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Toward Critical Counseling: A Content Analysis of Critical Race Theory and Culturally Relevant Pedagogy in Community College Counselor Education

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TOWARD CRITICAL COUNSELING:

A CONTENT ANALYSIS OF CRITICAL RACE THEORY AND CULTURALLY

RELEVANT PEDAGOGY IN COMMUNITY COLLEGE COUNSELOR

EDUCATION

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A Dissertation

Presented to the

Faculty of

California State University,

San Bernardino

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Education

in

Educational Leadership

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by

Lyman Insley

December 2019

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ABSTRACT

Background: Prior to the early 1990s, most counselor preparation programs did not have multicultural competencies. Therefore, a call was made for the use of multicultural competencies in counselor preparation programs. Yet, the popularization of multicultural competencies of this time in education had a Eurocentric bent, a kind of colorblindness

More recently, scholars confirmed that these Eurocentric multicultural competencies had become the primary template from which counselor preparation programs taught culturally responsive and relevant pedagogy. Therefore, a call was made for the use of critical race theory (CRT) in counselor preparation programs to challenge and change Eurocentric cultural competence.

Purpose: This study explored the presence of CRT and culturally relevant pedagogy in an educational counseling master's program preparing community college counselors.

Methodology: This content analysis explored an educational counseling master's program. Various data collection methods employed included program document analysis, and semi-structured interviews of program faculty/counselor-educators, program student-counselors/alumni.

Conclusion: The main findings of this content analysis are that although not explicit, and albeit limited, evidence of CRT themes were inferred in some way in the program's content; while culturally relevant pedagogy was evident within the variety of counseling techniques employed.

ACKNOWLEDGEMENTS

DEDICATION

This is for my nieces and nephews, my brother and sisters, my mother and fathers, and my grandparents. May this be an effort and action towards symbolic and real-world generational change in our families towards valuing critical education as a resistance capital.

This is also for my fellows who put me back together and through their examples, showed me the power of critical self-examination and action to transform the world around me. I live a life with hope today, thank you. And this is for those who are still wrestling, still suffering. May you find your way soon.

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CHAPTER ONE

INTRODUCTION

In this chapter, I present a background of my study to ultimately define a problem statement. Once I establish context for this study, I discuss the purpose of my study and the guiding research questions designed to best address my purpose statement. Then I discuss the significance of this study as well as the overarching theoretical underpinnings. Finally, I outline my research assumptions, delimitations and key definitions for my study.

Background of the Study

Despite having a history in higher education dating back to the 1800s (Hardee, 1967), academic advising was not properly established as a profession until 1979 (Shaffer, Zalewshi, & Leveille, 2010; Tuttle, 2000). Since the professionalization of academic advising, a majority of the educational research on academic advising has focused mostly on the academic advisor in the four-year university setting (Crookston, 1972; Hemwall & Trachte, 1999; O'Banion, 1972; Schwitzer, Pribesh, Ellis-O'Quinn, Huber, & Wilmer, 2016). However, in the last twenty years there has been an increased focus on the community college counselor and the two-year community college setting (Hemwall & Trachte, 1999; Schwitzer et al., 2016; Shaffer et al., 2010). Additionally, since the professionalization of the academic advisor, a majority of the educational research on academic advising has focused mostly on dominant Eurocentric

student development theories (Crookston, 1972; Hemwall & Trachte, 1999; O'Banion, 1972; Rendón, 1994; Schwitzer et al., 2016). Correspondently, in the last twenty-five years there has been an increased focus to challenge and change Eurocentric academic advising educational research (Hemwall & Trachte, 1999; Haskins & Singh, 2015; Puroway, 2016).

Due to the shifting student demographics of the community college from white-middle-class males to an increasing diversity of ethnic and racial minorities, females, first-generation, and low socioeconomic status (SES) students; a call was made for counselor preparational pedagogy to include multicultural competencies (Sue, Arredondo, & McDavis, 1992). This call was made to ensure culturally relevant practices were firmly integrated into the curriculum, that a variety of perspectives were provided, and that a high level of commitment to culturally responsive and relevant curriculum were being maintained (Sue et al., 1992). However, a 1998 literature review of counselor pedagogy concluded that most counselor pedagogy literature poised a positivist worldview and lacked an interpretivist or critical epistemological view (Nelson & Neufeldt, 1998). Therefore, it was suggested the use of critical theory when developing a counseling education pedagogy was needed (Nelson & Neufeldt, 1998).

Yet, a current review of counselor preparational programs confirmed that use of multicultural competencies (Sue et al., 1992) had become the standard in counselor preparational programs. However, Haskins and Singh (2015) argued that multicultural competencies alone are insufficient for training future

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community college counselors to identify White hegemony. The concern being that the current operationalization of these competencies lacked a critical race theory (CRT) framework to problematize race and racism in education (Haskins & Singh, 2015). Therefore, Haskins and Singh (2015) argued for a CRT in counselor education pedagogy to provide a theoretical framework to, at the very least, support the practice of multicultural competencies (Sue et al., 1992) and at the very best, establishing a praxis to challenge and change the social and professional role of the community college counselor through critical counseling pedagogical and curricula content (Rhoades et la., 2008).

Problem Statement

The current operationalization of multicultural competencies focuses on developing an awareness of cultural norms and values, and interpersonal skills for cross-cultural dialog (Mio, Barker-Hackett & Tumambing, 2012). Even so, this kind of operationalization lacks a theoretical perspective to problematize race and racism (Ladson-Billings & Tate, 1995). In other words, multicultural competency discourse, without a critical theoretical lens, has been critiqued as just another kind of deficit thinking concerned more with assimilation into dominant White culture rather than identification of hegemonic forces (Haskins & Singh, 2015; Ladson-Billings & Tate, 1995). Therefore, multicultural competencies alone, are insufficient to challenge and change an educational program's pedagogical and curricula content to include culturally relevant critical pedagogy (Haskins & Singh, 2015; Ladson-Billings & Tate, 1995). Nonetheless,

additional research is needed on how and if educational counseling master's

programs are integrating the tenets of CRT in education into their program

curricula content (Haskins & Singh, 2015).

Purpose Statement

This study explored the presence of CRT and culturally relevant pedagogy

in an educational counseling master's program preparing community college

counselors. The central phenomenon I was interested in understanding was in

what ways are CRT themes represented in the program content, if at all.

Additionally, I was interested in exploring in what ways culturally relevant

pedagogies were embedded in the program content, if at all. Finally, this study

explored what program counseling techniques students engaged with to develop

culturally responsive skills.

Research Questions

Therefore, the research questions guiding this study were grounded in the

critical race theory in education epistemology (Haskins & Singh, 2015; Ladson-

Billings & Tate, 1995; Solórzano, 1998; Solórzano & Yosso, 2001, 2002; Yosso,

2005). And so, this study sought to answer the following questions:

1. In what ways does program content reinforce and/or challenge the

   status quo, through a CRT lens, if at all?

2. How, if at all, are culturally relevant pedagogies embedded in an

   educational master's counselor program content?

3. What program materials/counseling techniques do counseling students engage with to develop culturally responsive skills?

Significance of the Study

The utilization of a CRT framework when developing culturally relevant and critical pedagogy creates a praxis for counselor-educators and student-counselors to develop a greater awareness of issues of power that are centered on the social construct of race and racism (Ladson-Billings & Tate, 1995). Additionally, such a praxis can make it possible to challenge and change, a counseling program's pedagogical and curricula content to transform the social and professional role of the community college counselor (Rhoades et la., 2008). This is significant, as the educational research unequivocally agrees that frequent student-faculty contact between community college counselors and students significantly impacts student retention, persistence, and graduation rates (Kuh & Hu, 2001; Klepfer & Hull, 2012), particularly among minority and first generation, nontraditional, working class, minority, female, and older students (Laden, 1999; Pascarella, Pierson, Wolniak, & Terenzini, 2004; Rendón, 1994, 2002).

Theoretical Underpinnings

Ontologically, this study's research design was situated in a critical race theory in education epistemology (Solórzano, 1998; Solórzano & Yosso, 2001; Yosso, 2005). According to Sipe and Constable (1996), the critical theory

paradigm understands reality to be subjective, consisting of multiple truths, socially constructed on central issues of power, with the discourse to critique such systems of socio-political power controlled through oppressive rhetoric that inhibit effective inquiry to uncover hegemony. Correspondently, a tenet of CRT states that oppressive socio-political power lies in the social construct of race as *the* central construct for understanding inequity (Ladson-Billings & Tate, 1995). In the next section, I list my assumptions guiding my research.

Assumptions

Haskins and Singh (2015) challenged counselor-educators to utilize a CRT framework to examine their own attitudes, beliefs, cultural knowledge, curricula development, and the hegemonic instructor-student relationship. It was an assumption that this will be rarely found in my research of educational counseling master's programs, if at all.

Delimitations

According to the Academic Senate for California Community Colleges, there are 10 master's degrees that meet the minimum qualification to be hired as a community college counselor (Academic Senate for California Community Colleges, 2012). My content analysis study focused primarily on one master's program: the master's in educational counseling. My rationale is supported by the most current, although, outdated research on community college counselors

educational demographic data (Keim, 1988). In the next section, I will define key terms.

<div align="center">Definitions of Key Terms</div>

It is important for the reader to have a definition of key terms used in this study. The following terms are defined and/or described below: community college counselor, praxis, culturally relevant and critical pedagogy, dominant ideology, and deficit thinking.

- **Community College Counselor:** The role of the community college counselor has evolved and expanded nationwide from simply "helping students choose a program of study" to a variety of other responsibilities and services (Center for Community College Student Engagement, 2018, p. i). Community college counselors serve a variety of student aspirations (Grubb, 2001) such as providing academic advising for workforce certificates, associate degrees, and transfer preparation (Cohen & Brawer, 2003; Dougherty & Townsend, 2006), and in some states confer baccalaureate degrees (Martinez, 2018). Additionally, counselors facilitate student orientation, conduct individual and group counseling, and assist with transfer and career planning (Grubb, 2001; Center for Community College Student Engagement, 2018), and facilitate individual counseling services to aid with student personal and academic issues (Flotho, Amer, Mitchell, Rose, Crump, Gabourie, & Vess, 2008; King, 2002).

<div align="center">7</div>

- **Praxis:** is the essential learning function whereby a student can conceptually perceive where theory meets practice to establish real-world action one can take to transform themselves and their world (Freire, 1972). Liberation from oppressive paradigms, pedagogies, and forces can be achieved through praxis (Freire, 1972, 1996; Hemwall & Trachte, 1999).

- **Culturally Relevant:** educational practices are the facilitation of recognizing and valuing the community cultural wealth and personal experiences a student brings with them into the classroom (Haskins & Singh, 2015; Ladson-Billings & Tate, 1995; Solórzano, 1998; Solórzano & Yosso, 2001, 2002; White, Cooper, & Mackey, 2014; Yosso, 2005).

- **Critical Pedagogy:** is a politics of education and social movement that combines education with critical theory (Freire, 1972; Murillo, 1999; White et al., 2014)

- **Dominant Ideology:** are the attitudes, values, and beliefs shared by those in power of sociopolitical and economic power. Historically this denotes Eurocentric White privilege, hegemony, and notions of meritocracy (Haskins & Singh, 2015; Ladson-Billings & Tate, 1995; Solórzano, 1998; Solórzano & Yosso, 2001, 2002; Yosso, 2005)

- **Deficit Thinking:** blames the student for their lack of academic success due to a lack of integration and unwillingness to assimilate

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into higher educational culture, which is predominantly Eurocentric

(Rendón, 1994, Yosso, 2005)

Summary

In this chapter, I provided the historical context in which to frame the purpose of my study. As well, I reviewed my problem statement and my research questions. Next, I discussed the significance of the study. Then, I reviewed my conceptual theoretical underpinnings. Finally, I discussed my research assumptions, delimitations, and key definitions of terms. In the next chapter, I will review the literature related to my research topic.

CHAPTER TWO

LITERATURE REVIEW

Introduction

In this chapter, I present a review of the literature related to academic advising. To begin, I describe the various descriptors in the research databases on the topic of academic advising and community college counseling. Next, I review the historical development of the academic advising profession in higher education and academic advising models that emerged. Then, I review the community college history, mission, and student demographics in the United States with specific attention paid to California.

Lastly, I provide a brief survey of empirical evidence that supports the significant impact academic advising has on community college student demographics to foster student success, as well the longstanding and emerging challenges of multiple roles and responsibilities, missions, qualifications, and preparation of the community college counselor. My synthesis of the literature supports the need for critical race theory (CRT) in community college counselor pedagogy[1] as well as the need to examine in what ways master's programs are embedding CRT themes in their curricula preparing

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[1] Perhaps a need in the master's programs is andragogy approaches rather than overutilization of pedagogical approaches where students might be asked to adopt ideas rather than critically think through them.

community college counselors, and the extent to which they are reproducing deficit thinking and dominant ideologies, if at all.

Research Database Descriptors

The descriptors in the research databases on the topic of community college academic advising consisted of a variety of convoluted wordplay on the terms academic advising and college counseling. For example, the terms *academic advising* (Crookston, 1972; Frost, 1991; Grites, 2013; Hemwall & Trachte, 1999; O'Banion, 1972) *academic counseling* (Merta, Ponterotto, & Brown, 1992), *college counseling* (Lee, Olson, Locke, Michelson, & Odes, 2009), and *college advising* (King, 2002) were all used to describe academic advising practices either in the four-year university or two-year community college setting. In other examples, terms were used specific for the two-year community college setting such as *two-year counselor* (Keim, 1988), *community college counseling* (Grubb, 2001; Perna, Rowan-Kenyon, Thomas, Bell, Anderson, & Li, 2008; Schwitzer et al., 2016) and *community college counselor* (Coll & Rice, 1993; Pulliams, 1990). Therefore, in observance of the author's choice I will use the term the author used when discussing their work.

It can be said that all terms were used to discuss academic advisors and community college counselors as key institutional agents (Stanton-Salazar, 2011) or change agents (Rendón, 1994) and their role in empowering the nontraditional student population of today's community colleges. It can also be said that all terms were used to describe higher education professionals who

were presumed to have been, or recommended to be, prepared and trained in academic advising techniques that assisted a student in strategic class selection and scheduling consistent with their major, career, or transfer aspirations (O'Banion, 1972). Additionally, it was posited that training and preparation in developmental psychology techniques which guided a student in interpersonal and behavioral awareness that could be used to resolve personal, social, and psychological problems and difficulties (Crookston, 1972) was appropriate. Such preparation and training are the historical foundations of academic advising.

The Academic Advising Profession: Historical Development

The need for academic advising emerged out of two higher education institutional practices during the 1800s which 1) divided the universities into colleges and 2) introduced elective curriculum; referred to as the *Free Selection Movement* (Hardee, 1967). In 1824, universities began dividing into departments and colleges and in 1872, President Charles W. Eliot of Harvard University, did away with the classical curriculum of prescribed pathways for majors and introduced the elective system allowing students greater choice in which classes they could take (Hardee, 1967). Both institutional curriculum practices gave rise to a need to assist, or *advise*, students with choosing between the various options and pathways available to them. Johns Hopkins University in 1876 were the first to coin the term *faculty advisors* (Hardee, 1967; Tuttle, 2000), followed by Harvard University in 1889 with the formal establishment of *freshman advisors* (Hardee, 1967). That is, prior to academic advising being formally established as

a profession in 1979 with the formation of the National Academic Advising Association, now known as the Global Community for Academic Advising (Shaffer et al., 2010; Tuttle, 2000), academic advising was tasked to the faculty and were referred to as freshman or faculty advisors (Hardee, 1967; Jordan, 2000; Tuttle, 2000). By 1930 most colleges and universities had developed similar approaches to academic advising (Tuttle, 2000). Ultimately, this did not last long as faculty had their own responsibilities, so the need for specific and specially trained *academic advisors* to assist students became apparent by the 1970s (Tuttle, 2000), and by 1980 "academic advising" was a descriptor in research databases (Cook, 1999).

Despite having a history in higher education dating back to the 1800s (Hardee, 1967), academic advising was not properly established as a profession until 1979 (Shaffer et al., 2010; Tuttle, 2000). Since the professionalization of academic advising, a majority of the educational research on academic advising has focused mostly on the academic advisor in the four-year university setting (Crookston, 1972; Hemwall & Trachte, 1999; O'Banion, 1972; Schwitzer et al., 2016). However, in the last twenty years there has been an increased focus on the community college counselor and the two-year community college setting (Hemwall & Trachte, 1999; Schwitzer et al., 2016; Shaffer et al., 2010). An understanding of the ways in which the student populations are different will be discussed below.

A Need for Differing Academic Advising Models
Based on Institutional Context

In leading up to the professionalization of academic advising, educational researchers and practitioners naturally started to establish academic advising models. O'Banion's (1972) seminal work on academic advising published in 1972, *An Academic Advising Model*, was the first major publication to begin to address the need to acknowledge the differences between community college counseling and counselors and four-year academic advising and advisors. Of this O'Banion (1972) noted,

> The community college, as with many of its educational practices, has too eagerly adopted an academic advising model practiced in four-year colleges and universities…many community college educators feel, however, that a different model may be more appropriate for the community colleges and the community college student. (p. 10)

For O'Banion (1972) the community college should not mimic the academic advising practices of the four-year university setting, as well academic advising should be tasked to professionally prepared counselors trained in developmental practices who were "skilled in listening to students and helping them in decision making" (p. 12). That is, counselors with preparation and training specific to the needs and variety of student aspirations in the community college setting who could concurrently consider the wholeness of the person developmentally. O'Banion (1972) wrote, "The implication here is that the [community] college should not fragment the student into personal, academic, and vocational parts by

having counselors relate to his personal characteristics and instructors relate to

his academic and vocational characteristics[2]" (p. 12). As a result, O'Banion

(1972) defined a five-step model of academic advising specific to community

college counseling that included: *exploration of life goals, exploration of*

vocational goals, major selection, class selection, and scheduling. In the years to

follow, this model continued to influence advising preparation and practices in

universities and colleges till today (Burton & Wellington, 1998; Jordan, 2000).

