van Herk et al. (2011), Pliner et al. (2011), and Hahn Tapper (2013) are the only studies that researchers have conducted where they used intersectionality as a pedagogical tool. The remaining literature in this chapter focuses on discussions by scholars across the mental health field encouraging using intersectionality in therapy and research, organizational higher education, clinical supervision, and as pedagogy.

Arguments for Intersectionality in Therapy and Research

Within the mental health field, scholars are encouraging more inclusive and complex facilitation of multicultural counseling. The history of the development of intersectionality has led to an increase in understanding how the term applies to multiple marginalized communities (Watts-Jones, 2010; McDowell & Hernandez, 2010). For example, the cultural competency model outlined by the ACA and the Association for Multicultural Counseling and Development (AMCD) stated that cultural competency is recognized as a set of variables or dimensions that include the clinician's own identities and cultural norms, sensitive to the realities of human difference, and possessed of an epistemology of difference that allows for creative responses to the ways in which the strengths and resiliencies inherent in identities inform, transform, and are also distorted by distress and dysfunction (American Counseling Association, 2014; Ratts et al., 2015).

The recognition of roles within different identities including culture, ethnicity, gender, race, and sexual orientation are beneficial for the clinician to acknowledge when working with a client and their family (Watts-Jones, 2010). The role of the therapist is one that is transparent, participating in therapeutic self-disclosure to break down barriers to issues impeding a client's progress (Watts-Jones, 2010). The issues affecting a client's mental health could involve their experiences with interlocking oppressions and privileges requiring the clinician to understand intersectionality, which is not currently being taught (Watts-Jones, 2010).

Few-Demo (2014), a faculty member in human development and family therapy field, presented a comprehensive review of intersectionality literature. Her intention behind completing the review was to articulate intersectionality as fundamental in explaining ". . . racialized and gendered analyses as an extension of racial/ethnic feminisms and critical race theories" (p. 170). Few-Demo (2014) encouraged family therapy researchers to consider intersectionality as a methodological paradigm due to the comprehensiveness it affords researchers studying diverse families as opposed to traditional methods. She described the history and tenets as outlined by the work of Crenshaw as being instrumental in acknowledging the disconnection and distinct separation between traditional feminist and racial discourses (Few-Demo, 2014). Few-Demo (2014) described the relational and locational significance of intersectionality as being the foundational change agent needed to understand individual, group, and institutions of family work.

Few-Demo (2014) stated that because intersectionality requires researchers to self-analyze their social locations and the complexity comprised within those positions, then they are more likely to consider how politics of location and intersectionality explain privilege and oppression. For example, according to Few-Demo (2014), family researchers who self-analyze familial research are likely to find that context of social locations are imperative for understanding familial relationships. Few-Demo described intersectionality as a framework that could support systemic research by addressing inter-categorical intersections. For example, intersectionality theory holds that social locations are not static, and Few-Demo encouraged family research academics to conduct more research exploring the intergroup dynamics of racialized oppression or privilege that captures the complexity and growing influence of understanding cultural differences (Few-Demo, 2014).

Rivers and Swank (2017) conducted a mixed-methods study exploring the effectiveness of university-sponsored LGBT ally training and competency of counselors-in-training. The themes that arose from the study highlighted a need for self-awareness, professional development, ally development, understanding of intersectionality of social identities, and understanding about the needs of transgender clients (Rivers & Swank, 2017). Rivers and Swank used Sexual Orientation Counselor Competency Scale (SOCCS) to measure pre-and posttest results. Posttest scores for the Skills and Knowledge subscales yielded statistically significant results in that the study showed a need for more clinicians who are self-aware, practice self-reflection, and engage in

continuing education to better develop their cultural and diversity competencies (Rivers & Swank, 2017).

LaMantia, Wagner, and Bohecker (2015) encouraged counseling faculty members to utilize a feminist pedagogy that highlights the intersection of race, gender, and sexual identity in the classroom. The authors' primary focus was on using a pedagogical approach that diminished the power differential between the educator and the student (LaMantia et al., 2015). Similar to traditional multicultural education, authority is a prevalent theme in higher education classrooms (LaMantia et al., 2015). LaMantia et al. (2015) encourage faculty to use intersectionality in their pedagogy to encourage active learning and a balanced power distribution while maintaining their role as gatekeepers.

Unlike passive learning that traditional multicultural counselor education promotes, LaMantia encouraged faculty to use their feminist intersectional pedagogy in the classroom. Gatekeeping practices occur based on what was agreed upon by the students and faculty members such as classroom policies and course content (LaMantia et al., 2015). Similar to the study conducted by Pliner et al., (2011), LaMantia et al. (2015) encourage an egalitarian approach to teaching counselors-in-training. Similar to Cheshire (2013), LaMantia et al. (2015) did not endorse a primarily intersectional pedagogical approach and instead focused on a feminist pedagogy due to the amount of literature and research supporting that teaching approach.

Ecklund presented a psychological case study analysis where intersectionality was used by the author to demonstrate the theory's effectiveness with children and families (Ecklund, 2012). Understanding the dynamics of power, privilege, and oppression proved

effective for navigating internal biases, including understanding how systemic oppression creates stress in different contexts such as school bullying (Ecklund, 2012). Ecklund indicated that intersectionality can empower children and family members who have marginalized identities by educating them about oppressive experiences including rejection and helping them develop adaptive coping strategies culturally appropriate to use for internal and interpersonal struggles (Ecklund, 2012). Ecklund proposed that the intersecting identities experienced by the therapist and client have a direct impact on the therapeutic process and clinicians who use this theory (Ecklund, 2012). Ecklund (2012) used the term *identity valences* to explain contextually felt comfort (positive valence) or discomfort (negative valence).

Furthermore, Ecklund (2012) acknowledged how imperative it was for therapists to acknowledge their valences in therapeutic relationships because based on their experience, they may be placing importance on one identity over the other, which may be unhelpful for the client. According to Ecklund (2012), a major factor in the effectiveness of using intersectionality in the study was whether clinicians were aware of how to use the concept of intersectionality and adequately understood the oppressive and privileged identities they occupy. Therapists who do not have this understanding will not able to use the theory to the client's benefit. Additionally, not having an educational model taught by faculty members limits the expansion of the theory's use in the counseling field.

Ratts (2017) further acknowledged the need for counselors to take an intersectional approach in their work with clients. Ratts (2017) connected intersectionality to the multicultural and social justice model they developed in 2015.

(Ratts, 2015; 2017) failed to acknowledge that without a pedagogical model, clinicians can be lost in their ability to adequately use intersectionality in their clinical relationships. Ratts (2017) encouraged clinicians to engage in discussions with their clients about the hegemonic structures of power and privilege affecting their daily lives (American Counseling Association, 2014; Ratts et al., 2015); however, the models for having these discussions begin with faculty.

Arguments for Intersectionality in Clinical Supervision

Intersectionality may be important to clinical supervision, but researchers have paid little or no attention to it. The following are opinions and thoughts presented by Peters (2017). Peters (2017) discussed the need for counselor educators and supervisors to incorporate intersectionality into the preparation of counselors-in-training. Peters (2017) identified the limited attention based on the lack of research counselor educators have given to diversity and historically underrepresented social groups. Peters identified issues in supervision where supervisees have reported that their supervisors "lack the necessary awareness, conceptualizations, skills, or multicultural complexity to promote supervisees' needed multicultural development and professional identity" (Peters, 2017, p. 179).

Peters connected the ongoing professional responsibility supervisors have to develop and maintain their levels of multicultural competency as well as those of their supervisees (Inman, 2006; Sohelian et al., 2014). Peters (2017) further identified the hierarchy of power and privilege that exists within academia, including the power differential that exists between faculty and student. He shared this to provide a tangible

example of the power differential that exists for counselors-in-training that should mimic and prepare them for their experiences with clients.

In addition, Peters argued that supervisors who move beyond a monolithic or singular-axis perspective of identity when providing supervision to an intersectional perspective benefit by embracing the complexity of social locations. He further stated that incorporating intersectionality ensures supervisors move beyond multicultural singularity because it interrupts the usual occurrence of discussing social locations in a unitary and monolithic manner (Peters, 2017). Peters identified the need for supervisors to be held accountable because of their role in preparing future counselors, similar to counselor education and supervision faculty members.

Arguments for Intersectionality in Higher Education

Similar to supervision, the use of intersectionality research in higher education is limited. The following are opinions presented by Tomlinson (2013) and McDowell & Hernandez (2010) about the need for intersectionality in higher education. Tomlinson (2013) studied the importance of composition and tenacity within academia's responsibility for acknowledging and responding to multicultural issues. As it pertains to intersectionality, Tomlinson (2013) highlighted the carelessness and disregard many academics take when addressing the concept. McDowell and Hernandez (2010) primarily looked at how faculty members should engage in decolonizing academia because of the pervasiveness of Whiteness at that level. They recommended institutions use intersectionality to transform systems of oppression by prioritizing considerations of accountability and justness across a wide range of social differences (McDowell &

Hernandez, 2010). The authors recommended higher education institutions use caucus groups, cultural audits, and collaborate with the community to ensure accountability of privileged faculty (McDowell & Hernandez, 2010). McDowell and Hernandez believed that members of the higher education institution must recognize and be accountable for acknowledging that centering cultural capital has historically enhanced social capital (2010). Although the authors recognize the importance of addressing intersectionality within institutions of higher learning, they do not address how faculty members need to further expound on this by teaching it to their students.

Arguments for Intersectionality as Pedagogy

Traditionally, counselor education faculty provide multicultural competence in a single course in a master's counseling program where students are given the objective to learn about different cultural groups that typically does not acknowledge multiple marginalized identities (Bidell, 2014; Brown et al., 2014; Collins et al., 2015). Unfortunately, this experience is similar to how many counseling students experience multicultural education and how faculty members teach the subject (Bidell, 2014; Brown et al., 2014; Collins et al., 2015). Traditional multicultural counseling education does not adequately prepare future counselors for working with individuals who have multiple marginalized and privileged identities (Bidell, 2014; Brown et al., 2014; Cheshire, 2013; Collins et al., 2015; Ramsay, 2014).

In social work, Chapman (2011) discussed how critical it is for students and faculty members to identify the sociological level phenomenon of systemic oppression. Chapman further argued that teaching social work students how to understand this at an

individual level is ethically imperative because of the concrete relational practices that dominant groups tend to hold positions of authority in higher education. By presenting information about intersectionality to students in a way that personally and professionally relates to their relationship with him including the dynamics of privilege and oppression that exist in the faculty student-relationship, Chapman encouraged students to acknowledge this same dynamic in their relationships as social workers with clients (Chapman, 2011).

Additionally, Chapman (2011) highlighted the significance of reflexivity as a faculty member teaching students in mental health counseling programs. Reflexivity within the context of intersectionality as a pedagogical tool involves those who are positioned at the top of social hierarchies to consider how their actions either influence opportunities and possibilities or close doors and prevent progress for those positioned at the bottom of the respective hierarchies (Chapman, 2011). As a model for teaching students how to engage in intersectional dialogue with clients, Chapman (2011) made it more likely that these future social workers would also engage in dialogues reflexively to benefit their clients.