Crookston (1972), in *A Developmental View of Academic Advising as*

Teaching, another early seminal work on academic advising, utilized Erickson

(1963), Oetting (1967), and Chickering's (1969) developmental theory as a

framework to support O'Banion's (1972) model for academic advising. Crookston

(1972) also established the connection between academic advising as a form of

teaching. Crookston's (1972) developmental advising model asserted two basic

assumptions: 1) that academic advising must always take into consideration the

psycho-developing nature of the student when making life and career plans,

usurping traditional and prescriptive advising practices altogether; and 2) that the

academic advisor-student relationship is central for student engagement as well

as spurring students onto higher levels of "rational processes, environmental

and interpersonal interactions, behavioral awareness, problem-solving, decision-

making, and evaluation skills" (p.78). In other words, developmental advising is

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[2] Taking the year of this quote into context, this need to account for personal, academic, and vocational "characteristics" may have also been used as a justification for tracking. In other words, a student's race or gender used to justify their academic "potential" and then provide them with a racialized advising experience.

the action of building developmental skills with self and others; in turn the student and the advisor are learning about each other and themselves in dialectical relationship developing emotional and critical thinking growth.

Although Crookston (1972) did not cite Freire (1972), he employed elements of critical pedagogy. For example, Crookston (1972) stated, "the student cannot be merely a passive receptacle of knowledge, but must share equal responsibility with the teacher for the quality of the learning context, process and product" (p. 78). For Crookston (1972) the student was to have an equal role actively adding to the quality of the advisor-student dialectical interaction and outcome. Perhaps a more student-centered approach that honored the student's aspirations and experiences was the original intention of Crookston (1972), but not fully realized or reinforced due to a lack of culturally responsive educational theories of the time that could validate the cultural wealth inherent within the student. Crookston's (1972) connection between academic advising as a form of teaching also inadvertently highlighted the need for continual reflection from within the profession to be sure that academic advising models and theoretical frameworks were demographically and culturally relevant, critically minded, as well as liberatory and healing in nature (hooks, 1996).

Although O'Banion's (1972) five-step academic advising model began to address the needs of community college students, it lacked a theoretical framework and was predominantly traditional and prescriptive in its approach (Crookston, 1972). Therefore, Crookston (1972), building on O'Banion's (1972)

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work, applied a developmental theoretical framework. However, this framework has been questioned over time as to its cultural relevancy and critical pedagogy (Hemwall & Trachte, 1999; Puroway, 2016) to be appropriate for the shifting student demographics of White-middle-class males of the 1960s and 1970s to the ethnic and minority, first-generation students, mostly female, from low socio-economic backgrounds of the 1980s, 1990s, 2000s, to present time (American Association of Community Colleges, 2018; Bailey, Jaggars, & Jenkins, 2015; Dougherty, 1994; Geiger, 2011; Jones & Stewart, 2016; National Center for Education Statistics, 2014).

In reflection, Hemwall and Trachte (1999) critiqued the popularity of developmental advising altogether and contended developmental advising models continued to lack culturally relevant pedagogical practices. They focused too much on *in loco parentis* faculty-student interactions (Pulliams, 1990) that practiced deficit learning assumptions which place the blame for the lack of student success on the student rather than the institutional practices and educational pedagogies (Delgado Bernal & Aleman, 2016). Additionally, Hemwall and Trachte (1999) argued that the model of developmental academic advising should be abandoned all together and replaced with alternative models based on more culturally relevant theoretical frameworks that employed critically minded educational theories that foster critical thinking and learning such as Freire's (1972) critical pedagogy praxis. Freire (1996) believed that education existed for the primary purpose of teaching the individual how to liberate their minds from

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hegemonic assumptions. Liberation from oppressive paradigms, pedagogies, and forces can be achieved through praxis (Freire, 1972, 1996; Hemwall & Trachte, 1999). Praxis is the essential learning function; it is the learning process whereby student can conceptually perceive where theory meets practice to establish real-world action one can take to transform themselves and their world (Freire, 1972). Therefore, for Hemwall and Trachte (1999) "the concept of praxis [is] a useful metaphor because it interconnects learning, liberal learning, and academic advising. Praxis consequently reconnects academic advising to the main mission of our institutions: "student learning" (p. 9).

Grites' (2013) findings coincide with Hemwall and Trachte, (1999), and agreed that over the last forty years, since the professionalization of academic advising, community college counseling academic advising practices predominantly adopted developmental academic advising as the standard model. A model, according to Jones and Stewart (2016), that emerged during a wave of developmental theories that assumed a positivist lens which essentialized student development along the lines of dominate, privileged, White male culture, and, so, lacked culturally relevant pedagogical awareness.

In the current context of academic advising research, discussions concerning the compatibility of research on academic advising models conducted in the four-year university setting with the two-year community college setting are ongoing (Hemwall & Trachte, 1999; Schwitzer et al., 2016; Shaffer et al., 2010). Schwitzer et al. (2016) conducted a content analysis of existing educational

research on the topic of community college counseling academic advising

practices and found that, still, very little has appeared in the literature to inform

college counseling practices in the community college context. Even more,

Schwitzer et al. (2016) found that most of the existing educational research on

academic advising was conducted exclusively in the four-year setting and the

findings were assumed to be applicable with college counseling in the community

college setting. As a result, Schwitzer et al. (2016) argued that for community

college counselors to be effective they require a knowledge base of educational

research specific to their setting and students' needs, not only for the

professional development of current practitioners, but also to ensure the proper

preparedness of future community college counselors trained in effective

culturally responsive community college counseling academic advising models.

Answering the call for academic advising research and practices that are

specific to the community college setting (Hemwall & Trachte, 1999; Schwitzer et

al., 2016), Puroway (2016) articulated the conceptual practice of *critical advising*.

Drawing on Freire's (1972) liberatory pedagogy praxis, Puroway (2016) sees

academic advising as a political act where the primary goal is to promote critical

dialogue between advisor and student to empower students. This reorientation

of academic advising around healing and liberatory intentions align with the

mission statements of many colleges to empower, embrace, and cultivate critical

thinkers who can make meaningful connections between their education and

personal aspirations (Hemwall & Trachte, 1999; Puroway, 2016). That is, through

critical advising, students are encouraged to think critically about the sociopolitical and historical functions of higher education and connect this awareness with their own educational and personal goals (Puroway, 2016). This connection is the praxis of critical advising; fostering student self-efficacy to make meaning of their world in order to transform it (Puroway, 2016). Even more, critical advising supports Crookston's (1972) argument that academic advising as a form of teaching should nurture critical advisor-student dialogue that allows student to participate in "the quality of the learning context, process and product" (p. 78). Therefore, the literature supports a synthesis of how critical advising (Puroway, 2016) can integrate well with O'Banion's (1972) five-step community college academic advising model in four potential steps:

1. Advisor engages in continual personal critical reflection throughout the advisor-student interaction (Puroway, 2016).

2. Advisor facilitates dialogue that includes the lived experiences of students when discussing their life goals (O'Banion, 1972; Puroway, 2016).

3. When discussing a student's major selection (O'Banion, 1972), the advisor can assist with placing the student's educational goals in the "context of social justice or projects for the common good" (Puroway, 2016, p. 6). Perhaps, then, students can see the variety of ways in which they can impact the world in meaningful action that are important to them.

4. Advisor-student dialogue that problematizes "curricula [requirements] and relationships of power in higher education" (Puroway, 2016, p. 6) can help students critically understand why they must take certain educational requirements that may not be obviously related to their major. Particularly when a student is choosing classes and designing a class schedule (O'Banion, 1972).

Puroway's (2016) work on critical advising is one answer to Hemwall and Trachte's (1999) call for academic advising models and theories that utilize Freire's (1972) work. As well, Puroway's (2016) work on critical advising is an example of educational research specific to the community college setting that enables effective and accountable community college counseling practices and acknowledges the community college's historical development and shifting student demographics (Schwitzer et al., 2016).

Community College: Historical Development

The community college in the United States dates back to the early nineteen hundreds and emerged predominantly to serve the social function of training workers "to operate the nation's expanding industries" (Cohen & Brawer, 2003, p. 1). Community colleges saw unprecedented growth during the ninth generation of higher education, referred to as the *academic revolution* which took place between 1945-1975 (Geiger, 2011). The 1960s alone registered the largest percentage growth of college goers of any decade thus far (Geiger, 2011). During this time, community colleges were opening at a rate of one per week

from 1965-1972 (Geiger, 2011). This period also saw the regular admittance of racial and ethnic minority students due to the 1954 *Brown v. Board of Education* decision outlawing segregation and the 1964 *Civil Rights Act* that outlawed institutionalized segregation policies (Geiger, 2011).

In 1960, the California Master Plan invented and solidified a higher educational tripartite framework that was subsequently copied by other states; thus, rooting this construct permanently within the American higher educational system (Longanecker, 2008). These events firmly situated American community colleges at the bottom, or as the least prestigious, of the higher education institutions and established community college as a vital *open door* for nontraditional students such as working class, minority, female, and older students to access higher education (Dougherty, 1994).

And so, community colleges were to be open access institutions admitting any adult regardless of skill level or prior academic attainment who could benefit from a college education (Dougherty & Townsend, 2006). Their role was to provide lower-division general education and technical education with a focus on workforce certificates, associate degrees, and transfer preparation (Cohen & Brawer, 2003; Dougherty & Townsend, 2006) with an increasing trend, particularly in Florida, and most recently as a pilot program in California, to confer baccalaureate degrees (Martinez, 2018).

Currently, there are over a thousand community colleges in the United States serving twelve million students, granting 1.4 million associate degrees

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annually (American Association of Community Colleges, 2018). The demographics consist of 36% first-generation students, 53% ethnic and racial minorities, with 17% coming from single parent homes, and 16% with some form of physical or intellectual disability (American Association of Community Colleges, 2018). A majority of community college students are women, live off campus, attend part-time, with 58% receiving financial aid (American Association of Community Colleges, 2018).

Furthermore, Hoachlander, Sikora, and Horn (2003) analyzed the data of several longitudinal studies on community college students' goals and outcomes and found that only 51% were meeting their aspirations and goals within a six-year period; whether it be earning a credential, associate degree, or transferring to a four-year university. Of these goals and aspirations, Horn, Nevill, and Griffith's (2006) report on the measure of community college student degree commitment and student persistence found that 38% were more or less committed to transferring to a four-year university. More recently, Fink and Jenkins (2017) suggested that the percentage of students entering community college with aspirations to transfer to a four-year university had risen to an estimated 80%, yet only one third met this goal in a six-year period.

As high student transfer aspirations are weighed with low transfer rates, despairingly high counselor-student ratios of 1000:1 have been reported in some states (Grubb, 2001; MDRC, 2010; Venezia, Bracco, & Nodine, 2010). The MDRC (2010) conducted a study to explore the ways in which community

colleges can reform or enhance student services with the aim of supporting

student aspirations. The common thread among the four suggestions made by

MDRC (2010): (a) bring student services into the classroom; (b) help students on

probation get back into good standing; (c) integrate student services into learning

communities; and (d) lower the counselor-student ratio, all included facilitating

greater and more frequent counselor-student contact. For example, counselors

could make visits to the classrooms, colleges could create or increase College

Success courses taught by counselors specifically for students on academic

probation and to establish learning communities, and strategically target

beginning freshmen and continuing students with at least two counselor visits a

semester theoretically lowering the counselor-student ratio for these populations

(MDRC, 2010). Point being, community college counseling is the cornerstone of

student success and recent data indicated that not all students are getting

access to this vital student service (Center for Community College Student

Engagement, 2018).

Moreover, these numbers on student demographics, aspirations, and low

completion rates contrast adversely with the high counselor-student ratios

coupled with the educational research that unequivocally agrees that frequent

counselor-student contact significantly impacts student retention, persistence,

and graduation rates (Klepfer & Hull, 2012; Kuh & Hu, 2001; Perna et al., 2008;

Shaffer, et al., 2010), particularly among women, low income, racial and ethnic

minority, and first-generation students (Frost, 1991; Pascarella et al., 2004;

Rendón, 2002; Swecker, Fifolt, & Searby, 2013).

The Relationship between Academic Advising and Success across Student Population

Klepfer and Hull (2012) studied secondary data gathered from Ingels, Pratt,

Wilson, Burns, Currivan, Rogers, and Hubbard-Bednasz's (2007) longitudinal

study of 16,000 community college sophomores conducted from 2002-2006 for

the National Center for Education Statistics. Klepfer and Hull (2012) found that

contact with an academic advisor, or a community college counselor, during a

students' first year of community college improved their likelihood to persist. This

was true across socioeconomic status (SES) and particularly among low SES

community college students. For example, 67% of low SES community college

students that reportedly made *often* contact with a counselor persisted from their

first year to their sophomore college year, compared to 47% of low SES

community college students that reportedly did not see a counselor their first year

(Klepfer & Hull, 2012). Klepfer and Hull (2012) pointed out that although this

particular longitudinal study did not account for race and ethnicity, they cited

Coleman, Campbell, Hobson, McPartland, Mood, Weinfeld, and Robert (1966)[3]

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[3] Congress mandate this study following the Civil Rights Act of 1964. Through extensive regional and national surveys, this study documented and compared equal educational opportunities between minority students and their White counterparts. This study found that minority serving schools where generally situated in low socioeconomic communities, underfunded, segregated, and unequal in quality, achievement, and opportunities when compared to their White counterparts.

who indeed found a strong correlation between low SES and underrepresented ethnicities.

These findings coincide with Swecker et al. (2013) research that used a multiple logistic regression test to investigate the relationship between the number of meetings with an academic advisor and its effect on first-generation student retention. Swecker et al. (2013) operationally defined first-generation students as those who came from a low SES, racial and ethnic demographics, and who lack academic preparation primarily due to parents who did not have a four-year degree. Swecker et al. (2013) found that a student's likelihood to be retained from semester to semester increased by 13% for each meeting with an academic advisor. Swecker et al. (2013) not only provided strong empirical evidence that underlined the effect just one academic advising meeting is to first-generation student retention but also highlighted that academic advising as an institutional mechanism "consistently connected students to the academic institution in meaningful ways" (p. 49), ways that supported institutional fit and academic and social integration. Swecker et al. (2013) suggested that a needed area of future study is to explore the content of the academic advising meetings implying that critically minded and culturally responsive academic advising practices could be much more impactful for the nontraditional student demographics of the community college.

Similarly, Lee, Olson, Locke, Michelson, and Odes (2009) also studied the relationship between college counseling and student retention. Lee et al. (2009)

used a logistic regression analysis that sampled 10,009 college freshmen admitted nationwide in the fall over a two-year period and found that the college counseling relationship to the probability of student retention was statistically significant. Students who reported using the college counseling resources were three times more likely to enroll in their third semester of college than those students who reportedly did not see a college counselor (Lee et al., 2009).

In addition to counselor-student contact and its impact on student retention, Frost (1991) researched academic advising's impact on student critical thinking ability. Frost (1991) conducted a quantitative study that sampled 267 women in their freshmen year of community college using a critical thinking appraisal pre and post-test. Frost (1991) found no significant relationship between developmental academic advising and a student's critical thinking ability; however, Frost (1991) did find that among this sample group, advisor-student contact made the college experience more meaningful among college freshman. Frost's (1991) findings coincide with Rendón's (1994) work on validation theory, and Swecker et al. (2013) work on the relationship between advising and retention of first-generation college students.

Rendón's (1992) work on validation theory found that the time, effort, and energy a student is willing to invest in their educational success, especially among culturally diverse student populations, was influenced by academic and interpersonal validating environments, faculty interaction, and experiences in and outside of the classroom that acknowledged a student's worth, personhood, and

institutional belongingness. Rendón (2002) conducted a qualitative study that applied her proposed validation theory to explore the success of a community college student support program, the Puente Project. In this university transfer program, a designated community college counselor trained in culturally relevant as well as critical and liberatory pedagogy (Freire, 1972; Rendón, 2002) had frequent contact with a new college freshman cohort over an academic year. The Puente Project is aimed at nontraditional student populations from low-income working-class backgrounds, first-generation students, women, returning adults, and racial/ethnic minority students (Rendón, 2002). Rendón's (2002) study consisted of interviews with 20 students participating in Puente, a review of almost two dozen student written narratives expressing what Puente means to them, and focus groups consisting of the Puente counselors and students. Rendón (2002) found that students reported that this kind of focused and frequent contact with a community college counselor fostered student self-efficacy in their academic ability as well as validation in the choice to persist for nontraditional student populations.

Although the presented studies of empirical research supporting the significant relationship between community college counselor academic advising on student success across student populations is not exhaustive, it nevertheless demonstrates the power community college counseling academic advising has on upholding the overarching institutional mission of supporting student persistence, engagement, and aspirations. Even so, community college

counseling continues to wrestle with long-standing and new challenges to

support institutional missions (Fink & Jenkins, 2017; Hoachlander et al., 2003;

Horn et al., 2006), to provide appropriate and culturally responsive content

relevant for the student demographics (Rendón, 1994, 2002), and to make

counselor-student contact meaningful in spite of high counselor-student ratios

(Frost, 1991; MDRC, 2010; Swecker et al., 2013; Venezia et al., 2010).

The Differing Missions, Roles, and Challenges of the Four-Year Advisor and Two-Year Community College Counselor

As noted earlier, the literature does not agree on one formal definition of

academic advising, but rather a concept or colloquial definition is used (Larson,

Johnson, Aiken-Wisniewski, & Barkemeyer, 2018; NACADA, 2003). Using an

analytic induction research method, Larson et al. (2018) formulated the following

definition of academic advising "created from the words of academic advisors"

(p.81): "Academic advising applies knowledge of the field to empower students

and campus and community members to successfully navigate academic

interactions related to higher education" (p. 86).

It is perhaps precisely due to the lack of a universal, dictionary-style

definition that, as mentioned above, the descriptors in the research databases on

the topic of academic advising and community college counseling were

composed of a variety of wordplay on the terms *academic advising* and *college*

counseling. Consequently, tracking the educational research on the roles,

identity, mission, qualifications, and preparation of the community college

counselor apart from the clinical college or university counselor of the Freudian nature was a convoluted task. Yet, findings suggest that the academic advisor in the four-year setting and the community college counselor in the two-year setting have differing roles and responsibilities (Cohen & Brawer, 2003; CSU, 2010; Dougherty & Townsend, 2006; King, 2002; Paisley & Hayes, 2003) that may vary from campus to campus and from state to state (Larson et al., 2018).

Mission

In California, the mission of the academic advisor at the four-year university is to assist the students towards graduation and degree completion (CSU, 2010). To compare, the community college counselor's mission is to help students achieve *their* definition of success be it transferring to a university, achieving a credential, an associate degree, or simply personal development (Cohen & Brawer, 2003; Dougherty & Townsend, 2006). That is, community colleges serve a variety of student aspirations (Grubb, 2001) such as workforce certificates, associate degrees, and transfer preparation (Cohen & Brawer, 2003; Dougherty & Townsend, 2006), and in some states confer baccalaureate degrees (Martinez, 2018). Consequently, community college counselors are required to have preparation and training in a broader skillset to master the variety of community college missions to serve the variety of student aspirations (Grubb, 2001).

The role of the academic advisor in the four-year setting is academic advising and educational planning for various student educational majors (Paisley & Hayes, 2003). In California for example, the four-year university academic advisor is classified as staff, ineligible for tenure, and is not required to have a master's or graduate degree (CSU, 2010). To compare, in the two-year community college setting, perhaps the primary role of the community college counselor is academic advising (Paisley & Hayes, 2003); however the role of the community college counselor has evolved and expanded nationwide from simply "helping students choose a program of study" to a variety of other responsibilities and services (Center for Community College Student Engagement, 2018, p. i). For example, community college counselors are also tasked with facilitating student orientation, conducting individual and group counseling, and assisting with transfer and career planning (Grubb, 2001; Center for Community College Student Engagement, 2018). To elaborate on personal counseling, counselors are expected to facilitate individual counseling services to aid with student personal and academic issues (Flotho et al., 2008; King, 2002). In other instances, counselors are also expected to provide crisis interventions and social services references for students in crisis suffering from depression, domestic abuse, drug dependency, and homelessness (Flotho et al., 2008; King, 2002). Finally, they provide career counseling, which is assisting students with resume

writing, interviewing skills, and connecting students' educational goals to possible career opportunities (Flotho et al., 2008).

Further discerning the differing roles of the community college counselor from the four-year academic advisor King (2002) explained, "probably the key difference in advising at the community colleges is the nature of [the] student population—predominantly first generation, commuter, underprepared and diverse in all ways including age, ethnicity, ability, [and] socioeconomic background" (p. 2). King (2002) emphasized that due to the lack of college cultural experience of the community college student population, community college counseling must focus on the practical or the very basics of *college knowledge* (Bailey, Jaggars, & Jenkins, 2015). That is, explain what a unit or a credit is, how to register, how to complete graduation requirements, transfer requirements, and being pragmatic about selecting a functional class schedule (King, 2002). Due to the open-door policy of the community college, King (2002) further elaborates on the difference in student demographics between the four-year setting and the two-year setting:

> Students are coming to community colleges with more and more
> personal issues—substance abuse, prior incarceration, abusive
> relationships…these get in the way of their ability to be successful
> in college. While referral to outside agencies should always be
> considered, a student in crisis needs assistance immediately. There
> need to be counselors with the appropriate training to work with

them. Advisors typically don't have the background to be able to

provide that assistance. (p. 4)

King (2002) once more addressed the socioeconomic challenges correlated with

low SES and racial and ethnic minority demographics (Coleman et al., 1966),

and touched back to Crookston's (1972) original argument for the need for

professional counselors prepared and trained in developmental backgrounds

appropriate for the community college student demographics.

<u>Challenges</u>

Due to the community college counselors' many roles, the Center for

Community College Student Engagement (2018) nationwide study found that

27% of community college counselors reported that they spend 1-4 hours a week

advising or "helping students choose a program of study" (p. i), and 11% reported

they spend zero hours a week advising. As discussed above, academic advising

and frequent student contact significantly impacts student success, yet the many

roles of the community college counselors present a major challenge for students

to meet with a counselor (Center for Community College Student Engagement,

2018). In other words, these additional roles further exacerbate the high

counselor-student ratios of 1000:1 reported around the nation (Center for

Community College Student Engagement, 2018; Grubb, 2001; MDRC, 2010;

Venezia et al., 2010).

The challenge for students to meet with a counselor is nothing new. In

2002, to help increase advisor-student interaction, King (2002) discussed how

some institutions had been preferring to hire paraprofessional advisors as opposed to hiring more community college counselors due perhaps to a fiscal issue: it cost less to hire a paraprofessional advisor rather than a counselor. More recently, in California, the Academic Senate for California Community Colleges (Academic Senate for California Community Colleges, 2012) has also encouraged a faculty advisor tradition from the early days of advising practices mentioned above, to help free up counselors' workload. Yet, these paraprofessional advisors and faculty advisors may not have the psychological and counseling technique backgrounds that are necessary to serve the community college student populations needs. Overall, recent changes to the community college counselors model serve the aim to lessen the many roles and responsibilities of the community college counselor (Academic Senate for California Community Colleges, 2012; Flotho et al., 2008; King, 2002).

California Context. The California Community Colleges are the largest educational system in the nation (California Community Colleges Chancellor's Office, 2018). Of the roughly 1.4 million associate degrees granted annually, California represents one third of them (National Center for Education Statistics, 2014). The California community colleges serve 2.3 million students across 115 campuses (California Community Colleges Chancellor's Office, 2018). Seventy four percent of students are racial and ethnic minorities and 43% are first generation students (California Community Colleges Chancellor's Office, 2018). According to the statewide 2018 student success scorecard, California

community colleges are boasting a bleak 48% overall completion rate—which includes degree, certificate, and transfer completion rates, and a dismal 611:1 counselor to student ratio (California Community Colleges Chancellor's Office, 2018). Therefore, due to the breadth and depth of the California community college system, as well as its history for trend setting of educational practices across the Nation (Longanecker, 2008), a discussion specific to California community college counselors and their educational preparation is in order

California Community College Counselors

The California community college counselor is an academic advisor, instructional faculty, eligible for tenure, and must hold a master's or graduate degree (Academic Senate for California Community Colleges, 2012). And as mentioned above, a nationwide study that included California, reported that due to the increasing roles of the community college counselor, 11% reported that they spend absolutely zero time seeing students or providing one-on-one academic advising (Center for Community College Student Engagement, 2018). To illustrate, as instructional faculty counselors are expected to analyze retention data, comment on department program review reports, update college catalogues, participate in college governance committees such as: academic senate, curriculum committees, academic probation and dismissal committees, hiring committees for a variety faculty positions; and teach freshmen success courses (Academic Senate for California Community Colleges, 2012). This role as faculty takes hours of committee work, hours of classroom lesson planning,

and takes away from counselor's time to provide academic advising further impacting the high counselor to student ratios mentioned above.

Furthermore, California community college counselors can meet the minimum qualifications of employment by holding a graduate degree through a variety of master's and graduate programs. According to the Academic Senate for California Community Colleges (2012) counseling faculty must hold a master's in any of the following disciplines: *Counseling, Rehabilitation counseling, Clinical psychology, Counseling psychology, Guidance counseling, Educational counseling, Social work, Career development, Marriage and family therapy, Marriage, family and child counseling, and other equivalent master's degree.*

However, of the mentioned options of graduate degrees that one can obtain to become a California community college counselor, research is lacking on which graduate degree is predominantly training and preparing future and current California community college counselors. Even more, there is little demographic data on community college counselors in general.

Perhaps the most comprehensive nationwide demographic data, which included California, to be compiled on community college counselors found in the literature dates back to 1988. Keim (1988) conducted a nationwide research study seeking to explore the characteristics of community college counselors. Keim (1988) used selective sampling techniques and mailed a questionnaire addressed to the counselors, to 262 community colleges across the nation. Of

the 469 counselors who responded to the questionnaire, Keim (1988) found that a majority, 63% were male, and a majority, 85% were white. The ethnic demographics consisted of 7% Black, 3% Hispanic, 2% Native American, and 3% other (Keim, 1988). Twenty one percent of women belonged to an ethnic minority group whereas only 10% of men did (Keim, 1988). The master's was the most commonly held degree at 75%, with 15% holding a doctorate (Keim, 1988). Of the master's degrees held, the most common majors were Counseling, Guidance and Counseling, Counselor Education, and Educational Psychology (Keim, 1988). Although, Keim (1988) did specify that this national demographics data was gathered from six regions: New England, Northwest, North Central, Southern, Middle States, and the Western region; it was not specified by state. Therefore, the California specific counselor demographic data from this research is unknown and outdated.

More recently, Maldonado's (2015) dissertation on the relationship between community college academic counseling and the Latino student experience, yielded some contemporary demographic data on California community college counselors. Maldonado's (2015) dissertation utilized an embedded multiple case study design which consisted of interviewing 34 counselor participants across two California community colleges (Maldonado, 2015). Of the 34 California community college counselor participants, 24 were Latino, 5 were other ethnic minorities, and 5 were white; with a majority, 71% female (Maldonado, 2015). Because Maldonado's (2015) 34 California community college counselor

participants may not represent a scientific sample, generalizations beyond the sample cannot be made. However, the data provide an assumption for a future research study on community college counselor demographic data. For example, perhaps the community college counselor demographics reported by Keim (1988) have shifted with the steady increase of women faculty, particularly women of color in public two-year institutions (Bernal & Villalpando, 2002), from a majority White male to a majority Latina population (American Association of Community Colleges, 2018).

The most current data on California community college faculty demographics report that as of fall 2018, there are 15,626 tenure track faculty (California Community Colleges Chancellor's Office, 2018c). Nearly 60% are White, 16% are Hispanic, 10% are Asian, 6% are African American, and 8% are other or unknown ethnicities; with a majority, 55% are female (California Community Colleges Chancellor's Office, 2018c). Yet, because counselors are considered faculty, it is unknown what percentage of these numbers alone are counselors. Nevertheless, more specific research on the ethnic and educational demographic make-up of the community college counselor nationwide is needed.

Counseling Preparation

An early curriculum survey (McFadden & Wilson, 1977) that sampled a 110 counseling graduate programs across the nation, reported less than 1% of graduate programs had requirements for the study of non-white, racial/ethnic minority groups (McFadden, 1979; Sue et al., 1992). By the early 1990's,

subsequent survey data reported that 89% of counseling graduate programs had some kind of multicultural focus (Sue et al., 1992). However, this data did not provide details as to the degree of integration of multicultural competencies into the overall curriculum, the multicultural perspectives provided, or the level of commitment to multicultural issues within the educational programs (Sue et al., 1992). Therefore, a call was made in 1992 for a commitment from counseling graduate programs to integrate multicultural competency curriculum and training that debunked White middle class value systems which too often regarded racial and ethnic minorities as culturally deprived or not possessing "the right culture" (Sue et al., 1992, p. 479).

Therefore, Sue et al. (1992) proposed three psychosocial practices to develop cross-cultural competencies: "(a) counselor awareness of own assumptions; (b) understand the worldview of the culturally different client; and (c) developing appropriate intervention strategies and techniques…" (p. 481). That is, the culturally competent counselor continuously works to identify their own beliefs and attitudes about themselves, others, and what action they can take to further educate themselves about individual, cultural, and institutional racism (Sue et al., 1992). Finally, Sue et al. (1992) called for continual educational research that maintained and explored the commitment of counselor preparation programs to uphold these multicultural standards and competencies.

However, Nelson and Neufeldt (1998) conducted a literature review on counselor pedagogy and concluded that most counselor pedagogy literature

poised a positivist worldview and lacked an interpretivist or critical epistemological view. Nelson and Neufeldt (1998) suggested the use of Freirean critical pedagogical approach in future counseling preparational programs; since, indeed, as Crookston (1972) argued, counseling *is* teaching and teaching's aim is to facilitate student learning that liberates from hegemonic ideology (Freire, 1996; Giroux, 1981). Hemwall and Trachte (1999) and Puroway (2016) mentioned above, intersect with the work of Nelson and Neufeldt (1998) as they also indicated that Freire's praxis should be applied to academic advising to help students make connections between their educational and life-long goals.

More recently, Davis' (2013) dissertation focused on the many roles of the California community college counselor. All of the 20 participants interviewed held a master's in counseling, psychology, or a related field (Davis, 2013). From semi-structured interviews, two themes emerged regarding the preparation received in their master's programs: *formal education* and *on-the-job training* (Davis, 2013). Of this, most of the counselor participants reported that the academic advising preparation received in their graduate programs was marginal and primarily learned on-the-job (Davis, 2013). What follows are samples of participant responses:

- "I didn't get any academic counseling or training."
- "I was least prepared definitely for the academic counseling…"

- "Motivating students to graduate…we didn't talk about that at all…that's something I felt like I wasn't prepared for, like I just didn't really have the training…" (Davis, 2013, p.72).

Furthermore, Davis (2013) somewhat implied that none of the master's programs that the 20 counselor participants graduated from prepared or covered culturally relevant pedagogy, critically minded academic advising practices, or the sociopolitical history and related theories of the community college.

<u>Towards a Critical Lens of Advising</u>

Since the publication of the Sue et al (1992) work on multicultural competencies, the article has subsequently been referenced thousands of times and seemingly embraced by counseling preparational programs (Haskins & Singh, 2015). That is, they have become the primary template from which counselor educators teach student-counselors to self-reflect upon their attitudes and beliefs to enhance their cultural knowledge and skills (Haskins & Singh, 2015). Yet, Haskins and Singh (2015) suggested that "the current operationalization of multicultural competencies…may be insufficient in training students from historically marginalized backgrounds" (p. 291). Haskins and Singh (2015) reported that student-counselors of color and other marginalized backgrounds did not identify with and felt disconnected from the multicultural competencies training as they were. Perhaps, in part due to their questioning and doubting of the degree to which their instructors personally practiced and were

committed to multicultural competencies themselves (Haskins, Whitfield-Williams, Shillingford, Singh, Moxley, & Ofauni, 2013).

Therefore, Haskins and Singh (2015) challenged counselor-educators to utilize a critical race theory (CRT) framework to examine their own attitudes, beliefs, cultural knowledge, curricula development, and the hegemonic instructor-student relationship. In other words, Sue et al. (1992) multicultural competencies alone may be insufficient training for future community college counselors to identify White hegemony (Haskins et al., 2013). The concern being, that future counselors may be inadequately prepared to address the complex challenges of a patriarchal and racist society to identify where they intersect with academic advising (Haskins & Singh, 2015). Before I elaborate more on Haskins and Singh (2015) or CRT, a brief revisit on the ethnic demographics of the community college is needed to situate the intersection between CRT and community college counselor preparation.

As discussed earlier, community colleges saw unprecedented growth between 1945-1975, and once had an overwhelmingly White-middle-class males student demographics (Geiger, 2011; Rendón, 1994). Consequently, the dominate trend of student developmental theories that sought to explore student integration, engagement, and interaction focused mostly on the traditional student and the four-year university (Astin, 1984; Rendón, 1994; Tinto, 1987) and lacked culturally relevant pedagogical awareness to adequately portray the college experiences of minority/ethnic students (Jones & Stewart, 2016; Rendón,

1994, 2002; Yosso, 2005). Ultimately, more equitable ways of understanding

student engagement began to emerge that aimed to include the experiences and

values of a diverse community college student population (Jones & Stewart,

2016; Patton, McEwan, Rendón, & Howard-Hamilton, 2007; Rendón, 1994). For

instance, the work of Hemwall and Trachte, (1999), Haskins and Singh (2015),

and Puroway (2016) are examples of a reorientation of academic advising and

community college counseling to be compatible with the non-traditional

community college student population, aimed at identifying hegemonic influences

in and around the counselor-student interaction.

Conceptual Framework

Critical race theory in education is a framework or set of basic

insights, perspectives, methods, and pedagogy that seeks to

identify, analyze, and transform those structural and cultural

aspects of education that maintain subordinate and dominant racial

positions in and out of the classroom (Solórzano & Yosso, 2002, p.

25).

CRT has a long history of resistance towards oppressive institutional

agenda that functions to advance unequal and unjust distributions of power along

racial lines (Taylor, Gillborn, & Ladson-Billings, 2009). CRT emerged from Critical

Legal Studies (CLS), which utilized a Freirean critical conscious inspired

interpretivist epistemology that argued racism overtly and covertly shaped

American social institutions including educational institutions (Taylor et al., 2009).

In the quote above, Solórzano and Yosso (2002) move towards a definition of a

critical race theory in education by building on the earlier work of Solórzano

(1997) and original CRT legal scholars (Bell, 1980; Delgado & Stefancic, 1993;

Ladson-Billings & Tate, 1995; Lawrence, Matsuda, Delgado, & Crenshaw, 1993).

Therefore, my primary lens that guided my study was CRT in counselor

education (Haskins & Singh, 2015; Solórzano &Yosso, 2002), which foregrounds

the intercentricity of racism with other forms of subordination (Ladson-Billings &

Tate, 1995; Solórzano, 1998; Solórzano & Yosso, 2001, 2002; Yosso, 2005). I

used validation theory to foreground in and out-of-class validation practices that

fosters academic and interpersonal development for first-generation, low-income,

racial/ethnic nontraditional students (Rendón, 1994, 2002). Finally, I utilized

community cultural wealth which captures the talents, strengths and experiences

that students of color bring with them to their college environment from a

strengths-based perspective (Yosso, 2005).

Critical Race Theory in Education

Solórzano (1997) was one of the first scholars to apply critical theory to

the field of teacher education to study how racism shaped teacher education,

pedagogy, and curricula; and how this impacted students of color. To study

racism in teacher education Solórzano (1997) first defined racial stereotyping.

Racial stereotyping is an exaggerated belief about a racial/ethnic group that is

used to justify and rationalize attitudes and conduct towards people of color

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(Solórzano, 1997). In education, racial stereotyping towards students of color historically functioned to justify segregated schools; and continues to function to justify low academic expectations and academic advisement towards menial jobs (Solórzano, 1997).

There are five major themes or tenets of CRT in education (Haskins & Singh, 2015; Solórzano, 1998; Taylor et al., 2009). The first tenet, the centrality of racism and its intersectionality with other forms of subordination, posits that racism is ubiquitously engrained within our dominant legal, cultural, and psychological social constructs and intersects with class, gender, ethnicity, and sexual orientation (Haskins & Singh, 2015; Solórzano & Yosso, 2001; Taylor et al., 2009). For this tenet of CRT, institutional and cultural racism have always existed to work to maintain systems of privilege through the alienation of subordinate groups (Haskins & Singh, 2015; Taylor et al., 2009).