In pastoral psychology, Ramsay (2014) presented an argument for intersectionality as a pedagogical tool to help theologians analyze, engage, and resist oppression and privilege. Ramsay acknowledged that identity was additive, but simultaneous in that social identity categories synthesize and compound creating a nuanced experience for individuals (2014). In developing a pedagogical approach using intersectionality, she identified the need to do so incrementally and with an initial focus

on race (Ramsay, 2014). Ramsay (2014) identified the historical context and creation of intersectionality and the significance of the role race played in the lives of the people who created the theory as well as the need for White students to focus on their racial privilege. Historically, White students focus on racial privilege and often deflect on another form of subordinated identity, so Ramsay encouraged the first three increments of instruction focus on race (Ramsay, 2014). The final stage or increment in using intersectionality as a pedagogical approach involves a full intersectional focus (Ramsay, 2014). The stages are identified as: (a) a race-centered, single-identity focus, (b) a race-centered, limited intersectional focus, (c) a race-centered, intersectional focus, and (d) a full intersectional focus (Ramsay, 2014). Ramsay included the aforementioned stages based on the recommendation by Goodman and Jackson (2012) to use scaffolding in teaching racial identity to students.

Historically, multicultural counseling courses have been focused on preparing White students to work with clientele of diverse backgrounds (Seward, 2013; Sue & Sue, 2013). Traditionally multicultural counseling classes focused on White students because of the understandable concern related to the encapsulation of White-Eurocentric social identities or White privilege that systematically affects many marginalized individuals on a daily basis (Seward, 2013). The issue with focusing only on White students in multicultural counseling classes is that it allows faculty to silence, exclude, or single out students who are more marginalized, which further promotes and maintains aspects of white privilege (Blackwell, 2010; Seward, 2013). Ramsay's (2014) argument for the inclusion of intersectionality in the pedagogy of pastoral psychologists conceptualizes

concerns related to White privilege while also ensuring comprehensive focus of all social identities for everyone's cultural growth.

Summary and Conclusions

The literature review in Chapter 2 reveals a connection between intersectionality and improved understanding of complex identity differences including those relative to individuals who have multiple marginalized identities. Based on the literature presented in this chapter, a connection exists between intersectionality and deeper understanding of individual lived experiences (Hahn Tapper, 2013; Cheshire, 2013; Few-Demo, 2014; Pliner et al., 2011; Ramsay, 2013 Van Herk, 2011). The studies outlined show a unique collaboration between faculty member and student, which further accentuates the need for intersectionality to be explored as a pedagogical tool for CES faculty members.

In Chapter 3, I proposed the use of a qualitative methodology where I will be using heuristic inquiry to explore intersectionality as a pedagogical tool. I deepened my understanding of the concept as well as illuminated how faculty experience it personally and professionally and how they incorporate it into their pedagogical approach. The use of heuristic inquiry as the methodological framework and intersectionality as the conceptual framework together are meant to be complimentary to this study. Both required deep understanding of the phenomenon through rigorous examination and collaboration between individuals. In Chapter 3, I discussed the method in more detail, the problem statement, the purpose of the study, research questions, and protocol for the study.

Chapter 3: Research Method

Introduction

This study will contribute to better understanding the impact that intersectionality theory can have on the pedagogical practices of CES faculty members. I explored how intersectionality theory can improve multicultural counselor preparation by looking at CES faculty members' experiences with the theory. I employed a qualitative approach that specifically engages heuristic methods of inquiry to satisfactorily answer the research question. In this chapter, I described the research method for the proposed study and restate the purpose statement and research questions guiding the study. In this section, I also include information about the research design and rationale, role of the researcher, methodology, an explanation of how I navigated issues of trustworthiness, and the final summary.

Purpose Statement

The purpose of this study was to illuminate CES faculty experiences with and use of intersectionality theory in their multicultural education pedagogy. In this study, I employed a qualitative heuristic framework that uses intersectionality as the lens to view data and inform interview questions. Heuristic inquiry highlighted how faculty experience intersectionality in their personal lives and how it influences their pedagogy.

Research Design and Rationale

Research Questions

To focus on the unique experiences of CES faculty members, I provided questions that can allow them to share the qualities, meanings, and essences related to

intersectionality. There was one main research question and three sub-questions for this study:

How have CES faculty used intersectionality as a key component of multicultural training in their coursework?

- How have CES faculty experiences with intersectionality influenced their pedagogy?
- To what extent has CES faculty experienced the inclusion or exclusion of intersectionality in multicultural education?
- What has been CES faculty members' experience with privilege and oppression?

Central Concepts and Phenomenon

Intersectionality is the deliberate focus on multiple identities of privilege and oppression a person may experience throughout their lifetime (Cheshire, 2013; Parent et al., 2013; Ramsay, 2014; Watts-Jones, 2010). The study focused on the multicultural pedagogy of CES faculty members and how they incorporate intersectionality in their teaching practices. In this study, I explored the degree to which faculty members have experienced intersectionality personally and professionally.

Rationale for Chosen Method

In this study, I used a qualitative design due to the exploratory nature of the research questions which focused on understanding the participants' lived experiences with the phenomenon. Unlike studies where a traditional paradigm is used, use of heuristic inquiry supports the integrity of the researcher and participants by ensuring that

direct first-person accounts of their experiences with the phenomenon are illuminated throughout the research process (Moustakas, 1990).

In traditional phenomenological research, a degree of detachment from the phenomenon is encouraged, whereas in heuristics, connectedness and relationships are valued (Douglass & Moustakas, 1985; Moustakas, 1990). Traditional phenomenological studies expound on definitive assertions and descriptions of participants' experiences where permitted, but in heuristics, exploration of essential meanings and the relationship between intrigue and personal significance create a path of continuous desire for more knowledge (Douglass & Moustakas, 1985; Moustakas, 1990). Additionally, traditional phenomenological inquiry calls for a generally a less-robust presentation of experiences, but heuristic research involves reintegration of tacit knowledge and intuition leading to creative discovery (Douglas & Moustakas, 1985; Moustakas, 1990). Conventional phenomenological research tends to lose the essence of participants' experiences during the analysis because of the definitive nature of the descriptions, but in heuristic studies, the participants remain visible throughout the examination and presentation of data (Douglas & Moustakas, 1985; Moustakas, 1990). The conceptual framework for this study is not a traditional model used in qualitative studies, which warrants a more in-depth and rigorous framework that can justify the methodology of data collection.

Role of the Researcher

In qualitative research, the researcher is the instrument used to gather and analyze data (Miles et al., 2014). In heuristic research, the primary investigator's experience of the phenomenon is also accounted for throughout the study. Researchers conducting

heuristic inquiries serve as a participant-observer to co-construct meaning of the phenomenon with participants in order to create reflexive knowledge (Etherington, 2004). Reflexive knowledge is shared knowledge created by the researcher and participants to promote extensive self-examination, personal learning, and growth (Etherington, 2004; Moustakas, 1990; Patton, 2015). According to Moustakas (1990) "The primary investigator must have a direct, personal encounter with phenomenon being investigated" (p. 28). The primary researcher is intimately and autobiographically related to the phenomenon in question and this relationship is used as a motivating force for collection and analysis of data (Moustakas, 1990). As primary researcher of this study, I have a personal connection to the topic and concept of intersectionality. I am a future counselor educator who received traditional multicultural training and I have multiple marginalized and privileged identities.

Managing Biases and Maintaining Ethics

I have a direct connection to the phenomenon and conceptual theory due to my role as a student-educator and person who has multiple marginalized and privileged identities. As a student, I do not have any power over faculty members, but they may be hesitant to participate in the study due to risk of breach in confidentiality per code G.1.b. and being sensitive or cautious about potential causation of harm due to the subject being studied per code A.4.a. of the American Counseling Association. To avoid both of these concerns, I provided an informed consent form to each member individually via email through a preapproved IRB protocol with an approval number (12-22-17-0528019) for

them to verify the study. Participants were notified that they could withdraw their consent and refuse to participate in the study at any time.

The primary investigator is responsible for implementing ethical precautions before data collection begins. Seidman (2013) suggested that qualitative researchers not interview people they know because of the issue of dual relationships or potential to create a power struggle. The ACA code of ethics also highlights the need for researchers to be cautious about dual relationships and power dynamics per code G.3. To avoid these issues, I did not interview faculty members who are part of the programs in which I currently am or have been a student.

Methodology

Population

The target population for the proposed study is CES faculty members who currently are or have been employed at a college or university and worked with masters or doctoral students in counseling programs at CACREP accredited institutions. I selected faculty members previously or currently employed at CACREP institutions as it governs the direction of current and future counselor education programs and emphasizes multicultural awareness and focus within the classroom. Faculty members must have been employed for at least one year at a college or institution upon selection to participate in this study. Anyone who expressed interest to participate and did not meet this criterion was excluded from participation in the study.

Sampling Strategy

To ensure adequate collection of data, a combination of multiple sampling strategies will be used to acquire participants. Criterion, purposive, and snowball sampling will be pursued to gather participants. Purposive and criterion sampling allowed me to deliberately seek participants who are likely to contribute to the learning of the phenomenon in question (Rudestam & Newton, 2015). I intentionally sought CES faculty members who were employed at least one year at a college or university that is CACREP accredited to participate in the study. I verified participants' employment prior to obtaining their consent to participate in the study using online public record. Snowball sampling was used to ensure the sample size sought for the study is acquired by and information-rich informants participate (Creswell, 2013; Patton, 2015). Each of these sampling strategies is commonly used and was appropriate for the proposed study (Patton, 2015).

The sample size was between 6 and 10 participants. Research indicates that qualitative studies require fewer participants than quantitative studies due to the in-depth level of inquiry necessary to achieve saturation (Connelly, 2010; Patton, 2015). Morse (1994) determined that at least six participants was necessary to understand the essence of the phenomenon being studied and Creswell (2013) recommended a range of 5 to 25 participants for phenomenological inquiries. Because the purpose of this study is to highlight CES faculty members' experiences with and use of intersectionality in their multicultural pedagogy, I employed a range of 6 to 10 participants to ensure saturation of the data.

Participant Recruitment

I identified, contacted, and recruited potential participants for this study using email and word-of-mouth recommendations. As a student, I have access to CES faculty members' emails through list-servs and can obtain word-of-mouth referrals primarily using this method of recruitment. I identified faculty members using list-servs that target this population such as *CESNET-L*, *ALGBTIC,* and *ACA Connect*. I sent a recruitment email, soliciting participants from the aforementioned list-servs. Though email access and emails serve as a convenient method to acquire participants, this did not mean that they were willing to participate (Patton, 2015). The combination of sampling methods allowed me to reach my goal for obtaining information-rich interviews without risking the integrity of the study (Resnik, 2015). I did not utilize any incentives for this study due to the need for authentic information that supports the purpose of the study. Additionally, providing incentives can cause undue inducement, exploitation, and biased enrollment of participants (Resnik, 2015).

Data Collection Instrument and Source

In qualitative studies, the researcher is the key instrument because they are collecting data through exploration of information, observation, and interviews with participants (Creswell, 2013). In this study, I am the primary investigator and will use an interview guide to ensure consistency with the protocol for each participant interview (Creswell, 2013). To ensure content validity of the instrument I developed, I utilized a semi-structured interview protocol that allowed for a balance of quality of information

acquired from participants, genuine rapport-building opportunities, and guidelines for me to follow for consistency and transferability of data (Creswell, 2013).

Procedures of Data Collection

According to Moustakas (1990) the following are methods of preparation in data collection for heuristic research: (a) develop a set of instructions, (b) locate and acquire participants, (c) develop a contract, (d) consider ways of creating an atmosphere, and (e) construct a way of comprising co-researchers. Once I received approval from the university IRB, I conducted one 60-minute secure audio-video interview with participants who consented to participate in the study. Once I received consent, and at the beginning of each interview, I briefly reviewed the informed consent with each participant, reminding them that their participation was completely voluntary, there were no incentives for participating in the study, that the interview was going to be audio recorded, transcribed, and submitted for review, and then I asked them if they had any questions. After reviewing the consent form, I asked and documented demographic information including: (a) gender, (b) race, (c) age, (d) sexual identity, (e) relationship status, (f) state of residence, (g) religious affiliation, and (h) employment status.