The second tenet, challenge to dominant ideology, critiques liberal notions of color-blindness and meritocracy. Essentially, this tenet posits that contrary to the claims of color-blindness and meritocracy, dominate social constructs default along racist and discriminatory color lines (Solórzano, 1998; Taylor et al., 2009). Therefore, the idea of color-blindness is a fallacy that functions in so much as to rationalize, justify, and further marginalize racism as natural, no longer relevant, or simply nonexistent (Delgado & Stefancic, 2017; Haskins & Singh, 2015) Furthermore, the notion of meritocracy functions to allow the empowered to feel as though they have earned their privilege position and to blame the oppressed

for their lack of (Delgado & Stefancic, 2017; Taylor et al., 2009). Additionally, the idea of Whiteness and race is a social construct that exists to empower Whites through the alienation of non-Whites, as there is nothing biologically that differentiates White from non-Whites (Delgado & Stefancic, 2017). The idea of Whiteness functions to provide Whites with a feeling of entitlement for their privilege disposition because there is recognized social and economic value to being White (Haskins & Singh, 2015). This insidious idea posits that, because Whiteness has real world value, it is a kind of property, which is worth fighting for, ergo White supremacy (Delgado & Stefancic, 2017; Haskins & Singh, 2015).

The third tenet of CRT, commitment to social justice, posits that the overall commitment to social justice is the elimination of racism first as part of the boarder goal of the abolition of other forms of subordination, such as sexism and classism (Solórzano, 1998). Furthermore, identifying points of interest convergence, which is a critical examination of various civil rights laws and legislation to see how they have only been granted by White dominate society when it further benefits the agenda of White dominate culture (Bell, 1980; Delgado & Stefancic, 2017; Haskins & Singh, 2015). Interest convergence can provide a strategic pathway for countering racist practices that are marketed as being in the best interest of the oppressed, when more bluntly, interest convergence posits that dominate society only changes oppressive social constructs when and if it benefits their interests (Delgado & Stefancic, 2017; Haskins & Singh, 2015).

The fourth tenet of CRT, valuing experimental knowledge, places great value on the lived experience of students of color (Solórzano, 1998). It is a purposeful action to acknowledge that the cultural experiences of students of color are essential to challenge White master narratives and create counter narratives that tell the real stories of students of color (Solórzano, 1998). By encouraging individuals to tell their own story, they are emboldened to challenge dominate cultural discourse that perpetuates false racists narratives that are dismissive of their somebodiness and cultural value (Delgado & Stefancic, 2017; Haskins & Singh, 2015; Taylor et al., 2009). Furthermore, counterstorytelling can provide an alternative frame of reference through which the privileged and empowered can perhaps identify, acknowledge, and overcome their cognitive dissonance that allowed them to participate and perpetuate racist narratives. (Delgado & Stefancic, 2017; Haskins & Singh, 2015; Taylor et al., 2009).

The fifth tenet of CRT, maintaining an interdisciplinary perspective, means that CRT in education uses a variety of perspectives to explore a social phenomena and places it in ahistorical and contemporary context. To see it from many different perspectives to challenge racist ideology and imbedded White hegemony that endlessly implies that dominate culture and perspective is the right perspective.

A CRT in educational research seeks to foreground race and racism in all aspects of that which is being researched; acknowledges the intersectionality of race, gender, and class and the compounding effects on students of color;

challenges traditional research paradigms, including texts and theories; is solution focused on liberation and transformation from racial, class, and gender subordination; emphasizes the experiences of students of color as strengths; and uses ahistorical and interdisciplinary knowledgebase to bring the aforementioned to bear (Solórzano & Yosso, 2002).

<u>Critical Race Theory in Counselor Pedagogy/Andragogy</u>

As mentioned above, Haskins and Singh (2015) argued to include CRT in counselor pedagogy to challenge and change the use of multicultural competencies (Sue et al., 1992) and to provide such competencies with a theoretical framework. The utilization of a CRT framework when developing culturally relevant and critical pedagogy creates a praxis for counselor-educators and student-counselors to develop a greater awareness of issues of power that are centered on the social construct of race and racism (Ladson-Billings & Tate, 1995). Additionally, such a praxis can make it possible to challenge and change the social and professional role of the community college counselor, a counseling program's pedagogical and curricula content, and transform the social and professional role of the community college counselor (Rhoades et la., 2008). And so, Haskins and Singh (2015) provided four strategies for integrating the five tenets of CRT into counselor preparation pedagogy:

1. Investigate the influence of intersectionality and racism on curriculum.

2. Beware of colorblind racist assumptions.

3. Identify master or dominate narratives.

4. Identify embedded whiteness.

Haskins and Singh's (2015) first strategy for integrating CRT into counselor pedagogy suggested that counselor-educator identify intersectionality of race and racism within their curricula and program. For example, counselor-educator could critically examine if the theories utilized within their curricula and program are those predominantly developed by White theorists (Haskins & Singh, 2015). As well, counselor-educators could also include the idea of intersectionality and ask the counselor-students to reflect upon their intersecting identities to identify where they may or may not experience systems of privilege (Haskins & Singh, 2015). Additionally, counselor-educator should also be aware of their intersecting identities and consistently seek to educate themselves about the historically marginalized and oppressed (Haskins & Singh, 2015). Finally, a class lesson, assignment, and open discussion on the power dynamics that intersectionality can have on perpetuating race and racism between various intersecting identities, counselor and student interaction, and overall student interaction with their institution may more adequately prepare student-counselors for real-world practicum and professional dealings (Haskins & Singh, 2015).

The second strategy, beware of colorblind racist assumptions, suggests that counselor-educators can examine the degree to which their curricula and program practice neoliberal color-blind assumptions that rationalize, justify, and further marginalize racism as natural, no longer relevant, or simply nonexistent (Delgado & Stefancic, 2017; Haskins & Singh, 2015). Additionally, counselor-

educators can reflect upon the degree to which their curricula and program addresses the notions of meritocracy and equity when discussing access for all students of various intersecting identities, as well as the degree to which they are intentionally supporting students that are historically oppressed (Haskins & Singh, 2015). For Haskins and Singh (2015), counselor-educator can examine their "texts, course requirements, lectures, in-class experiential exercises, and discussion questions" (p. 294) to assess if they are covering the notions of intersecting identity discrimination, social justice principals, and role of the counselors as change agents (Rendón, 1994).

The third strategy, identify master or dominate narratives, encourages the counselor-educator to examine how their curricula and program may be perpetuating racist master narratives and the degree to which they encourage counter-storytelling (Haskins & Singh, 2015). For Haskins and Singh (2015), the primary way counselor-educators can be sure they are identifying and encouraging counter-storytelling is to include the theoretical frameworks that value the voices of the oppressed, marginalized, and nontraditional student populations such as Rendón's (1994) work on validation theory as well as Yosso's (2005) work on community cultural wealth.

The fourth strategy, identify embedded Whiteness, posits that counselor-educators must identify to what degree their curricula and program perpetuate White norms, values, and assumptions (Haskins & Singh, 2015). One way this can be done is to assess what kinds of systems of privilege and entitlement are

present within the curricula and the counselor preparation program culture (Haskins & Singh, 2015). An example assessment would be, examining if alternative voices and persona are being embraced from the counselor-student themselves (Haskins & Singh, 2015). That is, are White ideas of what a professional looks like assumed, or are alternative ideas of professionalism accepted; such as alternative dress, stories, dispositions, social etiquette, and learning processes (Haskins & Singh, 2015)?

Haskins and Singh's (2015) work on embedding CRT in counselor education pedagogy provided a theoretical framework to support the multicultural competencies of Sue et al. (1992). That is Haskins and Singh (2015) coupled with Sue et al. (1992) establishes a praxis to more effectively prepare future counselors with a critical awareness to identify hegemonic forces, to pass this awareness on to students, and ultimately connects academic advising with the mission statements of many colleges to empower, embrace, and develop critical thinkers (Hemwall & Trachte, 1999). Another example previously mentioned of a student academic developmental theory that emerged to understand nontraditional student engagement and integration is validation theory (Rendón, 1994).

Validation Theory

Rendón's (1994) validation theory found that the time, effort, and energy a nontraditional community college student was willing to invest in their educational goals was more contingent upon academic and interpersonal validating

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experiences, as "validation is a prerequisite to student development" (p 44). In validation theory institutional agents support a student's academic abilities (Rendón, 1994). This could be done with words of affirmation, encouragement, or intuitive faculty and institutional initiatives that seek out students who are struggling to provide them with more one-on-one supports (Rendón, 1994).

In-class academic validation happens when faculty expressed a genuine desire to want students to learn, where personable and approachable, treated all students equally, structured class lessons and assignments in ways that allowed students to see their progress, and were willing to offer personal help and meaningful feedback (Rendón, 1994). In other words, faculty that demonstrated and confirmed their investment in a student's academic ability (Rendón, 1994). The second form of validation, interpersonal validation, usually took place outside of the classroom (Rendón, 1994). These are individual or validating agents that continually supported, confirmed, and reinforced a student's academic ability such as mentors, supportive family members or significant others, and community college counselors (Rendón, 1994).

Connecting back to community college counseling, validation theory can be used as a frame of reference to explore the degree to which counselor preparational program curricula are perpetuating dominate ideologies and deficit perspectives that blame the student for their lack of academic engagement and success. For example, dominant student development theories such as Tinto's (1984) work on integration is undergirded by deficit thinking that blames the

student's lack of integration and voluntary departure on an unwillingness to assimilate into higher education culture, which is predominantly Eurocentric (Rendón, 1994; Wolf-Wendel, Ward, & Kinzie, 2009). Or Astin's (1985) work on student involvement, which is criticized as being one-sided, primarily concerned with the student's effort over the institutions, and may not be entirely compatible with nontraditional students (Rendón, 1994; Wolf-Wendel et al., 2009). In addition, validation theory provides another praxis for an academic advising model to foster academic achievement among nontraditional community college students (Rendón, 2002).

Finally, considering that community college counselors are professors too, teaching various student development classes, as well as providing out-of-class academic advising (Academic Senate for California Community Colleges, 2012), community college counselors prepared in culturally relevant practices are ideal institutional agents who can provide both in-and-out of class experiences that place value on the personal and cultural experiences students bring with them (Rendón, 1994).

Community Cultural Wealth

CRT works to identify how the social construct of Whiteness has always worked to maintain the subordination of non-White groups through an imbalance of economic and social power along racial lines; shaping American social, educational, and cultural institutions and practices (Taylor et al., 2009). Deficit

thinking is one of the most prevalent forms of contemporary racism in American

higher education (Yosso, 2005).

Deficit thinking takes the position that minority students are at fault for

poor academic performance because these students do not have the dominant

normative cultural knowledge and skills because they have not conformed and

assimilated to the dominate White narrative construct of success (Haskins &

Singh, 2015; Yosso, 2005). Dominant educational pedagogy perpetuates deficit

thinking as it does not acknowledge the personal experiences students have as a

form of valuable knowledge, and so operates on the assumption that students

need to assimilate to the dominate narrative and cultural practices in order to be

successful in higher education and in life (Yosso, 2005). Therefore, Yosso (2005)

utilized a CRT lens to shift the view away from deficit perspectives of student

academic development and engagement, to reconceptualize and value the

innate cultural wealth nontraditional students have inside them and bring with

them when they enter the institutions of higher education.

Yosso (2005) defined wealth as the variety of resources and assets one

has accumulated. This total accumulation of assets and resources are one's

capital. Yosso (2005) defined culture as "behaviors and values that are learned,

shared, and exhibited by a group of people" (p. 75), and are the material and

nonmaterial productions that make up a people. That is, culture is not confined

by space and time, it is neither fixed nor static, it is dynamic and emergent,

contingent upon the continual everyday lived experiences of the individuals of

today and yesterday (Yosso, 2005). Therefore, Non-white culture, regardless of false metanarratives that perpetuate deficit assumption based on a racist White social construct, is made up of various forms of capital (Yosso, 2005). Yosso (2005) identifies 6 forms of capital or *cultural wealth*: aspirational, linguistic, familial, social, navigational, and resistant capital (Yosso, 2005).

1. Aspirational capital is the resiliency to have great ambition, even when an individual comes from low SES or a subordinate group (Yosso, 2005). It is the willingness to push against one's own limits and dream to achieve more than what has been or is present (Yosso, 2005). This form of cultural wealth maintains and endures one's aspirations even in the face of real and perceived barriers (Yosso, 2005).

2. Linguistic capital is the intellectual and social skills gained from being able to communicate in more than one language (Yosso, 2005). It is the asset of being able to express oneself in bilingual storytelling (Yosso, 2005). It is an internal frame of reference in which to be open to another's story and way of communication (Yosso, 2005).

3. Familial capital is the cultural knowledge passed down from kinship or family (Yosso, 2005). This cultural wealth is the shared sense of community, history, collective memory, and cultural intuition (Yosso, 2005). It is the intellectual ability to see how caring for and acknowledging another is not only helping them, but helping one's self as well (Yosso, 2005).

4. Social capital are the networks that are established from caring for and being a part of a community (Yosso, 2005). It is not unlike professional networking but founded in a deeper sense of purpose that believes uplifting one member of the community, uplifts the entire community (Yosso, 2005).

5. Navigational capital is the skill to maneuver through economic, social, and cultural institutions that were not designed for subordinate groups to enter (Yosso, 2005). For example, the institution of higher education was "originally designed by and for the privilege" (Rendón, 1994, p. 34). This asset is the intuition and intelligence to navigate racially hostile environments (Yosso, 2005).

6. Resistance capital is the desire to resist against injustice and racism (Yosso, 2005). It is a kind of culturally shared history and memory that remembers the ancestor who experienced and endured oppression (Yosso, 2005); and the continued desire to resist in the name of all who came before and all who will come after.

And so, Yosso (2005) connects well with providing a theoretical framework for the call for counseling graduate programs to teach culturally relevant theories that debunked White middle class value systems which too often regarded racial and ethnic minorities as culturally deprived, having a cultural deficit, or not possessing "the right culture" (Sue et al., 1992, p. 479).

Additionally, Yosso (2005) can coincide with Rendón (1994) as well as with Haskins and Singh (2015) to best identify if culturally relevant student development theories and academic advising models are present in the curricula of master's and graduate programs preparing future community college counselors, or if these counselor preparation programs are teaching, perpetuating, and reproducing deficit thinking and dominant ideologies (Haskins & Singh, 2015; Yosso, 2005).

Summary

In the 1970s the field recognized that there was a need for academic advising practices that were specific to the community college setting (Crookston, 1972; O'Banion, 1972). In the 1990s, the standard academic advising model, theoretical framework, and educational research of the 1970s and 1980s were critiqued. Due to the shifting student demographics of the community college from White-middle-class males to an increasing diversity of ethnic and racial minorities, females, first-generation, and low SES students; a call was made for counselor preparational pedagogy to include multicultural competencies (Sue et al., 1992). This call was made to ensure that culturally relevant practices were firmly integrated into the curriculum, a variety of critical perspectives were provided, and a high level of commitment to culturally responsive and relevant curriculum were being maintained (Sue et al., 1992). A 1998 literature review of counselor pedagogy concluded that most counselor pedagogy literature poised a positivist worldview and lacked an interpretivist or critical epistemological view.

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Therefore, it was suggested the use of critical theory when developing a counseling education pedagogy was needed (Nelson & Neufeldt, 1998). Additionally, Swecker et al. (2013) suggested that a needed area of future study is to explore the content of the academic advising meetings implying that critically minded and culturally responsive academic advising practices could be much more impactful for the nontraditional student demographics of the community college.

A 2015 review of current counselor preparational programs confirmed that use of Sue et al., (1992) multicultural competencies had become the standard in counselor preparational programs but argued that multicultural competencies alone may be insufficient for training future community college counselors to identify White hegemony (Haskins & Singh, 2015). The concern being that the current operationalization of these competencies lacked a CRT framework (Haskins & Singh, 2015). Haskins and Singh's (2015) work on CRT and counselor education pedagogy provided a theoretical framework to support the practice of multicultural competencies of Sue et al. (1992), establishing a praxis.

Curriculum matters and should be used as an opportunity to challenge and change the social role of the professional by connecting their professional identity to the social structure of society (Rhoades et al., 2008). Exploring the curricula of community college counselor master's programs is an opportunity to critique its role in higher education in reproducing social inequities as well as an

opportunity to challenge and change their practices to empower the students they will serve (Rhoades et al., 2008).

Therefore, I conducted a content analysis of an educational counseling master's program at a four-year university in California to analyze the program content for the presence of CRT themes. I also used validation theory (Rendón, 1994) and culturally relevant pedagogy (Ladson-Billings, 1995) to research in what ways master's programs are reproducing the status quo; or challenging deficit thinking, dominate ideologies, and other hegemonic forces.

Nonetheless, additional educational research is needed to inform curriculum development for community college counselor graduate programs and to add to the body of knowledge within the educational research to inform the professionalization of academic advising (Shaffer et. al, 2010).

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

Introduction

In this chapter, I discuss the nature of inquiry of the present study. In the first part of the chapter, I describe my study's research design and data collection methods. I also describe my rationale for selecting the research sample. In the second part of the chapter, I discuss my data analysis. Finally, I discuss the techniques I will employ to achieve trustworthiness and I include a statement about my positionality.

Purpose of this Study

As presented in the previous chapter, Haskins and Singh's (2015) call to include critical race theory (CRT) in counselor pedagogy to challenge and change the use of multicultural competencies (Sue et al., 1992) has received some attention. The utilization of a CRT framework when developing culturally relevant and critical pedagogy creates a praxis for counselor-educators and student-counselors to develop a greater awareness of issues of power that are centered on the social construct of race and racism (Ladson-Billings & Tate, 1995). Additionally, such a praxis can make it possible to challenge and change the social and professional role of the community college counselor through a counseling program's pedagogical and curricula content (Rhoades et la., 2008).

The current operationalization of multicultural competencies focuses on developing an awareness of cultural norms and values, and interpersonal skills for cross-cultural dialog (Mio et al., 2012). Even so, this kind of operationalization lacks a theoretical perspective to problematize race and racism (Haskins & Singh, 2015; Ladson-Billings & Tate, 1995). In other words, multicultural competency discourse, without a critical theoretical lens, has been critiqued as just another kind of deficit thinking concerned more with assimilation into dominant White culture rather than identification of hegemonic forces (Haskins & Singh, 2015; Ladson-Billings & Tate, 1995). Therefore, multicultural competencies alone, are insufficient to challenge an educational program's pedagogical and curricula content to be including culturally relevant critical pedagogy (Haskins & Singh, 2015; Ladson-Billings & Tate, 1995). Nonetheless, additional research is needed on how and if educational counseling master's programs are integrating the tenets of CRT in education into their program curricula content (Haskins & Singh, 2015).

The purpose of this study explored the presence of CRT and culturally relevant pedagogy in an educational counseling master's program. The central phenomenon I was interested in understanding was what CRT themes were represented in the program content of an educational counseling master's programs, if any. Additionally, I was interested in exploring in what ways culturally responsive and relevant counseling themes found in the program content.

Research Questions

Ontologically, this study's research design was situated in a critical race theory in education epistemology (Ladson-Billings & Tate, 1995; Solórzano, 1998; Solórzano & Yosso, 2001; Yosso, 2005). According to Sipe and Constable (1996), the critical theory paradigm understands reality to be subjective, consisting of multiple truths, socially constructed on central issues of power, with the discourse to critique such systems of socio-political power controlled through oppressive rhetoric that inhibit effective inquiry to uncover hegemony. Correspondently, a tenet of CRT states that oppressive socio-political power lies in the social construct of race as *the* central construct for understanding inequity (Ladson-Billings & Tate, 1995). And so, this study answered the following questions:

1. In what ways does program content reinforce and/or challenge the status quo, through a CRT lens, if at all?

2. How, if at all, are culturally responsive and relevant pedagogies embedded in an educational master's counselor program content?

3. What program materials/counseling techniques do counseling students engage with to develop culturally responsive skills?

Research Design

To best answer the research questions, this research design utilized a content analysis methodology (Krippendorff, 2018). A content analysis methodology is unobtrusive allowing the researcher to process meaning and

significance of an interpretive community's content data (Krippendorff, 2018). Additionally, "content analysis involves not only describing what is said but involves drawing inferences about the meaning…" (Hartley & Morphew, 2008, p. 674). Krippendorff (1989) stated that the most appropriate data for content analysis research are an interpretive community's texts such as written documents, visual representations and materials, and verbal discourse data gathered from open-ended interviews. Therefore, a content analysis approach was the most suitable method to study an educational counseling master's program's content to identify and classify data for implicit and explicit meaning directed at internal and external audiences (Hartley & Morphew, 2008).

Research Data

The data for this study were collected from August 18, 2019 to September 17, 2019. By email invite, I contacted an educational counseling master's program director and related faculty and asked if they would be willing to participate in my study. Once my site was selected and confirmation was given, consent was signed. From there, using purposeful sampling, I emailed counselor alumni graduates from my site, and asked if they would be willing to be interviewed for my study. In addition to purposeful sampling, I used snowball sampling to contact additional counselor alumni participants. See Appendix A for my email invite script.

I reviewed written and visual content data from public sources that offer

information pertaining to the educational counseling master's program sampled

for this study. Appropriately, the kinds of content data that I purposefully selected

(Creswell, 2014) for this study consisted of program documents including the

program's homepage, the program's vision and mission statements, the

program's information session/PowerPoint presentations, and the program's

class descriptions, syllabi, and assignments. All data sources and data collection

procedures are discussed below.

Interviews

Krippendorff (1989) stated that another form of data appropriate for

content analysis is less public data such as verbal discourse content gathered

from open-ended interviews. According to Krippendorff (1989), answers to open-

ended interview questions provide specific insight into an interpretive

communities' prescribed meaning given to and taken away from written

documents and visual materials. Verbal discourse content data also works to

maintain trustworthiness as it minimizes researcher bias because the interviewee

responses are entirely their own, primarily influenced by their experiences and

interactions with their program content (Krippendorff, 1989). Therefore, verbal

data gathered from participant interviewees of program faculty/counselor-

educators and program student-counselors/alumni were analyzed for this study.

From the participants acquired through the sampling procedures discussed in the

next section, open-ended interviews were conducted. Interviews consisted of open-ended and grand touring questions (Glesne, 2016). According to Glesne (2016), these kinds of interview questions were likely to elicit rich responses. They encourage the interviewee to dive-deep and reflect on their feelings and experiences by taking an interviewee to and through a place and time (Glesne, 2016). Next, I will discuss the procedures that this study used for sampling. See Appendix B for an example of the interview questions I asked.

Overall, I conducted ten, open-ended, semi structured interviews. These included three program faculty/counselor-educators and seven program student-counselor/alumni participants The program documents collected included electronic and print text such as: the program's homepage (HMPG), the program's vision and mission statements (PVM), the program's information session/PowerPoint presentation (PPP), the program's thirteen class descriptions (PCD), and four of the program's class syllabi which provided assignment descriptions (PSA).

Research Sample

I purposefully selected (Creswell, 2014) and analyzed an educational counseling master's programs offered at a four-year university in California. From the programs purposefully selected, I engaged in convenience sampling (Creswell, 2014) since my site selected was based on the program's willingness to participate. My rationales for purposefully and conveniently selecting this graduate program were: 1) this program had an explicit higher education and/or

student services emphasis which is more appropriate for the community college setting, rather than a stated K12 emphasis; 2) the fulfillment of the degree allows a graduate to pursue a career as a community college counselor (California Community Colleges Chancellor's Office, 2017); and 3) this was the most predominate degree held by community college counselors (Keim, 1988).

Interviewee Participants

For this study's participants, I purposefully selected alumni via network sampling who had graduated from the site I conveniently selected. I contacted them by email invite to be interviewed. Additionally, I browsed community college counseling department websites, in proximity to my site, to identify other counselors who may have graduated from my site. For example, many community college counseling websites had a "meet the counselors" or "counseling faculty" webpage from which I was able to identify additional potential participants. From the conveniently and purposefully selected interviewees, snowball sampling (Creswell, 2014) occurred as participants put me in contact with additional student-counselors/alumni graduates from my site. Overall, the number of interviewee participants for this study consisted of three program faculty/counselor-educators, two had been faculty at this site for over 15 years, while one was newly hired in the last five years. As well as seven program student-counselors/alumni, all of which had graduated from the program's community college counselor track within the last four years.

Data Analysis

All written and visual data sources for this study were coded using deductive coding methods for CRT themes with guiding analytical questions drawn from CRT in education framework (Haskins & Singh, 2015; Solórzano & Yosso, 2002). Verbal discourse data collected from open-ended interviews were coded using holistic and values coding methods in addition to deductive coding (Saldaña, 2016). All data sources were coded and analyzed to identify themes tied to theory (Saldaña, 2016).

Content Analysis

This study's overarching data analysis was guided by critical race theory in education (Ladson-Billings & Tate, 1995; Solórzano, 1998; Solórzano & Yosso, 2001, 2002). As noted by Huber (2008), a CRT conceptual framework provides a way to *do* a critical race analysis. Through a data analysis process that foregrounds race and racism in all aspects of the research process, CRT challenges traditional research paradigms and theories and is a tool to highlight deficit thinking and dominant ideology in education (Haskins & Singh, 2015; Solórzano & Yosso, 2002). Furthermore, supporting critical epistemological frameworks such as culturally relevant pedagogy (Ladson-Billings, 1995), validation theory (Rendón, 1994), and community cultural wealth (Yosso, 2005) were used to analyze and examine not only the written and visual content, but the verbal content data collected from open-ended semi-structured interviews. In

Table 1, I highlight the rationale for each content piece to be analyzed with accompanying guiding analytical questions.

Table 1

Rationale and protocol for content analysis in alignment with Haskins and Singh (2015) and Solórzano and Yosso (2002) framework

Artifact	Code	Objective/Rationale	Guiding Analytical Questions
Program homepage	HMPG	values, meaning and messages directed at external and internal audiences	Are vision and mission statements present? Are program flat-sheets/outlines available? What experience is being marketed? Is program transparency present such as: class titles, textbooks, syllabi
Program vision and mission statements	PVM	values, meaning and messages of the program	What CRT themes are present in the vision and mission of the program, if any? Is a commitment to challenge to status quo and social justice valued? Is a commitment to culturally responsive training valued?
Program information session/ PowerPoint presentation	PPP	values, meaning and messages directed at prospective student expectations	Meaning and message directed at prospective student expectations? Are culturally responsive practicum and experiential learning opportunities

			mentioned?
Program class description	PCD		Are classes offered that review the sociopolitical, socioeconomic, and sociohistorical
		values, meaning and messages of the classes offered	background and context of the community college in the higher education context?
Program class syllabi and assignments	PSA		To what degree are non-White theorist and/or student development theories discussed? Do reading material promote colorblindness? Are culturally responsive practicum and experiential learning opportunities present?

Coding

  The data sources collected were analyzed using a deductive approach with codes and themes derived from my conceptual framework. Specifically, Saldaña (2016) provided the following model as a map of the data analysis. This map to data analysis first looks at the data to define codes. From the codes, categories are identified. After categories have been identified, themes are labeled and then tied to theory. See Figure 1 for an illustration of this model.

Real ———————————————————————————————————————→ **Abstract**

Code

Code

Category

Code

Themes/
Concepts

Theory

Code

Code

Category

Code

Subcategory

Subcategory

Particular ————————————————————————————————→ **General**
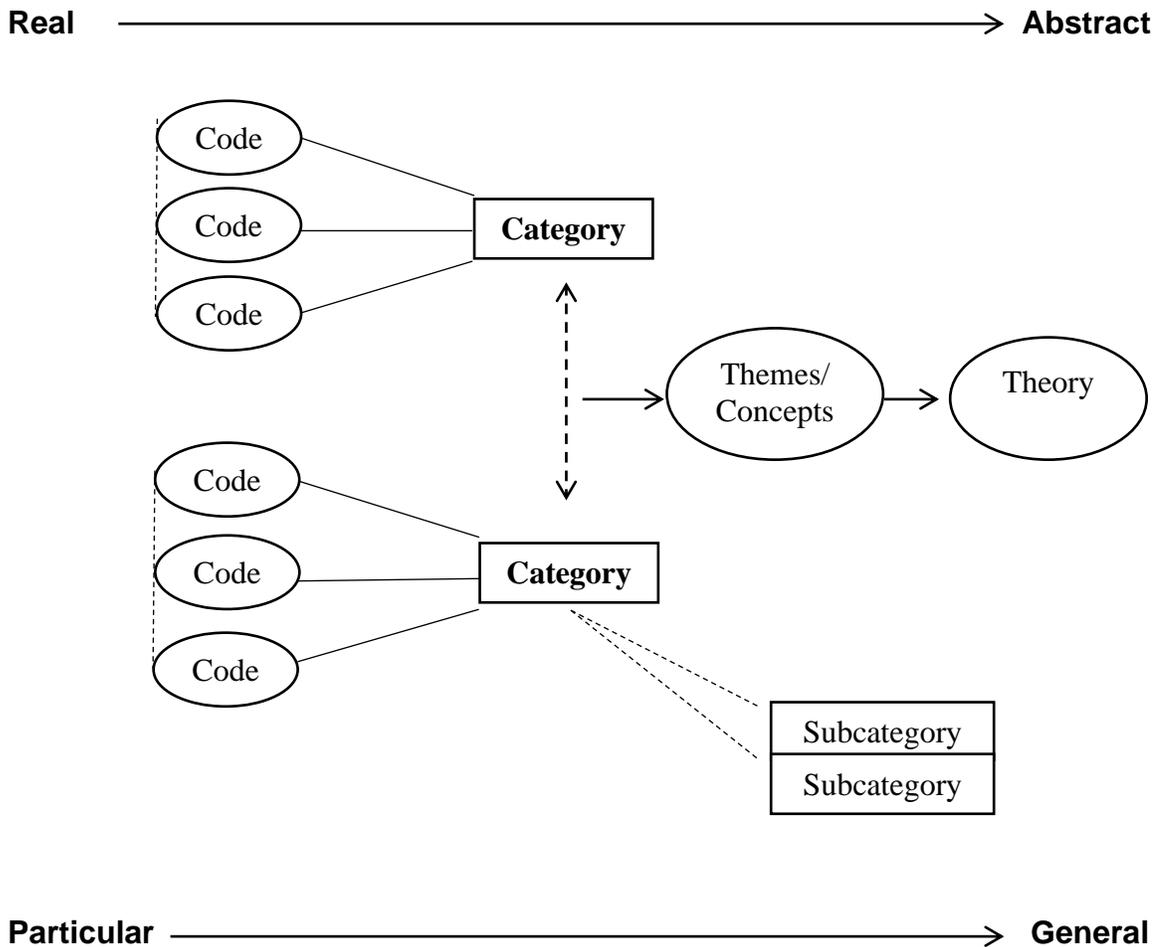
Figure 1. Saldaña's codes-to-theory model for qualitative inquiry

Thus, from the initial codes, categories were constructed based on relation between the codes. For example, codes such as "self-examination", "interpersonal", "reflexive", and "intrapersonal," led to a category named practitioner reflexivity. The codes "supportive," "active listening," "positive regard," and "validate capableness" led to a category which I named modeling validation. After rethinking and revisiting my codes and categories, I then created

the culturally responsive and relevant counseling theme. Figure 1.1

demonstrates this process.

Real ———————————————————————→ **Abstract**
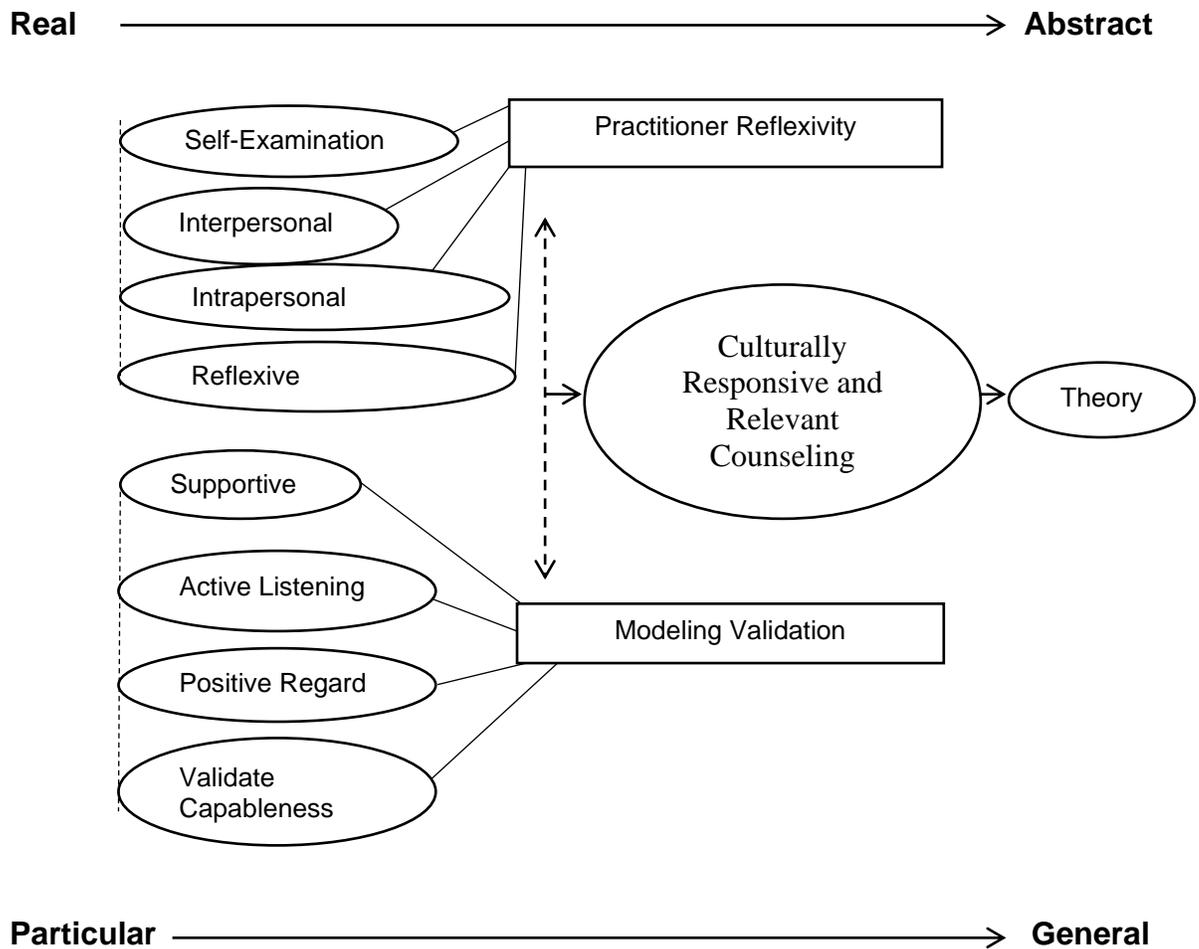
Figure 1.1 Example of utilization of Saldaña's codes-to-theory
model for qualitative inquiry

According to Saldaña (2016) holistic coding identifies general categories

which is ideal for interview coding. It is a preparatory approach before a more

detailed coding approach and applicable when the researcher already has a

general idea of what is being investigated in the data. An example is when a

study starts with a theoretical framework (Saldaña, 2016). Therefore, once interviews were conducted, my first cycle coding methods employed holistic coding (Saldaña, 2016).

Once general categories were defined, my second cycle coding methods employed values coding (Saldaña, 2016). A values coding analysis attempts to capture overarching values, meanings, and beliefs (Saldaña, 2016). Since my interviewee questions were designed to elicit my participants to reflect back on their time in their educational counseling master's programs to capture the values, meanings, beliefs, and overall philosophies acquired from their pedagogical training, values coding was most suitable. From these first and second cycle coding methods, CRT and/or culturally relevant themes and concepts were connected to a CRT and/or culturally relevant conceptual framework; themes tied to theory (Saldaña, 2016).

Trustworthiness

To ensure trustworthiness, I employed several strategies. First, my positionality and philosophical framework was disclosed to my readers. Secondly, throughout the research process and analysis I continually was mindful of my own subjectivity and practiced reflexivity (Tracy, 2010). Thirdly, critical friends, such as my dissertation committee members were relied on to ensure that my data collection methods were comprehensive and that my data analysis of themes and patterns aligned achieve credibility (Glesne, 2016). Fourthly, I triangulated my multiple data sources to identify and validate themes

in the data (Glesne, 2016). Finally, I conducted member checking (Creswell, 2014) that allowed my interviewee participants to examine their interview transcripts for accuracy at which time they were allowed to edit.