At the start of the interview, I collected the demographic information. I used demographic questions to gain perspective on chronological time and social experiences of participants in terms of the contexts that possibly connect their experiences (Creswell, 2013). Additionally, I will use the demographic information for future research in which multi-method designs may be used to compare means between various characteristic groupings (Miles et al., 2014). Following collection of the demographic information, I

began the interview by asking the following open-ended, semi-structured interview questions that all participants will be asked (Moustakas, 1990): (a) To what extent have you included or excluded intersectionality from your multicultural pedagogy? (b) Tell me about your experiences with privilege and oppression, (c) In what ways have your personal and professional experiences with intersectionality impacted your pedagogy?, and (d) What place do you think intersectionality should have in the counselor education classroom? I followed-up with the final question by asking participants if they have any other information they would like to add or questions they would like to revisit.

Semi-structured interview protocols also allow the researcher to ask follow-up questions throughout the interview to illicit deeper information (Creswell, 2013; Jacob & Furgerson, 2012). During the interview, I shared contextually appropriate information about myself "…to encourage expression, elucidation, and disclosure of information being investigated" (Moustakas, 1990, p. 102). General questions provided guidance and structure, but genuine dialogue cannot be planned (Moustakas, 1990). Participants exited the study after I debriefed them of the next steps including solicited confirmation about their reported experiences, plans for publication, and possible presentation of the findings.

Data Analysis Plan

All interviews were audio recorded, transcribed, and stored using computer assisted qualitative data analysis software (CAQDAS), MAXQDA. MAXQDA is an organizational tool I used to store the audio interviews, transcriptions, and coding that assist with managing the data collection, storage, and analysis process (Patton, 2015;

VERBI GmbH, 2017). MAXQDA was used for the study because it is user-friendly, contains large amounts of storage, looks for patterns that can assist with the auto-coding process, and is a viable mixed methodological tool (VERBI GmbH, 2017). In heuristic inquiry, a comprehensive understanding of the phenomenon under investigation occurs during analysis. Moustakas (1990) highlighted the following analytical steps necessary for researchers using heuristic inquiry: (a) organize all information for individual participants (i.e. recordings, transcription, notes, documents, etc.), (b) researcher timelessly immerses themselves into information gathered until it is understood, (c), researcher will set aside data for a while to allow for a refreshed look when reviewing data again, this time taking notes of material and taking notes of qualities and themes that manifest, (d) return to original data and compare notes with original depiction of information collected from each participant; primary investigators are encouraged to share experience of participants' individual depictions with them and ask them for confirmation or feedback to obtain true, comprehensive recollections of experiences, (e) researcher will completed aforementioned steps for each participant, (f) researcher will choose two to three participants who represent group as a whole to exemplify data "… in such a way that both the phenomenon investigated and the individual persons emerge in a vital and unified manner" (Moustakas, 1990, p. 113), and (g) the final step involves the researcher using the internal frame of reference and indwelling to develop creativity to synthesize the themes and essential meanings of the phenomenon (see Figure AD for Heuristic Inquiry Data Analysis Steps).

From the beginning through the end of the data analysis process, I coded patterns and themes that arose from my personal experiences as well as those that come from participants' interviews (Moustakas, 1990). I coded manually and with the CAQDAS, MAXQDA, to ensure thorough review of the data (Saldana, 2016). Both manual and electronic coding techniques are beneficial to the analysis process because they afford thoroughness and ease of organization, respectfully (Saldana, 2016). Another analytical process that works concurrently with coding involves establishing analytical memos. Analytical memos are write-ups about significant themes that arose during the coding or data analysis process (Saldana, 2016). All memos will be accessible to the research committee to ensure that we "… share and exchange emergent ideas about the study as analysis progresses" (Saldana, 2016, p. 53).

Issues of Trustworthiness

I established trustworthiness and authenticity in this study by using several validation strategies (Creswell, 2013). In qualitative methodology, validity is not a quantitative measurement used to determine correlations or statistical significance (Moustakas, 1990). In heuristic research, repeated verification occurs when synthesis of participant data yield themes of meanings and essences that portray the phenomenon being investigated (Moustakas, 1990). I clarified my biases at the outset of the study to allow stakeholders and readers to understand my position and assumptions that may impact inquiry (Creswell, 2013; Patton, 2015). I used triangulation methods to make use of multiple resources. I also utilized my dissertation committee to corroborate evidence

(Creswell, 2013). Further, I looked at prior research relating to the phenomenon for evidence that documents a theme or code to further validate findings.

Additionally, I am maintained a reflection journal that has been in use since writing the second chapter of this study. A reflective journal allowed me to capture my thoughts, feelings, and biases surrounding data collection and interviews (Janesick, 2011). I used this to document how I experience verbal and nonverbal cues during interviews and to further aide in the triangulation process. I also usde member checking to ensure that participants' views of the summaries I compose of their interviews are credible (Creswell, 2013). Member checking is a term that refers to the process establishing respondent validity (Maxwell, 2013). Member checking involves the primary researcher soliciting participants' views of the credibility of the findings and interpretations (Creswell, 2013). I did this by sharing preliminary analyses of descriptions of themes to rule out the possibility of misinformation (Creswell, 2013; Maxwell, 2013). Heuristic inquiry uses a rigorous method of analyzing data to ensure credibility. In doing so, I provided rich, thick descriptions of details to allow readers to determine transferability of possible shared characteristics (Creswell, 2013; Patton, 2015). The members of my committee also verified if the protocols I outlined for my data collection steps, including the script used with each participant, were reliable.

Ethical Procedures

Consideration of ethical standards ensured the safety of each participant in the study. In conducting this study, I adhered to the ethical requirements of the American Counseling Association (ACA) as well as the guidelines of Walden University IRB

(American Counseling Association, 2014; Walden University, 2010). In concordance with the ACA code of ethics, each participant electronically received an informed consent that they were required to sign before the interview. Informed consent agreements detail the purpose of the study, risks and benefits, voluntary nature, limits to confidentiality and privacy, and proper contacts concerning the study (Rudestam & Newton, 2015). Participants for this study were provided with the primary researcher and chair's contact information as well as the approved Walden IRB number (12-22-17-0528019) and contact information.

Data collection began after I obtained approval from Walden IRB. Walden's IRB protocol ensures cooperation with federal guidelines, including those pertaining to researchers. I provided Walden's IRB with a copy of my National Institute of Health (NHI) Office of Extramural Research certificate showing successful completion of the NIH training entitled 'Protecting Research Participants'. Following endorsement from Walden IRB, I shared the approved consent form with participants who were directed to sign electronically via email response prior to beginning the interview.

The proposed study posed minimal risks including the possibility of unwanted disclosure of information, psychological distress, and unwanted intrusion of privacy. To counter these risks, I included all risks and benefits in the informed consent agreement. I reminded participants of the limits of confidentiality including if they disclose abuse or neglect of a vulnerable person and that I would have to share this with the appropriate authorities. I reminded participants that they could decline to participate or withdraw at any time without any adverse consequences. Per code G.1.f., the ACA code of ethics

states that researchers will take precautions to ensure the wellbeing of participants (American Counseling Association, 2014). If necessary, participants were given recommendations for counseling services using the National Board for Certified Counselors (NBCC) database to find counselors located across the United States (National Board for Certified Counselors, 2017).

Interview data will remain secure in a password-protected file in DropBox. I will keep the files secure for five years before securely disposing them. The research committee will also have access to this information. I removed all identifying information from the data to protect the participants' identities. All communication with participants occurred through a secure Walden University email address.

Summary

In this chapter, I identified, defined, and justified the use of qualitative design for the completed study. In an effort to create an aligned qualitative methodological study, I presented information about the criterion for the target population, sampling method, data collection strategy and ethical considerations. I also discussed issues of trustworthiness and the ethical and university considerations I needed to consider when I began data collection. In Chapter 4, I provided a comprehensive description of the data analysis process including transcriptions of interviews, codes, themes, and analytical memos.

Chapter 4: Results

Introduction

The purpose of my study was to explore CES faculty members' use of intersectionality theory in their multicultural pedagogy. There was one primary research question for this study and three sub-questions:

> How have CES faculty utilized intersectionality as a key component of multicultural training in their coursework?
>
> a. How have CES faculty experiences with intersectionality influenced their pedagogy?
> b. To what extent has CES faculty experienced the inclusion or exclusion of intersectionality in multicultural education?
> c. What has been CES faculty members' experience with privilege and oppression?

This chapter includes objectives of the study, details regarding data collection, demographic details of the participants, and data analysis. In the following section, I present the results of the study as themes derived from the personal and professional experiences of seven counseling faculty members. Following this, I highlight the essence of the study as a result of the heuristic qualitative inquiry process.

My aim for conducting this study was to reveal and interpret CES faculty members' personal and professional experiences with and use of intersectionality theory in their multicultural pedagogy. I used the following open-ended interview questions to support this goal: (a) to what extent have you included or excluded intersectionality from

your multicultural pedagogy?, (b) tell me about your experiences with privilege and oppression, (c) in what ways have your personal and professional experiences with intersectionality impacted your pedagogy?, (d) what place do you think intersectionality should have in the counselor education classroom? I followed the experiences of participants to gain understanding of the phenomenon and, in doing that, themes emerged from their stories. Throughout the coding process, I mapped common themes to highlight the essence of their individual experiences and draw more information collectively during the analysis process. In the following section, I describe the setting for the study.

Setting

Once a participant indicated interest in the study, I shared my secure audio conferencing line with them via Zoom.us. Zoom.us is an audio-video conferencing service that supports two-way encrypted communications between the host and attendees (Zoom Video Communications, Inc., 2018). Participants were able to participate using video if they chose but were reminded that the interview was only going to be audio recorded. For all interviews, I wore headphones to ensure privacy of the participants as I completed the majority of them at my office. To ensure there were no distractions, I had signs on my door discouraging interruptions because I was conducting dissertation interviews. Each interview lasted no longer than one hour in duration. At the very beginning of each interview, I briefly reviewed the inform consent form and asked participants if they had questions before moving on to the demographic questions. Each participant provided his or her electronic signature as consent for participation in the study.

Demographics

In this section, I discuss the background information for each of the participants. The demographic questions were specific, but answers could be open-ended. Per the inclusionary information: participants in the study were faculty members, employed at CACREP accredited institutions and have been employed, either currently or in the past, at this type of institution for at least one year. This was verified through public searches of information about programs and faculty as well as information supplied by the potential participants when they shared their initial interest in participating. There were seven total participants in this study. Only one participant identified as a cisgender male. Two participants identified as African American. Six participants identified as cisgender women. Three participants identified as heterosexual. One identified as queer, one as bisexual, one as sexually fluid, and one declined to answer the question about sexual identity or sexual orientation. Two participants identified as Catholic, one as Baptist, one as Nazarene, one as Atheist, another stated they did not hold any religious beliefs, and one as spiritual. One was an adjunct faculty member, two stated they were full-time tenure-track assistant professors in counseling or counselor education, one reported they were a full-time core faculty member, and three shared they were full-time assistant professors. Three reported being married, two stated they were single, one reported being in a partnership, and one reported being engaged. Although information about participants' physical location and institutional affiliation were collected, that information will be left out to ensure their privacy in this study.