Positionality of the Researcher

It is important for you, the reader, to know my positionality. I reject a positivist deterministic-reductionist paradigm and embrace a critical interpretivist perspective. I understand the acquisition of knowledge to be contingent upon the researcher. Truth is relative and paradoxical. That is, there exist many truth narratives apart from the dominant narrative, and seemingly contradictory truths may exist in the same space and time and still remain true. Additionally, I hold the belief that racism plays a central role in all social constructs, including educational systems, and intersects with other forms of subordination such as sexism and classism (Solórzano, 1998; Solórzano & Yosso, 2001; Yosso, 2005). Therefore, I identify as a critical race qualitative researcher. In theory, I am an ethnically ambiguous, middle-class, straight male working towards a doctorate in education with my research focused on critical race theory in community college counselor education.

I began my higher educational journey as a community college student. I was a first-generation college student. I floundered in the community college curriculum for six years. During those six years, I had never met with a counselor to discuss my aspirations. Eventually, on my own, I navigated the complex requirements needed for graduation and transfer, yet I still did not know what I

wanted to major in at the four-year university. I remember the impact meeting with a community college counselor had on me. She evaluated my educational history and noticed a theme. She strongly encouraged me to consider an interdisciplinary major in social sciences, particularly religious studies. She explained to me how I would be able to apply my interests in psychology, sociology, anthropology, philosophy, and cosmology within this major. The counselor provided me a direction that no one else could. I completed my Bachelor of Arts in Religious Studies in two years with honors and department awards, and a Master of Arts in Religious Studies in the following two years. I applied the critical self-reflection taught to me by my community college counselor and found that I too wanted to be a community college counselor.

I immensely enjoyed my master's program in educational counseling, but once I was in the field, I found that it had not prepared me with the kinds of knowledge needed to be immediately effective. I had no theoretical training in culturally relevant and student development theories specific to non-traditional students; I had no knowledge of community college counselors' roles and responsibilities; I lacked knowledge of community college governance structure; and I had no knowledge of community college development, history, or sociological theories that critically critiqued community college's social functions or related social justice issues. As I learned my roles and responsibilities as a community college counselor, I noticed that new incoming counselors were

experiencing the same kind of disorientation that impeded their ability to effectively serve students.

Therefore, it is my belief that educational counseling programs which are properly preparing community college counselors are challenging dominant ideology, teaching culturally relevant and critical counseling techniques, are reviewing the history of community college and critiquing its place in higher education; yet, it is also my belief that educational counseling programs are not doing this. And so, these programs are ill preparing future community college counselors, effectively making them ineffective, to transform oppressive and subordinate social constructs within their educational setting.

Summary

In this chapter, I reviewed my research questions and design. I also presented my data collection methods and data analysis procedures. Finally, I reviewed my strategies for trustworthiness and my positionality statement.

This research study was aimed at gaining a deeper understanding of how an educational counseling master's program are preparing community college counselors. This was done by exploring in what ways CRT tenets were present in the programs content, in what ways the programs challenge deficit discourse, and what role culturally relevant and critical pedagogies were reflected in the preparation of community college counselors.

CHAPTER FOUR

FINDINGS

Introduction

In this chapter, I present the findings of the study. The purpose of this content analysis was to analyze the presence of critical race theory (CRT) (Solórzano, 1998; Solórzano & Yosso, 2001) in an educational counseling master's program as well as critically relevant pedagogy (Ladson-Billings, 1995). In addition, I was interested in what ways the program content and counseling techniques aimed to prepare culturally relevant critical counselors. To review, the research questions that guided my inquiry were: 1) In what ways does program content reinforce and/or challenge the status quo, through a CRT lens, if at all?; 2) How, if at all, are culturally responsive and relevant pedagogies embedded in an educational master's counselor program content?; and 3) What program materials/counseling techniques do counseling students engage with to develop culturally responsive skills?

The data for this study were collected from August 18, 2019 to September 17, 2019. Verbal discourse and written documents are the most appropriate data for content analysis (Krippendorff, 1989) as well as electronic or digital print (Hsieh & Shannon, 2005). Therefore, the data collected for this study consisted of interview transcripts and document contents. The participant interviewees

were program faculty/counselor-educators[4] and program student-counselor/alumni[5]. The program documents included verbal, electronic, and print text such as: the program's homepage (HMPG), the program's vision and mission statements (PVM); the program's information session/PowerPoint presentation (PPP); the program's class descriptions (PCD), and the program's class syllabi and assignments (PSA).

The research questions for this study were motivated by Haskins and Singh's (2015) call to challenge and change Eurocentric cultural competencies in educational counseling preparation to include a critical epistemological lens. The research questions were guided by CRT in education (Solórzano, 1998; Solórzano & Yosso, 2001; Yosso, 2005), culturally relevant pedagogy (Ladson-Billings, 1995a), as well as the supporting framework of validation theory (Rendón, 1994). In the sections below, I discuss my analysis and findings of each research question and provide evidence of support.

Findings of the Study

The primary research questions that guided this study were: what themes of CRT are present in the program content, and what culturally responsive and relevant pedagogies and counseling techniques where embedded in the program content? Based on participant interviews and the program's documents, the main

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[4] All data referenced from the interview transcripts from the three faculty participants was tagged with: counselor-educators (CE) and/or a participant pseudonym

[5] All data referenced from the interview transcripts from the student-counselor/alumni participants was tagged with: student-counselor/ alumni (SA), and/or a participant pseudonym

finding of this study is that although not explicit, evidence of CRT themes could be inferred throughout the program's content.

<div align="center">Critical Race Theory in Counselor Education</div>

First, to explore the ways in which CRT themes were present in the program's content, if at all, I will discuss the goal of content analysis. Then I will review CRT in education tenets. Finally, I will discuss the evidence of CRT in the program's content.

The overarching goal of content analysis is to foreground and provide insight and understanding of the phenomenon being examined (Hsieh & Shannon, 2005). It goes beyond merely counting words and frequency to examining language and text (Hsieh & Shannon, 2005) for the purpose of "not only describing what is said but…drawing inferences about the meaning and messages" (Hartley & Morphew, 2008, p. 674). Drawing inferences were needed throughout my analysis, as faculty/counselor-educator Angela (CE) noted, "we don't necessarily say this is critical race theory, or here's the theory of pedagogy behind it, but we're addressing the content and the practice of it without labeling it." Angela's (CE) comment said that CRT is not explicitly mentioned within the program content; therefore, inferences were needed throughout to identify underlying meaning of the program content. At the end of this section a table is presented which illustrates the inferred CRT thematic areas and their frequency in the data.

To review, here are the five themes of CRT in education (Solórzano, 1998; Solórzano & Yosso, 2001; Yosso, 2005), which I identified throughout the program documents:

1. The intercentricity of race and racism with other forms of subordination such as class and gender. For this tenet of CRT, institutional and cultural racism have always existed to work to maintain systems of privilege through the alienation of subordinate groups (Solórzano & Yosso, 2001; Taylor et al., 2009).

2. To challenge dominant ideology and assumptions regarding intelligence and capability based on culture and/or ethnicity. This CRT theme challenges dominant discourse and traditional claims of objectivity, colorblindness, and meritocracy as being Eurocentric (Yosso, 2005). As well it challenges deficit discourse like racial stereotyping and deficit thinking (Solórzano & Yosso, 2001; Yosso, 2005).

3. A commitment to social justice by exposing and eliminating racial, class, and gender oppression within educational curricula and institutional practices. This theme posits that the overall commitment to social justice is the elimination of racism first, then as part of the broader goal, the abolition of other forms of subordination within educational curricula and institutional practices such as classism and sexism (Solórzano, 1998).

4. The centrality of experiential knowledge of women and men of color to critically understand their experiences to appropriately analyze and teach about their stories (Solórzano, 1998; Solórzano & Yosso, 2001; Yosso, 2005). This theme places great value on the lived experiences of students of color (Solórzano, 1998). These cultural experiences are essential to challenge White master narratives and create counter narratives that tell the stories of students of color (Solórzano, 1998). By encouraging individuals to tell their own story, they are emboldened to counter dominant discourse that perpetuate false racist narratives that are dismissive of their cultural value (Delgado & Stefancic, 2017; Haskins & Singh, 2015; Taylor et al., 2009).

5. A transdisciplinary perspective that draws on scholarship from ethnic studies, women's studies, history, psychology, the arts, and others to analyze race and racism within both historical and contemporary contexts (Solórzano, 1998; Solórzano & Yosso, 2001; Yosso, 2005). This theme means that CRT in education uses a variety of perspectives to explore racism and subordination as a social phenomenon and places it in ahistorical and contemporary context (Solórzano & Yosso, 2001; Yosso, 2005).

Guided by Hsieh and Shannon (2005) and Krippendorff (1989) I have ordered and coded the program's print, electronic, and verbal content as follows: the program's homepage (HMPG), the program's vision and mission statements

(PVM); the program's information session/PowerPoint presentation (PPP); the program's class descriptions (PCD), and the program's class syllabi and assignments (PSA).

The HMPG contents did not reflect any CRT themes. Yet albeit in limited ways, commitment to social justice was inferred once in the PVM, once in the PCD, and two times in the PSA; intercentricity of race and racism was inferred in the PCD and syllabus PSA, five times; challenging dominant ideology was inferred three times in the PCD and PSA; centrality of experiential knowledge was inferred three times in the PSA; and transdisciplinary perspective was inferred once in the PSA.

In addition to inferences of meaning and messages in the program content, frequency was also noted to strengthen my study's findings. Table 2 illustrates my analysis of inferred CRT themes discussed below as well as their frequency in the data.

Table 2

Critical Race Theory Thematic Areas, Frequency, and Data Source in alignment with Solórzano (1998), Solórzano and Yosso (2001), and Yosso (2005)

Theme	Frequency	Data Source
Intercentricity of Race and Racism	1	PCD
	4	PSA
Challenging Dominant Ideology	1	PCD
	2	PSA
Commitment to Social Justice	1	PVM
	1	PCD
	2	PSA
Centrality Experiential Knowledge	3	PSA
Transdisciplinary Perspective	1	PSA

The Program's Homepage (HMPG)

The overall program's homepage (HMPG) contents did not reflect any CRT themes, yet the HMPG contents contained elements that aligned with reflexivity and culturally relevant preparation. To protect confidentiality, an abbreviated example of the HMPG contents is as follows:

Our program is committed to educational equality. We prepare our

students with knowledge and training that is relevant to diverse

student population needs. Our students engage in a high degree of

self-reflective examination and intrapersonal growth. Reflective

examination together with experiential learning is promoted in our

assignments. Overall our training aims to remain relevant in order

to identify and address the emergent needs of diverse student

populations

In this abbreviated example of the HMPG, data points like "self-

awareness" "reflexive examination," "intrapersonal growth," "committed to urban

education," "relevant," and "address emergent needs" denote reflexivity and

culturally relevant counseling.

To note, throughout this discussion, I have defined reflexivity as

practitioner reflexivity which is a critical approach to a professional practice that

questions subjective knowledge construction along the lines of how relations of

power influence the process of knowledge generation (D'cruz, Gillingham, &

Melendez, 2007). Additionally, I define culturally relevant counseling as

committed to empowering student's academic aspirations, valuing and honoring

their community cultural wealth (Yosso, 2005), and assisting with a student's

critical consciousness development to critique sociopolitical norms, values, and

inequities (Ladson-Billings, 1995; Puroway, 2016).

Therefore, these points reflect how the program's content aimed to know

racial/ethnic minority student needs over traditional claims of objectivity and

colorblindness in educational systems (Yosso, 2005), but ultimately the HMPG

falls short with colorblind term like "equity" and "diverse" student population as

opposed to social justice terms like "equity", "minoritized students", or students of color.

These data points were discussed by Angela (CE), "[the HMPG] basically says that we prepare educational counselors to be reflective practitioners [and are] committed to the emergent needs of urban education in the surrounding community that we serve." Here again, the faculty/counselor-educator posits reflexivity as necessary to serve diverse student populations with culturally responsive and relevant counseling practices.

The HMPG positions reflexivity as a necessary student-counselor/alumni competence needed for educators who seek to facilitate and maintain critical conversations (D'cruz et al., 2007; Lac, 2017). The program's vision and mission statement support this inference as well.

The Program's Vision and Mission Statements (PVM)

The program's vision and mission statements (PVM) contained elements that aligned with CRT tenet, commitment to social justice. In interviewing the program's director Angela (CE), it was shared with me that the PVM where written recently, by the educational counseling faculty in response to a recent symposium on their campus about culturally responsive and critical educational practices. To protect confidentiality, an abbreviated example of the vision statement is as follows: "Grounded in principles of justice, equity, and critical consciousness, we are committed to reflective, responsive, and purposeful praxis in teaching…we prepare critical educators to co-create and enact transformative

change." The vision statement data points like "critical consciousness", "praxis", "prepare critical educators", "co-create", and "transformative" denote that it was inspired by a Freirean critical consciousness (Freire, 1972). This is connected to a commitment to social justice, as noted by Solórzano and Yosso (2001), a social justice agenda is found in the liberatory and transformative action to reimaging educational along the lines of equitableness.

Again, to protect confidentiality an abbreviated example of the mission statement is as follows: "We aim to be culturally responsive and maintain equity to ensure just learning experiences for all learners, especially those from minoritized groups." The mission statement described a commitment to challenge and dismantle systems of power and privilege in institutions of education and to re-imagine them in the pursuit of equity.

My analysis of the PVM, which supports a Freirean critical consciousness, is also supported by Angela (CE), "critical theory is all in our mission statement." In this statement, the faculty/counselor-educator affirms that the PVM is indeed imbued with a critical consciousness. The PVM data points "transformation," "just learning experiences," for "minoritized groups," "equity," and "critical consciousness" denote social justice. For example, the use of the term "minoritized" showed a sensitivity and critical awareness within the program's mission statement of how educational research has homogenized and masked the educational achievements as well as the cultural capital of racial/ethnic students within deficit models derived from dominant ideology (Stewart, 2013).

<u>The Program's Information Session/PowerPoint Presentation (PPP)</u>

The program's information session/PowerPoint presentation (PPP) contained elements that aligned with culturally responsiveness, as it was essentially a reiteration of the program's homepage content. Again, the "emphasis on…self-reflection," "must be willing to engage in a high degree of reflection and experiential learning," "a willingness to explore and share of yourself interpersonally," and "commitment to urban education and underserved students…" [PowerPoint slides 6, 7, and 12] are data points that aligned practitioner reflexive training and culturally relevant preparation. Reiterating the importance of reflexivity to engage in critical conversations (D'cruz et al., 2007; Lac, 2017) that can challenge dominant ideology (Ladson-Billings, 1995). Of this Angela (CE) shared:

> …for me…be empathically aware, self-awareness and empathy, because I feel like that's the umbrella. If they continue to be reflective and aware. If they have a true self-awareness, if they continue to be reflective like we've taught them here, then they're going to continue to grow and become better counselors… that's all-encompassing, because if you're that way, then you are aware of social justice, you are aware of racism and how to advocate, you're up to date on current needs. You're teachable.

In this quote Angela (CE) feels that reflexive self-examination must be nurtured and maintained for counselors to be culturally responsive and relevant in critical

ways to challenge racism, to advocate for student needs, and to continue to grow personally and professionally. To this, faculty/counselor-educator, Cathy (CE) adds, "our focus is on growing people…as well as professional growth. So, the [student-counselors] grow interpersonally so that maybe they're more, amenable to acceptance of all individuals who they'll be working with." For Cathy (CE), the program is focused on growing *best practitioners* that are intra as well as interpersonally open and responsive to the students that they work with. This means one must first develop and maintain a reflexive awareness of how they affect the world around them, and continually evaluate personal bias, in order to connect with others in meaningfully ways.

Overall, the PPP was directed at external audiences and prospective students, as it primarily covered admission procedures to the university and the college of education; therefore, much of the information was irrelevant to this study. Therefore, I found the program's class descriptions, syllabi, and assignments to have the greatest presence of CRT themes albeit rather limited.

The Program's Class Descriptions (PCD)

The program consisted of thirteen classes. Of these classes, two were concerned with thesis development, four were K-12 focused, one was centered on students with intellectual and physical disabilities, and another explored social-emotional psychological theory. Therefore, these classes were outside the scope of my study.

Yet, five classes made up the core curriculum for college counseling preparation. Two consisted of seminars on individual and group counseling techniques: *Seminar in Group Counseling Techniques* and *Seminar in Individual Counseling Techniques*, which will be discussed in the section below on empathic counseling; and the other three were *Individual Diversity, Educational Counseling: Laws and Ethics,* and *College Counseling Foundations*[6]. Of this Angela (CE) noted, "social justice and equity issues are coming up in different ways. You know it comes up in our college courses, especially [in] *diversity* or *foundations of college counseling*, and in *laws and ethics*".

<u>Individual Diversity (PCD).</u> Indeed, my analysis found that the *Individual Diversity* class used literature and the arts as a *transdisciplinary perspective* to center the *experiential knowledge* while highlighting the *intercentricity of race and racism* with other intersecting identities of subordination such as class and sexism. The course description for *Individual Diversity* read:

> This course examines issues regarding psychosocial reactions to
> variations in individuals of different lifestyles toward an
> understanding and respect for diversity through a critical look at
> stereotyping and social issues; the nature of prejudice; necessity
> for advocacy; implications for counselors.

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[6] All course/class names mentioned throughout have been disguised with a pseudonym. And as a reminder, are referred to student-counselors/alumni, as during the time of the interview they were no longer students, but alumni.

The course description foregrounded social issues centered on prejudice, stereotypes, and psychosocial factors that make up varying intra and interpersonal identities. The data points "stereotyping", "prejudice", and "differing lifestyles" allowed for the CRT theme, intercentricity of race and racism in the ways that it acknowledges the diversity of identities in society and within an individual, and how these identities may face discrimination.