Data Collection

For this study, the specified range of participants needed to ensure saturation of the data was 6-10. There were seven total individuals who participated in the study. All participants completed a one-time 60-minute interview that was audio-recorded and transcribed. I used my computer to engage each participant in an audio conference using Zoom software. Zoom is a conferencing service that provides two-way, end-to-end encryption using the 256-bit algorithm process (Zoom Video Communications, Inc., 2018). The 256-bit encryption algorithm is used by the Health Insurance Portability and Privacy Act (HIPPA) compliant electronic health records (EHR) services to ensure confidentiality. All participants received a summary of their interview for review. Each participant responded to the interview questions. I used a semi-structured interview approach to elicit deeper meaning and understanding of the phenomenon from the participants' point of view. Throughout the duration of each interview, I maintained notes to assist with the analytical process, including creating memos. I also maintained a journal.

In accordance with Douglass and Moustakas (1985) and Moustakas' (1990) heuristic foundations, I engaged in the steps necessary when using heuristic inquiry for data analysis (i.e. initial engagement, immersion, incubation, illumination, explication, and creative synthesis) and process (i.e. identifying the focus, self-dialogue or reflection, tacit-knowledge, intuition, indwelling, focusing, and internal frame of reference). To create a composite description for each participant's experience, I put the coded transcriptions into MAXQDA for analysis. From there, I constructed a portrait of each

individual by reading the interview and re-listening to the taped recording. I did this several times and went back and forth from immersion to incubation, giving myself time to rest, until I developed a description that seemed appropriate and not rushed. Once I heard from all participants, I began developing a composite description of the group. I used MAXQDA to assist with coding the transcripts. I engaged in first cycle coding by using structural-based coding techniques to best analyze the interview transcripts. Structural based coding involves examining comparable segment commonalities, differences, and relationships (Saldana, 2016). Often, structural coding involves determining the frequency of segments in descending order (Saldana, 2016). I selected structural based coding for the first cycle of coding because I wanted to be able to quantify what I operationalized based on the research questions for this study.

The second cycle of coding occurred during the last three steps of the data analysis process (illumination, explication, and creative synthesis) and involved more advanced coding steps to develop categorical, thematic, conceptual, and theoretical organization from the first cycle of coding. To successfully complete this process, I used pattern coding. Pattern coding involves explanatory and inferential processes to create meaningful and parsimonious units of analysis (Saldana, 2016). I used pattern coding to search for major themes, rules, causes, explanations, and form processes.

Data Analysis

In the data analysis process, I moved from incubation through the various stages of analysis involved in heuristic inquiry. I maintained a journal and communication with my committee members throughout this process to ensure maintenance of the process

steps and consistency necessary in heuristic inquiry (Douglass & Moustakas, 1985; Moustakas, 1990). Participants were given pseudonyms to maintain their humanistic qualities while simultaneously maintaining their privacy. Doing this allowed for illumination of the salient themes and characteristics of experiences to emerge (Moustakas, 1990). As a result of this process, the following themes emerged from participants' responses:

1. Privilege and Oppression and the use of Intersectionality in Pedagogy.
2. Intentionality and Responsibility to the Students.
3. Intersectionality as Pedagogy for the Counseling Profession.
4. Intersectionality for Empowerment and Building Bridges in the Classroom.

The participants were given pseudonyms for their individual portraits. I developed composite portrait to creatively synthesize a unified representation of the group's experience. Examples from participants are provided below in the themes in which I used verbatim quotes or summaries to describe their experience with that topic.

Theme 1: Privilege and Oppression and the use of Intersectionality in Pedagogy

All seven participants identified experiences with privilege and oppression in their lifetime. Some participants identified their privileged experiences as contributing significantly to their pedagogy whereas others identified their oppressed experiences as the catalyst that motivates them to using intersectionality in their pedagogy. For example, Rhonda acknowledged the privilege and oppressive experiences she encountered while completing her education as well as professionally in the form of microaggressions received by her students and a supervising faculty member:

> I'm a Black female and I don't always acknowledge all that has come from those experiences, but I have had to consistently work throughout my education, undergraduate through doctoral program. The challenges that come from not being able to rely on others for financial security during this time have made it difficult. I also think that as a Black woman, some of my students presume me to be incompetent. For example, I have had at least one White student whose parents who have contact my supervisors to challenge my credentials and teaching practices without coming to me about their concerns directly first. I do not think this would have occurred if I was White. The institution where I am employed is predominantly White. I also attend this institution as a student because I am completing my doctorate. I have had experiences where faculty members have presumed me to be incompetent too. For example, when I was a teacher's assistant the person I was TA-ing for asked me if I have ever taken Introduction to Psychology and I told her I did several years ago. She heard that and assumed I could not teach the course because I had not taken it recently. This felt like a microaggression because she presumed me to be incompetent despite my current status, work history, etc. The privileges that I experience include my education level and employment status. I am privileged to be able to do what I do with the education and training I have received.

Kimberly identified her upbringing and the bullying she experienced because of her racial presentation as the reason she is not consciously aware of how it contributed because it was so much a part of her life:

> I don't even think it's like something I consciously am aware of. It just is part of who I am. Especially because I am biracial and was raised in an interfaith house. I was always informed that things were more complex. I didn't have the words to describe that but growing up like that was just a natural thing for me to do; the blending of those things was just natural for me to understand. I remember a vivid memory when I was a kid. I would get bullied incessantly. Kids would squint their eyes and mock me, and they would ask me what I am and where I'm from, really cruel things. I remember asking my mom when people ask what I am, what do I say because I was biracial and felt like I was in between two worlds because you're neither here nor there you're both kind of in between. And my mom would say "You say you're a Chinese American Jewish Catholic person!" (laughs).

James recognized his experience with his health as a contributing factor why he integrates intersectionality into his pedagogy:

> Several years ago, I tested positive for HIV and when I reflect back on that moment, I wonder if my students had a client who had just left the clinic and came to them and said, "I just found I am HIV positive" and they were having a meltdown, would my students be able to sit in the room with that person and not shy away from that? Without talking about my personal experience with HIV, I always talk about how HIV works what the lingo and the jargon because I want my students to know and understand that "this may be what this person is feeling right now" and be successful and confident in their ability to help them.

> This is inclusive of how to access resources and making sure students know what this looks like because their support should not stop at just being empathetic. Their knowledge and understanding about this is important because if a client comes to them excited or disappointed that their CD4 count is a certain number, they should be able to understand what this client's happiness or sadness is about.

Amirah described how her physical presentation to others often overshadows her oppressed experiences until she has to show physical documentation of her identity:

> I'm not from the U.S. I'm an international student and have always been an international student, always carried some form of visa status. I identify as Arab. Historically, I was raised Muslim, but I identify as atheist. I think on paper that would automatically categorize me as an individual who experiences a lot of different forms of oppression, right? Especially in the U.S. So, on one hand like I say feel like saying I'm from the Middle East being or having connections or ties to Islam even if I don't currently practice it so much as it's a part of my culture. That, on paper, in this country, is really difficult to live with. So, the current conversations that are had about my culture are really difficult to kind of sit with and to tend to. Within that I feel like there's a form of identity oppression. I still try to work through it myself because I can't fully identify with certain issues or connect with them or claim them as my own because I don't feel like I'm racially like Arab enough, you know? So, in terms of like more specific examples of oppressions that I've experienced I think they come more so around like visa status and immigration status. And then there are more microaggressions like

smaller things that happen that constantly remind me that I'm other but not quite with comments like "You don't look Arab", "You don't sound Arab", "You're so lucky that you don't look this way or that you don't sound this way." And on one hand that's a reminder of my privilege, but on the other hand I feel like the society continues to oppress my own self-expression and that's really frustrating. So, it really puts me in a unique position because on the inside I feel like I really experience a lot of oppression not directly but more so indirectly because I identify with certain groups but on the outside, I don't feel like I am able to acknowledge that these forms of oppression impact me directly because of the privilege that I have. Because I look a certain way, because I sound a certain way, because none of this really ever affects me on like an individual level. No one ever comes up to me and tells me anything or questions my religion or questions my race or my ethnicity, so I feel like I'm kind of stuck in the middle.

Dealing with any kind of visa situation is incredibly difficult. That's really when I encounter it most because that's the only time that I really have to present myself as ‘other’ and I'm literally presenting someone with documentation that says that I am other, that I am an alien, that I am not from here. So, that's the only time that I encounter a lot of that and it manifests in so many different ways. Like with TSA agents more recently I've been pulled in for TSA rooms almost like three or four times consecutively because of some documentation situation. You know to the point where like I'm in a room alone with a white male. They take my phone away and I’m thinking in what world do you feel like this is OK, that this is safe? You

> know I experience it when I go to when I have to renew my license I have like so much resistance around renewing my license to the point where like my registration is currently expired and I have to go get my license and I'm like refusing to do it because the last encounter that I had at the DMV was so traumatizing because of my status issues.

Nicole identified how her experiences with growing up in a very conservative and privileged home and simultaneously having an oppressed identity that she hid for years contributed to her using intersectionality in her pedagogy:

> Well I guess I can probably just tell you a little bit about my story. I grew up in [southern state] in a small suburb outside of [larger city in southern state]. But within my family I come from a working-class family with working class values and ideology. My family adhered to very rigid gender roles in the house. Housework was allocated based on gender roles. Sexuality wasn't talked about and if it was it was it was only appropriate for my brother to talk about sex or attraction. I grew up in this ultra conservative space and knowing very early on that I was attracted to girls and boys and I didn't have a strong sense of what that meant other than what I think I had heard from like friends and TV, which was that maybe bisexuals were like just sluts or greedy or some other stereotype about bisexual women. So, I knew those stereotypes were not me, but it wasn't until my mid-20s really that I realized it was a part of my myself that I had suppressed. On the outside, I look like a White cisgender female from a middle-class maybe upper middle-class background and who is straight. I looked you know I looked

> like this picture-perfect model of privilege and certainly there's a ton of privilege associated with that but inside I was in this identity development process. I mean combating internalized sexism, internalized homophobia, my own racism, my own prejudices, and discriminatory belief systems that I had; it took me getting out of conservative rural [southern state] to realize that I even had them. I had to realize that there were other people in the world who didn't use the words that I used or talk about women and people of color the way my family and I did. And it was just this really stereotypical White identity development where it was just like this profound guilt like really self-centered but necessary process of me having to confront these awful values that I had internalized and then that really started my process of just learning about the world and learning about myself and working on my shame.

Brittany and Patricia also identified how their privilege as White women contributed to their usage of intersectionality in the classroom. Brittany identified a delayed awareness of her privilege until her graduate training:

> I think like a lot of folks who identify as White that for a very long time I wasn't aware of the systems [of oppression] at all because I benefited from them and didn't realize the ways that I benefited from them until it was really pointed out to me in my counseling program because those conversations were never had in my family, they were never had in my community, they were never had in my schools because the schools that I went to also benefited from the systems. And I lived in [southern state], in like the northern part of [southern state], and not in the cool

> parts of [larger city in southern state] where they might have these conversations. I guess that just comes with the assumption that I can I can do whatever I want without any kind of barrier in my place until I realize there is a barrier. And that's a selfish way of considering things that are not the case. Not everybody strolls around the world expecting doors to open for them all the time. That's pretty ignorant. I'm grateful I've learned. I've become aware of privilege and try to become a better advocate, but I didn't realize some of these experiences were barriers until I became aware of the larger system and how they probably have been happening to me for a long time. I just kind of accepted that I had to be to be nice, polite, and quiet to get things in life and not push back. But I'm learning to challenge myself to be more assertive to kind of counteract that narrative that women shouldn't be vocal, which I got growing up in the south. So, in that way I've experienced, you know, I don't want to call it oppression because that feels like it's minimizing to people who have it way worse than I have it, but, I have some barriers that I interact with.

Patricia identified their personal privilege and oppressed experiences as a White woman in her community and how she uses her privilege to help others who have less privilege:

> Some ways I have experience oppression includes in how I am received by men. I have an affect and a way of being that is very masculine, and it is often seen as something that is not acceptable coming from a female. Things that I say and the way that I say it, when a man says it, it's viewed as strong and it's viewed as

confident and maybe there are some leadership qualities. When women say those same things, they are a "bitch" or an "asshole" or "dragon lady". On the other side of that, I am a White woman and I can think of examples that speak to my privilege. There is one example that I use in classes of privilege where it was highlighted and brought to my attention when I was in my master's program classes. Prior to going through a master's in counseling I would say I didn't know what that word meant, and I didn't understand what it was and therein lies that I was part of the privileged majority. The fact that I didn't need to understand or wasn't forced to understand, that meant that I had privilege. So, one example that's a minor example, it's something that seems to connect with the people of privilege who might not quite be aware of it has to do with where I live. The state I live in is very White and there's a lot of refugees here who are unseen. So, I was at a grocery store and it was kind of a crowd. There was a woman ahead of me and she was ready to be served and based on how she was dressed, I think she was Middle Eastern Indian. So, anyway, she was ready to be helped and she was trying to get the attention of the person behind the counter and I was standing behind her and the person that was behind the counter said to me: "Are you ready?" So, what I would have done prior to that would be to say "Yay!" I get to go first because there's a lot of people here and you know oh this is great you know because I'm in a hurry and I'm glad I got to go. Maybe he just didn't see her. And so instead I said: "She was before me, so you need to help her. And he said something like "No, she's not ready. And she said, "Yes, I'm ready." And I said,

> "You need to help her." Another example involved one of my colleagues who was visiting me and she's Black. She was visiting me and wanted to go to the mall here. We were in some store, I don't know; I'm not really a mall person. She's a mall person. She really likes nice clothes and like shopping. That's not my thing so I was kind of a trailing behind her and so she was in the clothes section. That sales lady who was White went right past her and went to me and said, "May I help you?" and I said, "You know, I'm not here shopping, my friend is here shopping. You need to help her". Just those small things that are microaggressions I guess are examples of how I have experiences privilege. And those are small. I have experienced privilege in jobs that I have been able to secure. I can't say I got to where I am on my own. I got to where I am because of my family, because of my socioeconomic status, because of my race.

Theme 2: Intentionality and Responsibility to the Students

Each participant discussed the ways in which they intentionally infuse intersectionality into their multicultural pedagogy. Some even discussed their feelings of accountability and responsibility for ensuring they discussed this across classroom subjects, not just multicultural counseling education. Participants also talked about their feelings of accountability and responsibility in preparing their students. Patricia discussed how she intentionally uses intersectionality in her classroom:

> Part of it is to help provide space to give voice for whatever that might look like. For anybody you know I don't know all the ways that intersectionality looks for multiple people because I have very few of those actual overlaying oppressed

> marginalized identities in our particular culture. I don't have many oppressed experiences, so I can't begin to understand what those multiple layers exponentially look like for someone. I provide space and voice for people in the classroom, for people to speak their truths and in doing so help other students who may not have a clue about any of those firsthand experiences and to facilitate empathy and connection so that there's less objectification and additional marginalization.

Nicole discussed how she uses intersectionality to highlight the privilege in the room without tokenizing marginalized students in the process, though it has been a trial-and-error process for her:

> After having done this [called on a marginalized student to represent an entire culture] and seeing the undue responsibility, the tokenism that came in that moment it's just like "shit that's also not how this needs to go. You know this is not going to be restorative, it is not going to be empowering for any person in this class. When I get a sense that there are going to be students of privilege in the class that are going to have a hard time acknowledging their privilege, I'm just like okay well look at me like I'm this white, successful, seemingly able-bodied person, and then this is what it looked like for me like, here I am acknowledging that I didn't work for all of the things that I got in my life; that a lot of them were given to me simply because of the color of my skin and how I was raised. But people of privilege can be really clumsy about this and so I think that my foremost responsibility is slowing the situation down and following the

lead of the student or students that are in the crosshairs and impacted by the comments that were being made. The slip-ups that occurred I think this has been an area that I have struggled with because I think that there's this tendency of me wanting to check in with the student right there in front of the class being like Okay, hey, you're the only African-American student in my class and you know like "how did that comment impact you?" You know the one African-American woman in the class to speak to that racist-assed comment that was just made and so I think from trial and error, educating myself by reading a lot, working on myself, and learning about multicultural pedagogy I think I have found a stronger voice by calling it out and using my privilege, not my social privileges, but also as an educator to immediately stop it, immediately by calling it out and saying something like, "The comment that you just made insinuates this and that is a microaggression and can be taken from many of the students in this course as being a belief that black people are inferior or that a disabled person shouldn't be having sex" or you know whatever the microaggression is. Putting a very hard boundary that that's not permissible in the classroom. My fear with doing that originally was that I was going to shut down the white privileged person's self-reflection and kind of almost like, “well I don't want to be too like firm with this because I don't want that that white person that feel unsafe talking about their own process or whatever” and then I was like "whoa", [thinking to herself] meanwhile who is being victimized by this person in my class? So, you know it's painful to think that the process is happening with real people, real clients,

real students' lives in the kind of crosshairs of my own process of becoming a multicultural counselor educator. It's been rewarding to see what a classroom can look like when I facilitate it in a way that is safe for more traditionally marginalized voices and making space where people can come out for the first time and can acknowledge those hidden minority statuses. I think I've come to this point where I have enough confidence to speak to the power in the room, to speak to my own power, but also to the power that is coming in via my students' opinions really. And so, yeah, making space for a person to contribute if they want to contribute but certainly not saying like "hey, Jenae, what was that like for you?" if someone who was very privileged made a very inappropriate comment. Instead, now, I ask "Does anyone have any thoughts or comments about what that was like?" You know? Or, "I recognize this could have been a painful experience for some folks. Does anyone want to talk about what it was like to hear David make that comment?" And, you know, recognizing that growth and handling isn't really going to come from just like nipping the racism in the bud and then moving on but actually facilitating a conversation about it and not being afraid to name it. You know, acknowledging that this is happening right now and what do we do about it? How can we address it? How can we correct it and how do we make amends? How can we come together? Sometimes that doesn't happen, but it's trying to facilitate it. For people to develop empathy, I think is key.

Rhonda discussed how they intentionally use intersectionality to connect with students who knowingly practice a different religion from them because they feel it is their responsibility to build rapport with all of their students no matter how similar or different they are from her:

> [Rhonda's employer] has a very large Middle Eastern population and all of them are Muslims. And although I am not, my husband is a Muslim. So, when I talk to my Muslim students I am very familiar with their culture because of my personal relationship. So, I talk to them about being familiar with their culture from my husband's perspective and his family and everything like that and I think it was helpful because it really helped to even build rapport with them. I think another thing what I did is like bring in guest speakers. That's a really important part because bringing folks from outside in the community to come in makes it real. I had a gentleman come and talk to my substance abuse in counseling in class. He worked at (Local Clinic) with a pretty large LGBTQ population. He talked about counseling people from the LGBTQ population about substance abuse and then I had some people come from centers helping women who were transitioning bring some of the women they were helping to discuss their experiences and needs with the class including how they were staying clean and the protective factors helping them, including finding employment. So, I think that whole aspect of bringing people from the outside to talk to my students has always been really, really helpful and that also helps with intersectionality, you know? It's not just me standing in front of class teaching, they are hearing it from people who are

working in the field as well as from potential clients in the populations they may serve.

Similar to Nicole, Kimberl***y*** discussed how they try to make their classroom safe for more traditionally oppressed students:

> When I teach multiculturalism, I make space outside of class for more marginalized students to debrief with me about their experiences in the classroom. For example, I had I had a student transgender student who had fully transitioned, a student who was from Ghana, and African-American student who was born and raised in the Northeastern part of the United States and what I did for them is that I provided a safe space for them to debrief with me after classes. Oftentimes if, especially if a White teacher is teaching that course they can focus on and sometimes subconsciously or subtly take the side of majority classroom experience or call on the marginalized students to be the spokesperson and I am conscious in not doing that or even putting a spotlight on certain people. That happened to me as a kid and I know how that feels so I try to lessen the shame and allow for a safe space to talk.

She further discussed the responsibility she feels to herself and the profession and how she intentionally engages her students of privilege using Rogerian methods to build rapport and highlight the importance of intersectionality and using herself as a model, though without directly naming it and only intentionally:

> So, it's a very conscious thing for me to focus on. I start with the micro and look at student identities that are privileged and oppressed so we can hopefully broaden

that and expand on worldviews and they can learn to be empathetic to other peoples' processes in and out of the classroom. But, unfortunately, that's not always the case. Having this platform, through my education, has given me much more responsibility of breaking down those stereotypes. I feel the weight of responsibility to challenge those misconceptions and I think I've experienced that on a daily basis. It's not just talking about certain things in front of classes, it's about how I am going to do it as an Asian woman who is also a counselor educator, so that intersectionality is always with me. I would say specifically regarding intersectionality, in class we start from sort of the microsystem and are really focusing on self-awareness and our own identities. And I do that very intentionally because many of my students are White females and it's very homogenous, which makes it difficult to talk about some of these issues more complex ways. I have them rotate every class working with a different person so, by the end of the semester, they will have talked to every single person in class and worked with every single person. Again, our student body is pretty homogenous so it's coming from that area so it's difficult to arrange that practically, for me. I use myself as sort of a model because now I'm like, I'm comfortable in talking about my identities. So, I'll insert and disclose, but only intentionally. So that has been part of finding my privileged platform to find my voice.

The majority of participants, including James, Brittany, and Patricia discussed how they mention intersectionality in class no matter the course topic:

James: So, when I'm talking about testing and assessment I want to hear how the students' own intersectionality is going to impact that black client that's in front of them or if they are assessing someone because of their depression due to their inability to resolve their sexual identity with their religion, how is that going to impact the students' work with them? Or, how is a person being trans going to impact their career search? Examples like these are what I use in the classroom, no matter the course. Intersectionality has to be infused in all of our curriculum. Talking about a black man, who is very pro-black, wears locks, went to a predominantly white institution, and has a 3.89 GPA, but they don't see the grade point average. Especially if his name is Rayquawn, you know? So, those things need to be talked about in the classroom.

Brittany: When you have umpteen thousand other CACREP requirements shoved in there and if I only talk about culture in multicultural class, then I'm really doing a disservice and I'm not really acknowledging intersectionality at all because I'm really just kind of isolating culture as this one concept you learn in this one class and it's not true. So, I feel like I've been influenced, I've become aware of how these things play into each other and how they can be oversimplified, so I feel like I need to spend more time on it in my classroom space. I try to infuse it as often as I can. But not in really generic ways. So, I try to infuse it like talking about it in case examples instead of just throwing generic terms at my students because that's not helpful, but if they really like look at a person and then try to understand "how does this person create this unique sense of identity", that's probably a lot more

interesting to a room full of people who are wanting to learn about people's lives for a living.

Patricia: Intersectionality is something that is at the forefront of my mind. And, so, at any opportunity, I try to highlight the exponential nature of multiple layers and discuss intersectionality whenever I can. This is not limited to a topic because it feels like it needs to be more infused.