Individual Diversity: Class Syllabi and Assignments (PSA). The syllabus was used to analyze the class assignments. One class assignment, the "Reaction Papers", asked the student-counselors/alumni to engage in reflection and provide "a brief description of the diversity issues presented [in the films or readings]…describing [their] thoughts, feelings, beliefs about, and emotional, physical and psychological responses to the content of the work." These papers were reflexive practices on assigned autobiographic books such as: *Finding Fisher* about an African American male foster youth and his struggles growing up in social services, and the racism he encountered along the way; *Falling Leaves* about a Chinese female domestic abuse survivor and her journey to California to become a writer, and the racism and sexism she encountered; *Night* about a Jewish male holocaust survivor from Hitler's antisemitic efforts; *Always Running: La Vida Loca, Gang Days in L.A.* about a Latino male gang survivor, and his experiences and reflections on social class and racism growing up in Southern California; *A Child Called "It"* about a physically and mentally abused White male foster child; and *Ten Little Indians* about Native American life on the reservation.

Of this Cathy (CE) noted, "In our human diversity class, we read a lot of novels and watch films that can tell the story of another, and I think that's a powerful way and a tool to put somebody in someone else's shoes." The use of film and literature was a transdisciplinary approach to center the experiential knowledge of subordinate identities as well as race and racism

Additionally, the syllabus described "Weekly Reflection" assignments where student-counselors/alumni were asked to "self-examine" and reflect on their "reactions" and "beliefs" related to the assigned articles on topics of racial microaggression in *Racial microaggressions practice brief* (DeBlaere, Jordan II, & Zelaya, 2014); and White privilege in *White Privilege: Unpacking the invisible knapsack (*McIntosh,1989)*.

Racial microaggressions are everyday subtle and overt forms of racism that are directed at ethnic/minority groups with words or behaviors of hostility, prejudicial slights, and derogatory terms and insults (Solórzano, 1998). The article, *Racial microaggressions practice brief* (DeBlaere et al., 2014) discussed examples of racial microaggressions and counseling techniques to help ethnic/minority students work through them. The article described a culturally affirming technique where counselors work with the individual to foster a psychological resistance to oppression through positive cultural and self-concept development as well as working with ethnic/minority students to develop a connection with cultural legacies of social resistance (DeBlaere et al., 2014).

The article, *White Privilege: Unpacking the invisible knapsack*

(McIntosh,1989), was written by a White female who described her journey

toward recognizing her White privilege through the lens of Women's Studies'

exploration of male privilege. McIntosh (1989) described how like men may be

unaware or even unwilling to acknowledge their privilege, the same can be true

of White individual's willingness to acknowledge the phenomena of white

privilege. McIntosh (1989) identified White privilege as unearned assets which

she can count on and carries around everyday like an invisible knapsack.

McIntosh (1989) described how it's an invisible knapsack of privileges because

she was never taught to see White privilege, not in her schooling or in society;

yet, as she began to identify the ways in which she was an oppressor, she was

able to begin to use her privilege to benefit others. The data points "racial

microaggressions" and "White privilege" were coded with the CRT theme:

intercentricity of race and racism.

The *Individual Diversity* class concluded with a "Final Project' that was

"intended to expose [student-counselors] to a diverse population by conducting

more in-depth research addressing the historical perspective and current

considerations surrounding a specific population."

Describing this Jamal (CE) said:

…we have them go out to a community college… they talk to the

director or a counselor within an EMOJA program, which is a

support program for African American students, or a Puente

program, or a LGBTQ pride center. And they address the

concerns, the current issues, what they would like done in the

future for that population, what they're seeing. And then they come

back and then they present it to the class.

Therefore, this research project asked student-counselor/alumni to present on an

underrepresented student population on a community college campus,

discussing pertinent social justice issues such as diversity, equity, and inclusion;

and offer needed counseling strategies to advocate for these students. The

emphasis on the experiences of diverse student group were the data points for

coding the CRT theme: centrality of experiential knowledge.

Finally, the *Individual Diversity* syllabus stated that the course curriculum

was expected to incorporate four specific Pupil Personnel Services (PPS)

standards as set by the Commission on Teacher Credentialing (CTC)

(Commission on Teacher Credentialing, 2017). A summarization of the four PPS

standards reads: 1) Growth and Development, where students demonstrated an

awareness of the ways in which cultural variables, diversity, and socioeconomic

status can help or hinder an individual's development; 2) Socio-Cultural

Competence, where students displayed an awareness of the ways in which

ethnic, cultural, socioeconomic, and environmental factors effect student

development; 3) Human Relations, where students demonstrated a critical

awareness of self and others; and 4) Advocacy, where students demonstrated an

awareness of institutional and systemic barriers to student success and ways to

eliminate them. Data points "critical awareness of self and others", "diversity", "socioeconomic status", and "awareness of institutional and systemic barriers" were evidence that show how these standards cover issues like how varying intersecting identities, SES, and systemic inequity can benefit one person over another. They were coded with CRT theme: intercentricity of race and racism, commitment to social justice, and centrality of experiential knowledge.

Of this Angela (CE) noted:

Obviously, racism and diversity issues come up. But [Individual Diversity] that's kind of the key course where we can say we're doing this, this, and this because you know, we need to meet the standards and here's how we're doing it.

Indeed, this class primarily worked to center the experiences of others with intersecting identities of subordination. Overall, the *Individual Diversity* class contents presented CRT tenets: intercentricity of race and racism, commitment to social justice, centrality of experiential knowledge, and transdisciplinary perspectives.

Educational Counseling: Laws and Ethics (PCD). After being unable to find a syllabus for *Educational Counseling: Laws and Ethics* online, I requested one, but one was never provided. Nevertheless, the course description foregrounded ethical, legal, and professional issues in educational counseling as well as their implications for minority/underrepresented student populations. The course description read, "Examines ethical, legal and professional issues in

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educational counseling, as well as implications for minority groups and cross-cultural counseling." Based on the course description alone, I inferred that the class examined legal obligation and moral principles that should guide how the student-counselor/alumni treat, interact, and counsel minority students with the aim of ethical correctness and cultural responsiveness. This inference was also supported by student-counselor/alumni, Maria (SA), "We [had] a class about the legality of things…I think it definitely addressed equity issues, sensitivity, and how students come with different abilities…not every student is going to be the same." In this quote, Maria (SA) recalls receiving training in being aware of legal obligation when working with different student populations as well as being sensitive to issues of student equity.

College Counseling Foundations (PCD). The course description on *College Counseling Foundations* was coded with CRT theme: challenging dominant ideology and intercentricity of race and racism with other forms of subordination including sexism and classism. The course description read, "Examines the role of the college counselor within higher education and provides a conceptual and historical overview of student development, including student affairs, student services and special populations." This data point describes a class that discussed the socio-historical background and student development theories in the context of the community college as well as the role of the counselor.

This data point supports Jamal (CE) as he described the class, "in our *foundations* class, this is where our [student-counselors] critique student development theories and if they are really serving community college students…do they represent the needs of the student today?" In this quote, the faculty/counselor-educator explains how the class assignments "critique" traditional claims of objectivity within the educational research regarding student development and the appropriateness and compatibility to serve ethnic/minority community college student populations in relevant ways. The following class assignment's syllabus descriptions sheds more light on the course description and faculty/counselor-educator quote.

College Counseling Foundations: Class Syllabi and Assignments (PSA). The syllabus description on the class assignment titled, "Student Development Theory," read, "discuss one major student development theory's applicability to contemporary college students." This class assignment critiqued dominant student development theories for being culturally relevant. Although the syllabus description did not specifically identify any student development theories discussed, I found that the due date for the assignment did add that a discussion on "intersecting student identities" should be included in the assignment. To this, Jamal (CE) added, "We do talk about the development of identity, whether it be a spiritual identity, racial identity, sexual orientation; as well as how the institutions can help support students." In this quote Jamal (CE) explains that in addition to

critiquing dominant student development theory, intercentricity of student identities should also be incorporated into the discussion and conclusion.

The syllabus provides a description of another assignment titled, "College Counseling Issue[s]" that asked student-counselors/alumni to, "explore issues regarding student success and engagement in relation to college counseling and incorporate nondominant student development theories as a strategy." Student-counselors/alumni are asked to, "draw from knowledge…gained through courses…" to consider how the role of the counselor can work with these issues. Although, during my analysis, I was uncertain to which assignments student-counselor/alumni where referencing, they did at times describe assignments like the ones discussed above. For example, student-counselor/alumni, Ella (SA) recalled:

> I remember my group enlightened the class about DACA [Deferred Action for Childhood Arrivals] students. And that wasn't that big of a hot topic yet when we presented on that. So that was kind of really eye opening for a lot of students in class…and how do we help them, are current counseling models working? So, we did touch on like some different, marginalized groups.

In this quote, Ella described a class assignment/presentation that critically looked at a specific student population to consider the ways in which they are being helped and if there are more relevant ways to address these student needs and

issues. And student-counselor/alumni, Rashida (SA) referenced these course

assignments as well:

> …the foundations class…had us explore counseling practice and
>
> popular theory with different groups. And that class to me really
>
> was pivotal for me because it forced us to look at any kind of
>
> internal biases that we might've had, that we might have taken into
>
> the field

In this quote, Rashida (SA), shared how she is grateful for the kinds of

class assignments described above as it provided her with critical insight

in which to address any prejudicial and dominant ideology that she may

have internalized towards students she works with. Therefore, my analysis

of these class assignment supported coding the CRT theme: challenging

dominant ideology.

In this section, my content analysis showed that although not explicit,

evidence of CRT themes could be inferred in some ways in the program's

content, albeit limited; with the exception for the HMPG. The HMPG was

colorblind in its reference to terms like "equality" and "diversity" as opposed to

terms like equity, minoritized students, or students of color. During my interviews

with the program's faculty/student-educators, the reason for the disconnect

between the HMPG and PVM could be explained in how the PVM was recently

written by the department faculty after they had attended a symposium on critical

and culturally responsive pedagogy. Therefore, I assumed that the HMPG contents have yet to be updated to align with the PVM.

This section also showed the program's content underlying intent to prepare student-counselors with a critical awareness and insight to engage with and work against racial stereotyping and deficit discourse directed at ethnic/minority student populations. The program's content underlying meaning valued and centered student-counselors that would continually engage in a high degree of critical self-reflection to maintain cultural responsiveness to work with ethnic/minority college students in relevant ways.

In the next section, I will discuss my findings of specific program counseling techniques that student-counselors engaged with to be critical minded and culturally responsive.

Culturally Relevant Critical Counseling Techniques

Culturally responsive and relevant educational practices are the facilitation, recognizing, and valuing of the community cultural wealth and personal experiences a student brings with them into the classroom (Yosso, 2005). It is working with students to choose academic excellence, to have a firm grounding in their cultural identity, and to have a critical awareness to critique sociopolitical norms and how they maintain systems of inequities (Ladson-Billings, 1995).

Additionally, culturally responsive and relevant educational practices when joined with a CRT in education that centers and works against racism and other forms of subordination (Solórzano, 1998; Solórzano & Yosso, 2001) become

affiliated with a politics of education, a social movement, to imbue critical theory with education to enact transformative educational systems grounded in a critical consciousness (Freire, 1972; Murillo, 1999; White et al., 2014).

Guided by the literature, I defined culturally relevant critical counseling as an act of opposition to collectively validate community college student academic aspirations while empowering them through the development of cultural competence imbued with a critical consciousness that can "challenge the status quo of the current social order" (Ladson-Billings, 1995, p. 160). Furthermore, culturally relevant critical counseling is a political act that acknowledges and values a community college student's cultural capital with the aim of guiding the dialectical exchange between the counselor and the student with a critical consciousness to empower the student to challenge dominant discourse (Freire, 1972; Solórzano & Yosso, 2001; Yosso, 2005).

Therefore, this section examines the program's counseling techniques that student-counselor/alumni engaged with to be culturally relevant critical counselors. My analysis and findings of the program's counseling techniques doing this were themed with modeling validation, empathic counseling, practitioner reflexivity, and perspective taking. I support these findings with evidence from the data and provide examples.

Modeling Validation

According to Yosso (2005), by validating and centering the experiences of People of Color, CRT challenges deficit discourse and White privilege. Deficit

discourse is grounded in racial stereotyping which describes students of color as uneducable, incapable, and lacking motivation (Solórzano & Yosso, 2001). Additionally, deficit thinking blames students of color for their perceived lack of motivation and academic success due to an unwillingness to assimilate into predominantly Eurocentric higher education culture (Rendón, 1994; Yosso, 2005). As well, these deficit stereotypes in education toward people of color historically denote the attitudes, values, and beliefs shared by dominant ideologies of White privilege, meritocracy, and hegemony (Ladson-Billings & Tate, 1995; Solórzano, 1998; Solórzano & Yosso, 2001; Yosso, 2005). Therefore, a primary way the faculty/counselor-educators challenged deficit discourse was by modeling validation.

Table 3 illustrates my analysis interpersonal and academic validation discussed as well as their frequency in the data. The two sources of data used to infer validation themes were the faculty student-educator and student-counselor/alumni interviews. Again, frequency was also tracked to strengthen my analysis. Interpersonal validation was inferred 22 times between the faculty student-educator and student-counselor/alumni interviews. Academic validation was inferred six times between the faculty student-educator and student-counselor/alumni interviews.

Table 3

Validation Thematic Areas, Frequency, and Data Points in alignment with Rendón (1994)

Theme	Frequency	Data Point
Interpersonal Validation	6	Faculty/Student-Educator Interviews
	16	Student-Counselors/Alumni Interviews
Academic Validation	4	Faculty/Student-Educator Interviews
	2	Student-Counselors/Alumni Interviews

This program counseling technique of modeling validation was a necessary first step, as Cathy (CE) described how many first-year student-counselors/alumni experienced feeling not good enough to be in the master's program:

> …many of our students come into this program [and] think "I shouldn't be here"….we start right out of the chute explaining to them that they do have the capacity to do this…We teach them to see the resiliency within themselves and to see the capableness within themselves…we validate them…we practice it with them. So then they can take it out into the field, pass it on, and validate [others].

In this quote the faculty/counselor-educators modeled validation and culturally responsive counseling in hopes that student-counselors/alumni would do the

same with their students. As the student-counselor/alumni engage with this counseling technique they experience how it works to challenge deficit thinking. Cathy (CE) continued:

> …to know that someone has confidence in you and really sees you, sees you in the moment just as you are with your strengths, your assets, and all that you bring with you, whatever that looks like, and accepts that…it changes their whole perspective on who they are and what they can do.

In this quote, the faculty/counselor-educator validated the community cultural wealth (Yosso, 2005) of their student-counselors/alumni with hopes that they will realize how meaningful and impactful they can be in their future work while serving other students.

My findings support these comments by Cathy (CE) articulating the importance of the program's counseling techniques to challenge deficit thinking, as my analysis found evidence of internalized dominant hegemony in some of the student-counselors/alumni stories. For example, Maria (SA) shared, "I'm Latina, grew up in that area that was 99.9% Latino. I can recall a lot of gangs, a lot of poverty, and a lot of thinking that was my future too because I was from there." Maria (SA) shared memories of feeling like she could not be anything other than what she saw around her and feeling trapped to a particular destiny just because she was a member of the Latino community.

Lorena (SA) shared her feelings of doubt, "I come to the part of being undocumented and I know that was a really big thing for me because I just never felt validated, I mean they called me illegal and an alien." Lorena (SA) described the dehumanizing words that were used to depict her situation, which made her feel less than. She explained how hurtful this was to her overall self-efficacy.

Rashida (SA) shared another example as she reflected on her childhood feelings and environment, "I've lived in the ghetto my entire life… I was always scared I wouldn't be anything. I went to Crenshaw High School… I'm one of the students who would've gotten written off if I didn't have family support, and the counselors I had, who seen me." Rashida (SA) touched on how meaningful it was to feel supported by family and educators despite insecure feelings about herself.

This kind of academic and personal validation being modeled by the faculty/counselor-educator aligns with Rendón's (1994) validation theory. Validation revealed that the effort and energy a nontraditional student was willing to invest in their education was influenced by validating experiences in and outside of the classroom by approachable instructors who provided meaningful feedback (Rendón, 1994). This student engagement theory is intentionally modeled with the student-counselors/alumni, as noted by Jamal (CE):

> Our program is blended, our students are a diverse class. So we
> dive really deep into Rendón's work. We discuss it and use it with
> our students. We are trying to teach our counselors to nurture that,

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address that, give them the tools to say "Yes, I can help you, and I

can give you the knowing to start helping yourself." We want to help

our counselors to be able to explore that, because that's their

population! Many of our students were former community college

students of these community colleges they may serve at one day.

But we also contrast Rendon, and talk about how some student

populations, FYE, EMJOA, need to feel seen, understood,

acknowledge, and valued to "buy-in", and Tinto and Astin don't

speak on that too much. We can't just be a student ID. You know

what I'm saying?

In this quote, the faculty/counselor-educator works with their student-

counselors/alumni to explore how validation theory challenged the work of Astin

(1984) and Tinto (1985), as their work was critiqued as being one-sided,

concerned more with the student's efforts over the institution's efforts to engage

student and foster student success (Rendón, 1994). Evidence of this class

lecture and discussion described by Jamal (CE) is supported by the course

description for the *College Counseling Foundations* discussed above and in the

"*College Counseling Issue[s]*" assignment where students are asked to explore

community college student success issues through a nondominant student

development theory.

As well, evidence of modeling validation was reflected in student-

counselor/alumni Ella's (SA) counseling practice as she validated her student:

I think success looks so different for each student. I remember one

of our students who's in the foster youth support program we

have… saw [me], and he waved [me] down so excited. He's like

"guess what…, I got a "C" in my statistics class." Like he was so

excited. And he's like "and overall, I had a 2.0 GPA last semester!"

And you think like a "C" average? Like why is he so excited? But for

him, he had failed that [class], that was his third attempt. So for him

that was a proud accomplishment. So as a counselor when you

hear that, you better make sure your face is not like… you know

what I mean? Like we validate the student's experience, and for

him that's such a triumph for him! So I tell him that, and I mean it.

In this quote, Ella (SA), accepted the student for where he was at, and

acknowledged that success for this student had to be acknowledge in context of

the student's personal history. Additionally, it was important for Ella (SA) to

validate the student's efforts with her body language and with a verbal

confirmation.

Training in a validation counseling technique was also found in student-

counselor/alumni, Jackson's (SA) counseling practice:

…because I work with a very diverse student population, students

experiencing homelessness, or just not have a lot of money,

students that may be first generation, my focus when I'm working

with these students, is to let them know that I value them and I

believe in them. Nobody might be believing in them, their friends,

their families, but who knows what it means if I do? I mean, I didn't

think I could be here. I couldn't pass the CBEST, it took me five

times! But [Cathy (CE)] told me I could do this work. She would say,

"you got this". You know, I have to have more understanding, more

empathetic. I have to connect more. So my approach has… it

always has been, is a lot of compassion, empathy, [and]

understanding.