Amirah discussed how she uses intersectionality in the context of teaching and responding to crisis response situations and how this is difficult, yet incredibly important for counselors in training to know:

It's been more difficult, interestingly enough with crisis (courses) in some way because I feel like a lot of crisis theories have very specific frameworks built in that they don't really take culture into account until you get to like the last step right: "make sure that you're tailoring whatever to whatever culture" that's when it really kicks in because you're focused on a specific population. My approach to crisis work is going to look at it differently. If I'm working with a female or male or a child or an older adult or you know the elderly population that is like basic incorporation of cultural identity; it's what you see immediately. Then, I also take one step further because why wouldn't it look different if you're working with an Arab American or an African-American or Latino a refugee or an undocumented individual? All these things really play into the more tailoring of the crisis. So, yes, maybe my focus as a crisis therapist is to immediately like reduce the crisis or to deescalate it, but my technique to de-escalation is going to look different

> depending who I'm working with because they're not going to be receptive to me [otherwise]. Most crisis theories have been written predominantly by white people, which is fine. The theories are great, but they don't account for culture; they don't account for differences. They only focus on symptoms and the crisis situation and how to immediately deescalate without recognizing that people cope with crisis differently and that is very much tied into culture. So always, always bringing it back. And if I can't look at it from a cultural lens or an intersectional lens then the crisis is not going to deescalate.

Theme 3: Intersectionality as Pedagogy for the Counseling Profession

The majority of the participants also recognized the importance of using Intersectionality as pedagogy has on the Counseling profession. For example, James identified how current counselor educators who do not use intersectionality as a pedagogy are preparing future counselors to be ill-equipped for performing multicultural counseling because they are approaching it from a compartmentalized view:

> When I'm teaching Human Growth and Development, not only am I talking about their emotional and physical development I'm talking about their identity development too and how all those things work together. Especially when you're talking about critical thinking skills and the ability to resolve all intersections of yourself. If we have this compartmentalized delivery of pedagogy our students suffer because they don't see all these things are integrated. It should be an integral part of every single course that we teach. As you explore your culture and your cultural identity you realize that it is intersectional you know with your

> gender, race, ethnicity, religion, health status, student status, socio-economic status, region and origin all those things are integrated. So, it's imperative that we as counselor educators have our students explore these parts of themselves, too, before they begin working with clients.

Rhonda identified the basic concepts of counseling as the most important reason for incorporating intersectionality as pedagogy in the counseling classroom:

> I think it's incredibly important because our job is to help. I think it needs to be explicitly discussed in the classroom for both master's and doctoral programs because future counselors and professors need to learn to be flexible with those they are helping or preparing to help others.

Amirah discussed how they think formally incorporating intersectionality pedagogy in counseling to ensure legitimacy of the profession:

> I think it needs to be at the center, at the forefront. I think to not put it in that place, not situate it that way, is ignorant, on our end. And, again, another way for us to maintain oppression, right? One thing that really stood out for me as I was a student working on multicultural research is that quote in the original multicultural competencies in 1992 by Sue, Arredondo, and McDavis where they essentially said that we are the upholders of the status quo as counselors and that we continue to maintain the oppression that is experienced outside of the counseling room. So, I think when we don't center intersectionality, when that's not the focus of everything that we talk about, then we continue to maintain oppression. And for me it's almost black and white; there's no way around it. If it's

> not something we're talking about in every class, if it's something that we're not bringing up every class, then that's something that would force me to question the educator. It would force me to question the class location in context. What's going on in this room that this is not being talked about? What's going on in this curriculum that it's not talked about? So, yes, it has to be at the forefront.

Kimberly calls for the faculty members in the department to be held accountable at key points in the review process:

> Well some would argue that multiculturalism is integrated throughout the course work and throughout the design of CACREP accredited programs. I would take it a step further and include intersectionality as the theoretical framework in all classes as well as departmentally for the professional development of faculty members. I would like to see it used in the classroom, supervision, and during discussions of student reviews. I think more considerations needs to be given to the intersecting identities of students and the faculty members when discussing them at a faculty level in this context.

Kimberly also identified intersectionality as necessary across the board in the counseling profession because it supports clinicians and faculty members with identifying complex variables throughout the different contexts of the lifespan:

> I would like to see intersectionality not just as a buzz word but as a pedagogy, as a praxis inserted into every area where we've talked about multiculturalism. So, in my humble opinion, I think that every class that we teach whether it's career, sexuality, clinical skills of counseling, or practicum classes, every class needs to

> have intersectionality and culture integrated and woven throughout it so that these concepts don't exist in a vacuum. So, not a single multicultural class; it's is a cultural everything. I see the place for it as everywhere because it's appropriate in literally everything that we talk about regarding clients' issues: where they are situated, who they are, what their stories are, where they came from, what privileges were awarded to them by their society, what their oppressed experiences are, what their values are etc., and we can only see those things if we try to see them by calling attention to them.

Patricia identified intersectionality as a pedagogical tool to discussing important cultural differences. She also highlights the need for White faculty members to provide better tools in their efforts to support CITs:

> It is something that is in the forefront of my mind. And so, at any opportunity I try to highlight exponential nature of multiple layers and discuss intersectionality whenever I can. It is not limited to a topic or a specific class, it feels more infused. My interest in this topic spans before CACREP standards and ACA code of ethics standards reflected the changes we have now, which are positive, but not enough. One of the goals of Counselor Education is to develop social change agents, so, I think it's key because I think it's one of the things we can do in this program and we don't make a lot of money, but we have a lot of potential to make cultural changes within our planet, really. I mean we're graduating more students who are becoming clinical counselors out there. That's good, but you know what about the next level of the discussions at our professional conferences in education? What

about not just talking to the students, but us, as faculty members? Where is the discussion about this happening with us? And, I think that another piece is that I went through my doctoral program with my colleague I was telling you about and I learned so much from her about how ubiquitous White culture is and how we assume everyone, no matter their background that everyone has or should have the same experiences as us (White people). For students of color, they are forced to learn the "White way". Having to learn the White folks' ways is difficult for people of different cultures, it's a foreign language, it's a foreign country, it's foreign planet. Faculty members in this field need to practice grace, but in addition to grace, there needs to be some tools provided. Let's not lower the bar; let's bring someone up to the bar. Not that the bar is higher or lower, but I mean let's say a program would say that we have a particular bar in our programming and people need to be able to take hit that mark in order to graduate. Well okay, but if someone doesn't understand what the mark looks like, if someone doesn't really understand what resources are available, then somebody that has never had these experiences will not have the opportunity, and the people who have (White people) just take it for granted. We have to provide education that this is not THE way, but it is A way for different cultures.

Brittany says that without constant dialogue and integration of intersectionality, we are doing clients and students a disservice as a profession:

I think if we truly want to be culturally competent, which is always a work in progress, then it has to be infused into everything because otherwise our

> counselors are going to think that culture is just this convenient thing that they can pull out and then put away whenever they feel like it instead of acknowledging that it's something that's always present in the room whether your client looks like you or not, or sounds like you are not, or dates the same kind of people that you date or not. So, that's why I think that unless we're really just having a constant dialogue about it, then we're not training counselors to use culture properly in support of their clients, then they're not being very validating counselors because that's such a big piece of who you are. You can't really create a therapeutic relationship without validating all parts of a client's identity.

Theme 4: Intersectionality for Empowerment and Building Bridges in the Classroom

Some participants discussed the need to empower traditionally marginalized students by offering them opportunities for advancement. Others discussed how intersectionality could be used to break down barriers of resistance with more privileged students because it allows for discussion of oppressed and privileged identities. For example, Patricia shed light on how she uses her position to support students who have more marginalized identities:

> I want to check myself to make sure that I'm not being paternalistic. I often like to be last or third on projects with students because that's part of another thing that I can do is to help people but not take the credit for it.
>
> Interviewer: I see what you're saying. So, making space for other people?

> Patricia: To be the lead [for order of journal article authorship or order of presentations]. I think that's really critical. Here I am you know maybe blowing the horn or whatever. I don't like to be the lead because to me then that's like, "Okay, look at this person and what she's doing for these marginalized people." No. Tell me how I can support you. I don't need the credit for that.

Nicole and Amirah discussed how intersectionality could be used as a way to build empathy among more privileged students for their more marginalized peers and clients by highlighting their oppressed identities and connecting the similarity in those experiences:

> Nicole: I see intersectionality as being a way for especially marginalized folks who are all different shapes and sizes to mobilize and come together and speak to power and particularly speak to White male upper-class power in this country. And, so, intersectionality for me is just like a very radical tool that connects white women to indigenous women to you know Indian American men. It connects people that would otherwise have the same the same racial tensions and yeah it gives us an ability to develop empathy for each other in really profound ways. It's a way of seeing ourselves in more than one way. And you know you're hard pressed to find a single person that's only privileged or a single person that's only one marginalized identity. So, by acknowledging those parts of ourselves that have come with our just innate unearned power and privilege and parts of ourselves that are really socially kind of cast aside then that allows us to connect with other folks that have had those experiences with either condemnation,

subjugation, or discrimination. So, maybe it's a tool for empathy. That's the first thing that comes to mind. Also, it helps with improving cultural literacy. We learn how intersectionality teaches us how to talk about people in a way that really blows up stereotyping. Intersectionality at its core focuses so much on the uniqueness of any given person, the uniqueness of their experiences, and their layers of identities that a person has and the kind of compounding effects of that experience. Intersectionality gives us a way to talk about cultural differences that doesn't reduce people to social stereotypes.

Amirah: I think the one nice thing about intersectionality is that it can be really inclusive, right? Everybody is intersectional. We are all complex people. But then even within like if you break down let's say I was an upper middle class, white, female, and really educated you know that's pretty privileged in terms of privilege within the U.S. Breaking all of it down, the different identities that come into play whether it's religion or gender or whatever and helping them recognize all of their privileges and usually in class, I try to get students to prioritize three or for their own cultural identities that are at the forefront. So, talk about those three or four and then talk about experiences of marginalization or oppression in any of those three or four identities. So, the upper middle class white woman might not really experience oppression in any way except maybe in being female, but teasing out what that oppression felt like her, encouraging her to hold on to that feeling for a little bit as she learns of other individuals who experienced oppression in four or five different avenues. So "this one tiny incident, of oppression which is big, how

you felt made you feel really shitty makes you feel X Y and Z, really bad feelings, now let's amplify that times four, what are you sitting with? How does that feel for you?"

Evidence of Trustworthiness

As mentioned in the last chapter, I implemented trustworthiness in this study by investigating prior usage of this theory in educational contexts in and out of the mental health field. I also maintained a journal from the start of writing Chapter 2 through data collection. This reflective journal allowed me space to ensure that my biases did not impede or contaminate the findings of this study as well as to highlight my experiences with the phenomenon, as it was different or similar from participant experiences. Furthermore, I used member checking to validate the findings of this study. After completing and transcribing interviews, I submitted summaries of the interviews and the portraits to the participants for their review. Once I received their feedback, I incorporated that in the results below. Heuristic inquiry requires rigorous methods to ensure reliability and validity of findings, which I took into account by soliciting feedback from participants to ensure transferability (Creswell, 2013; Patton, 2015). Although not generalizable to the larger population, the results of this study are valid for those who participated and relevant to counselor educators and supervisors. Another evidence of trustworthiness was how demographic information was gathered. One participant (Brittany) shared her appreciation that demographic questions were not asked in a manner that “boxed” her in. Participants were asked straightforward questions but

were given the opportunity to share their responses in an open-ended manner to describe demographic information rather than selecting premade options.

Results

Individual Portraits

Using the individual transcripts and summaries submitted to participants for review, which were returned with feedback, I developed individual portraits of each participant. The portraits are condensed from the actual summaries for clarity but are written in first person to retain the essence of the individual participant's experience (Moustakas, 1990). I completed this during the process of immersion, incubation, illumination, and explication as outlined by Moustakas (1990).

Rhonda. I am an adjunct faculty member and I'm also currently a doctoral student. My personal and professional experiences with marginalization influence how and why I try to incorporate intersectionality into the classes I teach. I feel it is important as a way to connect with students and prepare them for working with different populations. I incorporate this theory by bringing in guest speakers who are clinicians working in the community as well as potential clients at different sites, so they know what clients' needs are in the area.

Kimberly. My personal and professional experiences influence how I incorporate intersectionality into my pedagogy. I was raised in an interfaith home and am a bi-racial Chinese-American woman, so intersectionality has always been part of my life. I was often teased and mistreated growing up because I present different racially. To not include it in my pedagogy seems unnatural because it has been so much a part of my life.

When I include it in the classroom, I do not directly call it intersectionality, but I do focus on the multiple ways that oppression and privilege intersect and contribute to the formation of one's identity. I think it is important for students to be able to connect with each other when discussing these topics because it gives them the opportunity to engage with one another, learn, and practice how to get to know people who are different from them. I also think that faculty members should be held accountable for how they interact with students who are culturally different, and similar from them by using intersectionality can ensure that occurs.

James. The experiences I have had are directly related to how and why I teach intersectionality in the classroom. It should be included in all classes, not just multicultural counseling. It needs to be included in Human Development, Career, Techniques, etc. because it encompasses the complex nature of identity that is so important to acknowledge at every stage of life. My area of expertise is career counseling and I include intersectionality as an area of strict consideration throughout that course. I want students to know they can support someone who is very different from them successfully including in understanding how that persons past and present experiences and future goals affect their job search. As someone who is preparing future counselors, I take my role very seriously. We cannot compartmentalize identity categories and should not encourage that through inaction and blatant disregard in the classroom and I feel like that is occurring when we don't discuss intersectionality through and through.

Nicole. Growing up in a privileged community that I came to feel ashamed of who I was, which was really hard. I am a White woman who grew up in the rural south

and I try very hard to hide those parts of my identity, including my accent. It's hard for people to guess that I am not from a more progressive part of the country. My experiences with acknowledging my biases, racism, internal homophobia, and discrimination, leaving my hometown, educating myself and working on my shame greatly influence why I include intersectionality in my pedagogy. I struggle with not forcing this process on my students because I know how helpful it has been for me. It is necessary for them but finding a responsible balance that is supportive and also holds them accountable and that is where I am now in my own professional development. I also struggle with making sure I don't place undue responsibility on marginalized students in the classroom. I don't want to further alienate them or make them feel like a spokesperson, but I do want to allow them to share their concerns or beliefs in a safe space. I think I have learned and am continuing to learn how to do this appropriately. Intersectionality is everywhere and is experienced by everyone, so it needs to be included in every part of counselor education, not just a single course, but in every class and as pedagogy.

Patricia. I think intersectionality needs to be included across the board in all classes and not just in multicultural counseling. My personal experiences with privilege and oppression have influenced why I use intersectionality because I am a White woman who has benefited all my life from the privilege of not having to do as much as those who do not look like me. I have also experienced oppression, which has opened my eyes to the experiences of others who I feel are more oppressed than I am. As a woman and someone who has a nontraditional sexual orientation, I have experienced oppression by being

called names and I've been physically assaulted before. Witnessing people who are refugees and my colleague in my community be treated as though they are lesser than me is ridiculous and needs to change. Growing up, I also witnessed my father, who is not a Black man, but was treated as such because of the color of his skin, be treated really poorly. One of my earliest memories was of him picking me up from school and the school staff refusing to allow him to do this and calling my mother asking her "Who is this Black man trying to pick up Patricia?" These experiences are why I feel it is so important for students to know how they move through the world as well as how others move through the world. I also place importance on making sure that my peers and colleagues understand intersectionality and use it. Many are resistant to it or unknowledgeable about it, but I will continue to bring it up as part of my due diligence to the profession because it's everywhere and experienced by everyone. I will also continue to support students and colleagues who would otherwise not have opportunities because of a particular marginalized identity or identities. I feel it is important to do this, without seeming maternalistic or paternalistic, to ensure that our profession does not continue to be represented by primarily White people who are Counselor Educators and Supervisors in higher education.

Amirah. My experiences with privilege and oppression have definitely led me to include intersectionality in my pedagogy. Intersectionality is not separate from my teaching practices; it's directly and indirectly included all the time. I am often judged and experience microaggressions because I am told that I sound like a White woman and receive comments such as "At least you sound White" or "At least you look White";

however, I am Arab/Middle Eastern. When I present physical documentation of my visa status I often experience more blatant forms of discrimination and disrespect by TSA agents and other government workers because of how my culture is viewed negatively by the current presidential administration. I struggle because I typically only have oppressive experiences when I have to submit legal documentation confirming my identity, but on a day-to-day basis I do not have as many experiences as others I know who present more as 'other' than I do. I feel like I cannot always claim the oppressive experiences of my cultural group because of my physical presentation, though I experience them internally because of my upbringing. Intersectionality allows me to identify this feeling and my experiences because it is situated in acknowledging the complex, multiple identity categories that an individual can experience throughout their lifetime. I feel it is my personal and professional responsibility to hold faculty members in our field accountable for how they use this term. I want to make sure they are not just saying it and that they are actively acknowledging their identity categories, participating in professional development where they are learning how to use it in their teaching practices/as their pedagogy because it is imperative for the advancement of this profession.

Brittany. My upbringing and experience with learning about my privilege was very typical. I did not have to question my privilege and did not know I had any until I was in my master's counseling program. I was not challenged to speak out about injustices or wrongdoings and was often encouraged to be quiet and polite. Growing up in the south, I learned that this was the appropriate way for women to engage, which was not to. I am now learning to be assertive and have a voice, which includes advocating for

myself and for other people. Mentorship has positively impacted how I view women in higher education. I have several mentors who I refer to for guidance and hope to do the same for others too. In the classroom, I use intersectionality by emphasizing the need for students to think about the various identity categories a person can experience throughout their lifetime. I often use case examples to support this goal. My approach is always going to be a work in progress and I am up for that challenge if it means ensuring future counselors are prepared to work with their clients.

Composite Portrait

When asked to describe their personal and professional experiences with privilege and oppression, each participant shared how these experiences contributed to their incorporation of intersectionality in their pedagogy. The overwhelming consensus from each participant was the belief that intersectionality needs to be incorporated throughout counseling programs, and not just in multicultural counseling courses.

Each participant in one way also acknowledged how based on their personal experiences, they are unable to separate intersectionality from their pedagogy. The themes from this study showed an awareness of how participants experiences with privilege and oppression directly contributes to their pedagogy (seven out of seven participants), their intentionality in using intersectionality and responsibility to their students (seven out of seven participants), the importance of intersectionality as a pedagogy for the Counseling profession (seven out of seven participants), and intersectionality as a tool for empowerment and a way to build bridges in the classroom (three out of seven participants).

Creative Synthesis

The final phase of this heuristic study is the process of creative synthesis. Creative synthesis is the process of intuitive, tacit knowledge constructed by the researcher after intense immersion with the phenomenon after all the data has been collected. I began and completed this process after collecting all data and extracting themes for the study. One journal entry that I wrote on Saturday, January 20th, 2018 seemed to reflect the experiences of participants through my own sentiments. This journal entry is shared below:

Working as a mental health professional and being a person with multiple marginalized and privileged identities has opened my eyes to the various ways that people move through the world. I think that my experiences with oppression keep me aware of the experiences of others and help me connect with those who are otherwise ignored by those who have more privilege. I also think that my experiences with privilege do not mean that I am unable to connect with people who do not have the same experiences as I do, but it means that I have to work harder on finding ways to support them; clinically (with clients) and in the classroom (with students). My hope is that this study reflects a common voice from participants who feel the same way and are experiencing this in their roles as counselor educators. I hope to be in this position soon, but this is my first step in meeting that goal.

Chapter Summary

In this chapter, I presented the results of the interviews I conducted with seven counselor educators. The participants narrated their experiences with how they include

intersectionality into their pedagogy, their personal experiences with privilege and oppression, how these experiences contribute to their incorporation of intersectionality in their pedagogy, and what place they think the phenomenon should have in the counselor education classroom. The interviews and data were collected using heuristic inquiry as outlined by Clark Moustakas (Douglass & Moustakas, 1985; Moustakas, 1990). I presented a thematic description of the results evidence of trustworthiness, and portraits to depict each individual's experience with intersectionality. Finally, I created a composite portrait of the group experience and then I creatively included my own experience of this project by including a journal entry reflecting my own experience and hope for the future with the phenomenon in question. The next and final chapter of this study includes interpretation of the findings, limitations of the study, recommendations, and implications for future research.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

In the previous chapter, I presented the data that emerged from interviews with seven participants. The purpose of this study was to understand how CES faculty members have experienced, currently recognize, routinely incorporate, and explicitly teach the concept of intersectionality. The study allowed participants to tell their unique stories about these experiences and inform ways CES faculty members can improve the multicultural training of future counselors. There were four major themes of the study: (a) awareness of how experiences with privilege and oppression contribute to pedagogy, (b) intentionality and responsibility to students, (c) importance of using intersectionality as a pedagogy for the profession, and (d) using intersectionality for empowerment and building bridges in the classroom. This chapter is broken into four parts, which are a summarized presentation and interpretation of the results of the study, limitations of the study, recommendations, and implications for future research.

Interpretation of Findings

In this qualitative heuristic study, I provided verbatim examples of participant experiences using direct quotes from their responses to interview questions. Moustakas (1990) recommended that heuristic researchers include participants that are "whole, exemplary, and vivid" (p. 117). In the literature review, I presented information about the role of intersectionality among practitioners and educators using it, including how it is not to be used to rank social identity experiences of (Bidell, 2013; Cheshire, 2013; Ramsay, 2014). However, in the study, several participants identified their racial identity

as being a prominent factor contributing to the oppression of others that superseded their other identity experiences. Brittany identified her White racial privilege as reason enough to negate the need to consider her oppressed experiences as a woman, which she called barriers because she felt like calling them oppressed experiences took away from "those who have it worse." Patricia identified her oppressed experiences similarly but also acknowledged the numerous privileges she has as a White woman and reflected on how others in her community who are refugees and another colleague who is Black would not have the same opportunities as her because of their race. She reported that she struggles to not overstep boundaries in her identification of her privilege with students. Nicole identified the shame she experiences as a result of her privileged upbringing. She identified her racial privilege as what people see, acknowledge, and judge her for so she tries to use this to the advantage of students who are more marginalized than her by correcting other White students in the classroom. Amirah also reported that she encourages students to identify, by ranking, their privileged and oppressed identity characteristics to further increase their empathy with others who have marginalized experiences.

Of these participants, one encourages their students to explore their social locations, both their privileged and oppressed identities by ranking them to increase their empathy of others who may experience similar or more marginalized situations; however, the majority ranked their racial identity as the most important they have in a privileged and oppressive context. Ascribing rank order to oneself to identify privileged and oppressed identities to teach future counselors how to engage with clients is also in

accordance with the multicultural and social justice competencies (Ratts et al., 2015). Awareness of social identities in the context of a helping relationship is a skill counselors need to know how to use with clients. Ratts (2017) stated that counselors who connect client privilege and marginalization in society provide better social justice advocacy than those who do not. Ratts also identified that "individual counseling can be helpful in addressing internally based psychological issues, while social justice advocacy can be helpful in addressing externally based systemic issues" (p. 88). The faculty members in this study who identified how their privilege further contributes to the oppression of students, and use it instead to empower and support, are breaking down systemic barriers for more marginalized individuals who would not otherwise have those options by using intersectionality as their pedagogy.

As mentioned in the literature review, Ecklund (2012) recognized valences as contextual situations that contribute to more positive or negative attribution of social locations. Ecklund also realized the power in this and also not ascribing that importance to clients and in this case, students. For example, Brittany, Nicole, and Patricia identify their White privilege as being hegemonically oppressive. They also use their privilege to reduce or extinguish harm to marginalized students who may have problematic encounters with more privileged students. In turn, they educate those students who have more privilege by promoting the importance of empathy and understanding. According to Ecklund, this is a positive valence because they understand and address the harmful historical context of their racial privilege without denying how they have and currently benefit from this particular social identity. On the opposite spectrum of this, negative

identity valance involves rejecting historical context of oppressed identities or apathy about the experiences of others. These three faculty members model their identity salience with their privileged and marginalized students by using their personal and professional experiences as examples, when appropriate, in the classroom and, by doing so, model how to engage clients so they are prepared when they begin working in the mental health field.

All seven participants identified their personal experiences with privilege and oppression as the reason why they include intersectionality in their pedagogy. Regarding pedagogy, most participants reported not focusing on using intersectionality primarily in teaching multicultural counseling class, but all reported incorporating it in every class they teach for best practices in preparing future counselors. In accordance with the ACA code of ethics, by infusing intersectionality in all of their teaching practices, each participant is upholding code F.7.c. Participants shared personal experiences regarding how privilege and oppression contribute to pedagogy and their explicit use of intersectionality to increase the cultural literacy of students. Furthermore, this information suggests that CES faculty members using intersectionality no matter the course topic as a pedagogy are appropriately modeling how counselors in training can and should engage in multicultural counseling and social justice advocacy with all of their clients.

When discussing barriers and empowerment, three participants identified how intersectionality was a valuable tool in identifying, supporting, and empowering traditionally marginalized students in the classroom. Patricia reported not wanting or

needing credit for her efforts in supporting traditionally marginalized students. Amirah and Nicole reported recognizing how intersectionality can be used to teach empathy to more privileged students and hold them accountable for any dismissive statements or actions that could affect their marginalized peers. In earlier chapters, I discussed how traditional multicultural education promoted monolithic or unilateral perspectives of identity that ascribed treatment practices, which further isolated different marginalized groups. These traditional teaching practices by CES faculty members perpetuated the othering of those who experience multiple marginalized identities because they do not encourage reflection and understanding of unique experiences people can have throughout their lifetime. Amirah and Nicole directly challenge students to investigate their biases and bigotries in order to not undermine the students' work as advocates. Both admit challenges and mishaps they contributed to in their classroom by singling out individuals who are more marginalized and in turn tokenizing them by having them be spokespersons, but ultimately, they recognized how more marginalized students do not get to choose the abuse and pain they experience at the hands of more privileged students or faculty members. Patricia uses her privileged status to directly support students who would otherwise not have those opportunities. Amirah and Nicole challenge privileged students to sit with their discomfort in learning about hegemony in order to foster growth and accountability. By doing this, they also encourage traditionally marginalized students to not ignore the pain and abuse they experience at the hands of those who have privilege in order to foster understanding and equity between those who are oppressed and those who are privileged.

Intersectionality is difficult because it means that anyone, in this case faculty members and students, may be defending or in coalition with individuals who they recognize do not like them or always have similar values. Intersectionality means defending the basic human rights of all individuals by challenging those who do harm, including those who CES faculty members, counselors, and students respect and care about, so they understand how to best serve marginalized individuals. I conducted this study to challenge CES faculty members, the leaders of this profession, to do just that. All participants were encouraged to reflect on how their personal experiences with privilege and oppression have influenced them and how they could also be doing better for more marginalized individuals in the classroom. Intersectionality means challenging or risking relationships for the improvement of marginalized communities, so they can have their dignity and live their values without further abuse from those who continue to stand outside of the margins of their experience and dictate how they should live. Intersectionality is accountability for those who are privileged to do better as well as for those who are marginalized to hold others responsible for their actions. Based on the findings of this study, it is imperative the counselor education field improve training for students becoming counselors and future colleagues by using intersectionality in their pedagogy throughout the training process.

Limitations of the Study

This study had several limitations ranging from the target population and how questions were asked to participants. A major limitation is that no White male CES faculty members participated in this study. The systemic makeup of privilege and

oppression in Western countries points to the colonization by imperialist nations led by White men. The United States and other western nations benefited from such colonization, which includes slavery, and the continued systemic oppression that followed, which was led by White men. Intersectionality was coined by Kimberly Crenshaw as a means to acknowledge the underrepresented and marginalized experiences of Black women and to place the burden of work, growth, and flexibility on the most privileged. In order to ethically ensure these issues were accounted for, future research on this topic must include the privileged majority, which includes White men. Future research on this topic would benefit the CES field by specifically targeting privileged individuals in the CES field, which includes White men. If historically privileged populations are not targeted, then future researchers will passively continue to ignore the numerous amounts of historical harm done to marginalized groups.

Participants were selected from a population using purposive sampling techniques. The sampling methods and smaller sample size of seven participants limits to findings to the larger population (Creswell, 2013). Additionally, heuristic inquiry invites partiality on the part of the researcher because the values imbedded in methodology rely on the subjective experiences of the primary researcher and co-researchers from data collection through data analysis (Douglass & Moustakas, 1985; Moustakas, 1990). Therefore, to ensure that the primary investigator's internal frame of reference reflected that of the participants' experience, their process must be monitored to ensure that the focus remains on the participants, their responses, and the phenomenon in question (Douglass & Moustakas, 1985; Moustakas, 1990). This did not appear to be a problem

during this study because the majority of participants provided feedback when solicited about the summaries and individual portraits I initially drafted before including them in the final version of this study.

Recommendations

This study was an important first step in exploring the multicultural pedagogy of counselor education and supervision faculty members. With intersectionality as the phenomenon in question, we were able to understand how multiple marginalized and oppressed identity experiences contributed to the pedagogy of CES faculty members. We also learned how certain privileged identity categories, including race held precedence for participants who are White when it had to do with feeling obligated to educate those of similar privilege and empower or support those they felt were more marginalized than they are. Recommendations for future research that would complement this study include exploring and investigating what identity categories hold precedence for faculty members and how the experiences they have had based on those identities contribute to how they teach. Another recommendation would be to implement a longitudinal focus group where faculty members use intersectionality with a cohort of master's and doctoral students and measuring the effectiveness in student outcomes based on faculty members' interactions in the classroom and students with clients in practicum or internship. A final recommendation would be to implement a case study design in which two groups of CES faculty members participate, which include those who hold religious beliefs as well as members of the LGBT community and understanding how those identities possibly intersect. Learning and understanding how participants manage intersectionality as

pedagogy while navigating the ACA code of ethics as they experience these identities is an imperative next step in this process. A study of this magnitude could provide rich data and live feedback about how intersectionality as pedagogy is being received and can be best used by teachers for the benefit of other faculty members, students, and clients.

Implications

This study offers several different avenues for quantitative, qualitative, and mixed methodological research. From a quantitative perspective, future research could investigate specific social identity categories and measure effectiveness in the form of satisfaction with cultural competency and social justice among students in the classroom. A mixed-methodological study could incorporate student satisfaction and employ a focus group with students and faculty members for more in-depth understanding of how intersectionality as a pedagogy. The mixed-methodological study could explore faculty and student experiences with the phenomenon as far as how it is being taught and learned. The focus group could be used to share feedback between groups and a survey could be used as a pre-and-posttest. The survey could evaluate the usage of intersectionality in faculty teaching practices and how students are using it clinically. Furthermore, an iterative study that builds upon previously designed instruments measuring intersectionality related to cultural literacy, competency, and personal experiences with privilege and oppression could lend direction for a potential mixed-methodological longitudinal study. The researchers of this study would need to clearly define the effectiveness of intersectionality and identify a way for students and faculty members to measure and track their progress.

CES faculty members are well suited to demonstrate the areas of change needed to include intersectionality as pedagogy and how to best support students in the process. The current study lends opportunity for future research to explore racial and gender privilege, in the context of the hegemonic structure of privilege and oppression. This is based on the sociological and ecological factors the United States, and other Western nations, and how these factors are possibly repeated in the counselor education classroom as experienced by both the faculty members and students. The present study can lead to continued improvement in the cultural competency, training, and clinical implementation of multicultural counseling for faculty and students using intersectionality theory.

Conclusion

This study was dedicated to exploring how intersectionality contributed to the multicultural pedagogy of CES faculty members. What was illuminated from participant responses what the overwhelming insistence that intersectionality needs to be infused throughout the preparatory experiences of students and not relegated to a single course. The study also showed that personal experiences with privilege and oppression greatly contribute to faculty members using intersectionality as their pedagogy. As is consistent with heuristic inquiry, this study involved immersion, incubation where insights were gathered and reflected upon, change, and latent meanings as tacitly emerged in the form of the final four themes. The process of participating in this study was rewarding. It was an honor to witness and participate in a study that could potentially lead to improved cultural literacy of faculty members and students in the counseling field.

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Appendix A: Approved Interview Protocol

Data Collection Steps

Step 1: Explain/review the consent form (participation is completely voluntary, no incentives are available, the interview will be audio recorded, transcribed, and submitted for review) **and ask if they have any questions**.

Step 2: Inform interviewee that the recorder will start now. START RECORDING:

Step 3: Ask and document demographic questions:

1. What is your gender?
2. What is your current employment status?
3. What is your relationship/marital status?
4. How old are you?
5. What is your spiritual or religious affiliation?
6. In which state do you reside?
7. What is your race/ethnicity?
8. What is your sexual identity?

Step 4: Conduct the interview by asking the four semi-structured interview questions:

1. To what extent have you included or excluded intersectionality from your multicultural pedagogy?
2. Tell me about your experiences with privilege and oppression.
3. In what ways have your personal and professional experiences with intersectionality impacted your pedagogy?
4. What place do you think intersectionality should have in the counselor education classroom?

Ask if there's anything else they'd like to add about their experience and thank for their time.

Step 5: Stop the recording.

Step 6: **Interview statistics and notes**
Date:
Time:
Place: Online via Zoom audio recorder
Interviewer:
Interviewee:
Notes:

Appendix B: Approved Recruitment Email

Dear Counselor Education and Supervision Faculty Members,

My study is about exploring Counselor Education and Supervision (CES) faculty members personal and teaching experiences with intersectionality, which is the focus on multiple marginalized and privileged identities a person experiences throughout their lifetime. The title of this study is Exploring the Multicultural Pedagogy of CES Faculty Members Through an Intersectional Lens. The purpose of this study is to understand how CES instructors have experienced, currently recognize, routinely incorporate, and explicitly teach the concept of intersectionality. The study will allow participants to tell their unique stories about these experiences and inform ways we can improve the multicultural training of future counselors.

You are eligible to participate in this study if you identify as a CES faculty member who has been employed at a CACREP accredited institution for at least one year and are willing to participate in a one-time, one-hour interview to share your experiences. After your interview, you will be asked to review interpretations of your experiences to ensure accurate representation.

This dissertation is being conducted by doctoral candidate, Jenae Thompson, M.Ed., LPC, NCC and is under the supervision of Dr. Corinne Bridges, LPC, NCC. The study has been approved by Walden University Institutional Review Board (IRB Number: 12-22-17-0528019).

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

To participate or learn more information about the study, please contact the primary investigator, Jenae Thompson at jenae.thompson@waldenu.edu or 540-642-0048 or email supervising faculty, Dr. Corinne Bridges at Corinne.bridges@mail.waldenu.edu.

Appendix C: Heuristic Inquiry Data Analysis Steps

The figure illustrates the steps necessary to complete data analysis using heuristic inquiry.