In this quote, Jackson (SA) is aware of how impactful validating a student is. He

reflected on his personal struggles and remembers what it was like being

interpersonally validated by one of the faculty/counselor-educators. Jackson (SA)

also describes being empathic in his wanting to understand and share in the

feeling of another, and that this was part of his preparation. Therefore, another

way the educational counseling program's content embedded culturally

responsive counseling techniques was through engagement with empathic

counseling techniques.

<u>Empathic Counseling</u>

An analysis of the interview transcripts and course descriptions on the

classes on *Seminar in Group Counseling Techniques* and *Seminar in Individual*

Counseling Techniques showed that an empathic counseling disposition and

practice were a central focus of how the program embedded culturally relevant

counseling techniques that student-counselors/alumni engaged with.

Practicing and maintaining an empathic disposition is important for

educators to be culturally responsive (Warren, 2018). That is because empathy is

all at once emotional, in its empathic concern; and cognitive, in its perspective

taking (Warren, 2018). Perspective taking is "the tendency to spontaneously

adopt the psychological point of view of others" (Warren, 2018, p.3), while

empathic concern is "the tendency to experience feelings of sympathy and

compassion for unfortunate others" (Davis,1994, p. 57). Empathy operationalized

through perspective taking provides a lens for educators to adopt the

sociocultural perspectives of others wholeheartedly (Warren, 2018). And so,

empathic counseling is culturally relevant in its aims to genuinely understand the

worldview of another while being responsive and acknowledging the humanity of

those experiencing adverse challenges.

For example, the course description on *Seminar in Group Counseling*

Techniques described how the class provided the basis and "application of

techniques for understanding self and others, as well as developing good

interpersonal skills." From this description we understand how the student-

counselors/alumni practiced empathic counseling on each other to strengthen

intra and interpersonal rapport building.

The course description on *Seminar in Individual Counseling Techniques*

was described as "an advanced course in counseling techniques appropriate for

use in educational and community settings…to establish a positive relationship

with [students] and assist them in making desired life changes. From this

description we understand how student-counselors/alumni were given the space to practice more focused empathic counseling techniques on each other in seminar with the goal of directing one towards achieving personal and academic aspirations. Additionally, these counseling techniques were modeled by the faculty/counselor-educators with the student-counselors/alumni as well. Of this Rashida (SA) noted:

> I would describe my preparation as inclusive and also, I feel like we
>
> worked from a place of empathy. We practiced on each other, and
>
> [Cathy (CE)] practiced it on us… I really learned how to be
>
> empathetic towards my students to really work with the hardened
>
> needs of my students.

The program's empathic counseling techniques trained the student-counselor/alumni to be mindful of inclusivity and to be compassionately aware of the genuine human struggles that her students experience.

This place of empathic concern and compassion towards each other was also noted by Ella (SA), "Overall I…think the focus was to prepare and… graduate students who were going to be compassionate counselors." Here we understand that one of Ella's (SA) biggest takeaways from the program's preparation was centered on being a benevolent counselor. Of this Lorena (SE) shared:

> I think for me, my counseling philosophy that I was trained in is
>
> helping the students as much as I can. I want to say like, I go

above and beyond to kind of help my students… I want them to

know that I am here to help them. I was trained to be student-

centered and empathic, to listen to my [students]…that means be

available. [I do that now]. the students know like, Hey, Ms. [Lorena]

like, she's the homie they say. Like, she really gets you. She

understands you, you know. Because I take the time to listen to

them. Because I think I make the time to ... Like, whenever it's a full

day, I'm open to seeing students. I don't shut my door on students.

In this quote, Lorena shared how she builds rapport and describes how she

wants to be culturally responsive with her students to let them know that she

genuinely sees them and is listening to them. Additionally, when asked how her

preparation influenced her counseling, Rashida (SA) noted, "my philosophy is to

love on students first. And I feel like students need to know that there are

counselors and professors, and just other people in the world that care about

their perspective." For Rashida, her preparation really opened her up to feeling

genuine love for the students she works with.

   Empathic counseling is respect and humility. Of this Cathy (CE)

explained, "there has to be a level of humility [when] working with [students],

because if we come off less than humble…it's a frightening experience [for a

student]…if you're not in an environment that is safe and accepting and

inclusive." Cathy's comment emphasized the need for humility as it lends itself to

creating inclusive, validating, safe spaces where the student feels accepted. We

see this was true for Jenny (SA), "the program made us feel safe and capable, they wanted us to come out and feel confident and be able to jump into a role and work with our students this way too." Indeed, it was being modeled by Ella (SA), "I'm still making the students feel safe because I don't want them to feel like I'm judging them." To this, Jackson (SA) added, "to make the encounter meaningful, to make it a safe place for the student. I feel like the program really kind of instilled that responsibility." In this quote, Jackson (SA) described the responsibility of working with community college students in meaningful and relevant ways. Of this, when asked what they want their student-counselors/alumni to take away from their preparation, Jamal (CE) added, "Be present for all students. Because especially at community college, you symbolize opportunity for students and generational change." And this was supported by Alex (SA) when asked to reflect on how her preparation influenced her counseling practice:

> I think that the biggest take away for me was about being
> genuine… if you really connect with students…that means you're
> not only going to be talking academics only, you're going to be
> talking about personal things, and things that can help them move-
> up.

In this quote, Alex's (SA) counseling preparation opened her up to an empathic awareness and willingness to genuinely connect with her

students, to understand their goals and aspirations, and to be culturally relevant in helping them achieve academic success.

Empathic counseling was a technique in which student-counselors practiced validation with their students. Of this Rashida shared, "I would say that [the program] was focused on empathy, creating and building empathetic counselors and educators that work with our students and that advocate for them." Rashida (SA) described her biggest takeaway from her preparation as being on the side of the student, always working to know them and fight for their needs.

Overall, the findings suggested that The Freirean inspired mission and vision statements guided the program's content toward a critical consciousness (Freire, 1972). Although not explicit, CRT themes could be inferred throughout the programs content, particularly in the course descriptions, readings, and assignments; and were utilized with the aim to prepare counselors that were culturally competent and culturally relevant.

Practitioner Reflexivity. Additionally, the emphasis on practitioner reflexivity throughout the program content denoted a critical approach to an educational counseling practice that continually questioned subjective knowledge (D'cruz et al., 2007). Furthermore, the programs modeling of validation theory (Rendón, 1994) provided a lens to refute "dominate ideology and White privilege while validating and centering the experience of people of color" (Yosso, 2005, p. 74).

Perspective Taking. Moreover, the program's content emphasis on empathic counseling aimed to train and prepare culturally relevant counselors through the operationalization of perspective taking (Warren, 2018). Perspective taking provided the counselors with a lens to empathically adopt the sociocultural perspectives of others with genuine disposition (Warren, 2018). Therefore, the program aimed to prepare culturally relevant critical counselors committed to empowering student's academic aspirations while valuing and honoring the cultural capital of a diverse student population.

Yet, although not the primary focus of this study, in reviewing data from program content and interviews, I found additional insights to address the problem of practice regarding the call for educational counseling programs to include CRT in culturally relevant counseling pedagogy (Haskins & Singh, 2015). In the following section I will discuss the need for praxis to firmly situate a critical consciousness within an individual; and to continuously develop, suffuse, and strengthen one's critical insight to critique social systems and structures that work to advance racism and inequity.

Lacking a Critical Race Theory Praxis

Although I found evidence of CRT themes were inferred in some way in the program's content as well as culturally relevant counseling pedagogy being reflected in validation and empathic counseling techniques; it would not be enough to say that the student-counselors/alumni were being prepared as

"critical" counselors properly guided by CRT. Of this Angela (CE) reiterated and added:

> …we don't necessarily say this is critical race theory, or here's the theory of pedagogy behind it, but we're addressing the content and the practice of it without labeling it…*and that might be an area that we need to grow in so that [student-counselor/alumni] can attach a label to what they're learning.*

From this quote, it is stated that the program does not explicitly identify CRT and understands that this may be necessary. Indeed, this bridge between theory and practice is what Freire (1972) called a *praxis*.

Praxis is the essential learning function whereby students can conceptually perceive where theory meets practice to *critically* establish real-world action one can take to transform themselves and their world (1972). For praxis to occur, systems of power and privilege need to be explicitly identified and analyzed with a critical consciousness. According to Freire (1972), praxis may not happen due to a lack of "reflection and action directed at the structures to be transformed" (p. 126), and/or due to a lack of critical awareness of one's own oppressed condition (Freire,1972).

Indeed, when analyzing the interview transcripts from the student-counselor/alumni it became apparent that a lack of praxis had occurred. For instance, when the student-counselor/alumni were asked open-ended questions to reflect on the ways in which their program content centered racism, injustice,

and inequity for students of color; or how their program content challenge dominant ideology in their counselor theories and techniques, there was an overall lack of reflection and/or language to conceptually articulate ever having been exposed to a critical framework.

For example, when Maria (SA) was asked to reflect on how her program content covered nondominant student development theories or scholars of color, she said, "Not specifically…I don't remember specifically covering student development theories from black or brown scholars specifically for black and brown students." Maria cannot remember covering the work of scholars from diverse backgrounds or their work; and, this is despite faculty/counselor-educator Jamal (CE) indicating that he covered validation theory (Rendon, 1994).

Yet, this is also reflected in Jackson's (SA) response when asked the same question, "Like…student engagement theories developed by people of color? No, I can't say I recall that." Again, Jackson (SA) cannot recall specific readings, theories, or discussions that explicitly centered issues concerning people of color. Additionally, when Lorena (SA) was asked this question, she replied, "No. No ethnic scholars, no Chicano scholars, no counseling theory or theorist by my people... I didn't learn any of their technique." In this quote, Lorena is sure that scholars from diverse backgrounds were not covered. Finally, Rashida (SA) noted:

I remember just in my personal experience being in that class, whatever class, I think it was theory and I hated it. Because there

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was all the ways that you were supposed to counsel and things you

were supposed to bring in. And I'm like, "How am I ever going to

remember any of this?" And I mean now that [I'm reflecting on it], it

probably was un-relatable because I couldn't see myself

represented in the data. I mean because it's easier to cling on to

something that Maya Angelou said than it is Freud.

For Rashida (SA), not seeing her culture/ethnicity in the topics of conversation

may be why she can't recall covering specific non-White scholars.

Therefore, the lack of explicit identification and exploration of critical

epistemological frameworks which articulate, problematize, and center race and

racism with other forms of subordination such as classism and sexism, may be

why these student-counselor/alumni could not recall having been exposed to

such program content despite my finding supporting evidence to the contrary.

Indeed, there seemed to be a kind of dissonance. Explicit and specific attention

brought to systems of power and privilege, and structures to be transformed, as

well as a critical awareness of one's own oppressed condition (Freire, 1972) may

be the explanation to describe this dissonance. This would be an area of further

study.

Summary

In this chapter, I provided an overview of the purpose of this study as well

as the research questions. Next, I presented the general findings of the study

with evidence. Finally, I presented the major findings of the study and suggested

an area of future research.

CHAPTER FIVE

RECOMMENDATIONS AND CONCLUSIONS

Introduction

In this chapter, I review the purpose of this study and my findings. Next, I

discuss my recommendations for leadership, policy, and practice. Then, I discuss

my recommendations for future research. Finally, I discuss the limitations of the

study and provide a conclusion statement.

Overview

The purpose of this study was to explore the presence of critical race theory

(CRT) as well as culturally relevant pedagogy in an educational counseling

master's program preparing community college counselors. I embarked on this

study to examine how an educational counseling master's program was

potentially answering the call in the educational literature to utilize CRT within the

program's content as a praxis to prepare counselors that can critically examine

their own attitudes, beliefs, cultural knowledge, hegemony, and internalized

deficit ideology towards people of color (Haskins & Singh, 2015; Hemwall &

Trachte, 1999; Nelson & Neufeldt, 1998; Puroway, 2016). Additionally, I was

interested in exploring the program's content and counseling techniques students

were engaging with to develop culturally responsive skills.

Connecting back, Nelson and Neufeldt's (1998) literature review of

counselor pedagogy found that most of the practice and preparation lacked a

critical interpretivist epistemology. In response, Nelson and Neufeldt (1998) suggested the use of a Freirean praxis to develop culturally relevant counseling models. Additionally, Hemwall and Trachte (1999) argued that educational counseling models based on dominant student development theories where no longer sufficient for the shifting community college student demographics from mostly white males of the 1960s and 70s to an increasing ethnic/minority, first-generation, and mostly female student demographic of the 1980s, 90s, 2000s, and today (American Association for Community College, 2018; Dougherty, 1994; King, 2002; Rendon, 1994).

Furthermore, as did Nelson and Neufeldt (1998), Hemwall and Trachte (1999) suggested educational counseling models should be replaced all together with more culturally relevant models based on critical theoretical frameworks. Therefore, Hemwall and Trachte (1999) suggested the use of Freirean critical pedagogy and critical awareness.

In response, Puroway's (2016) conceptual piece on Freirean inspired critical counseling was one answer to the call to begin to develop a knowledge base to foster critical counseling practices (Hemwall & Trachte, 1999; Nelson & Neufeldt, 1998). Puroway (2016) argued that critical counseling is a political act and should connect to the institutions mission statements. Puroway (2016) suggested that college counselors should continually reflect on their own biases and assumptions about the students they work with. From this awareness, counselors can challenge traditional claims of objectivity and colorblindness within their

personal and professional practice (Puroway, 2016). That is, critical counseling can guide the dialectical interaction between the counselor and the student in critical ways to foster an awareness within the student of how their higher educational aspirations and goals can transform themselves as well as challenge dominant deficit discourse (Puroway, 2016).

Discussion of Findings

For this content analysis, I collected program documents that consisted of the program's homepage, the program's vision and mission statements, the program's information session/PowerPoint presentation, the program's class descriptions, and four of the program's class syllabi and assignment descriptions. I also conducted ten, open-ended, semi structured interviews. These included three program faculty/counselor-educators and seven program student-counselor/alumni participants. The interview questions for this study were motivated by Haskins and Singh's (2015) call to challenge and change Eurocentric cultural competencies in educational counseling preparation to include a critical epistemological lens.

My analysis of the data collected was guided by a critical race theory in education (Solórzano, 1998; Solórzano & Yosso, 2001; Yosso, 2005), and critical race theory in counselor education (Haskins & Singh, 2015), as well as culturally relevant pedagogy (Ladson-Billings, 1995). This yielded qualitative data that foregrounded and provided a deeper insight and understanding of the phenomenon being examined (Hsieh & Shannon, 2005) which I coded,

categorized, and collapsed into themes. These themes were practitioner reflexivity, modeling validation, and empathic counseling; which served to answer my research questions two and three. To answer my primary research question, my content analysis showed that although not explicit, evidence of CRT themes could be inferred in some ways in the program's content, albeit limited; with the exception for the HMPG. The HMPG was colorblind in its reference of terms like "equality" and "diversity" as opposed to terms like equity, minoritized students, or students of color. During my interviews with the program's faculty/student-educators, the reason for the disconnect between the HMPG and PVM could be explained in how the PVM was recently written by the department faculty after they had attended a symposium on critical and culturally responsive pedagogy. Therefore, I assumed that the HMPG contents have yet to be updated to align with the PVM.

My findings also connect to the educational research to include critical race theory and culturally relevant pedagogy in teacher-education (Howard, 2001, 2003; Ladson-Billings, 1995; Solórzano & Yosso, 2001). The call for critical race theory and culturally relevant pedagogy in teacher education has come much further (Irvine, 2010; Martell, 2013, 2018; Ladson-Billings, 2014) than it has in educational counselor-education. The educational research unequivocally agrees how counselor-student contact can significantly impacts student retention, persistence, and graduation rates (Klepfer & Hull, 2012; Kuh & Hu, 2001; Perna et al., 2008; Shaffer et al., 2010). Educational counselors are non-instructional

faculty (California Community Colleges Chancellor's Office, 2017), therefore the ways in which educational counselors engage and connect with students are found in the kinds of counseling techniques employed. The critical and culturally relevant counseling techniques that make up the findings of this study add to the discussion of the ways in which non-instructional faculty can work with minoritized student populations in critical and culturally responsive ways, yet much work remains to be done. The key findings for this study are discussed below.

Finding 1: Critical Race Theory Themes

In this study I have shown that although not explicit, evidence of CRT themes could be inferred, albeit limited, in some way in the program's content; except for the HMPG. Referring to Table 2 presented above, the most inferences of CRT themes were found predominantly in the program's class descriptions (PCD) and the program's class syllabi and assignments (PSA). These PCD and PSA inferences consisted of all five CRT themes: with three inferences of intercentricity of race and racism, three inferences of centrality of experiential knowledge, two inferences of challenging dominant ideology, and two inferences of commitment to social justice.

My findings showed how the program's course on *Individual Diversity* was perhaps the best example of how the program implicitly educated the student-counselor/alumni with representational CRT themes like race and racism, challenging dominant ideology, social justice, and centering the experiential

knowledge of people of color and other intersecting identities. This was done through a transdisciplinary perspective that used a variety of mediums and disciplines to empathically and actively listen to the stories of those who are different from us.

Freirean Vision and Mission Statement. Additionally, I found that the program's vision and mission statements were heavily inspired by a Freirean critical consciousness. This Freirean imbued vision and mission statement finding was promising. It situates the program's beliefs and values in a commitment towards social justice and transformation of educational pedagogy and preparation in the pursuit of equity. This vision and mission statement also implied a program that is committed to serving minoritized student populations through culturally relevant counseling practices that challenge deficit discourse and racial stereotyping.

Finding 2: Practitioner Reflexivity

I found the reoccurring theme of practitioner reflexivity throughout the program contents. This was defined as a critical approach to a professional practice that questions subjective knowledge construction along the lines of how relations of power influence the process of knowledge generation (D'cruz et al., 2007). This finding was often discussed by the program faculty/counselor educators as they believed that it was the foundation from which to train and prepare counselors to be aware of their own subjectivities, positionality, and overall social location. From here, practitioner reflexivity was positioned as a

necessary student-counselor/alumni competence needed to build genuine rapport and to facilitate and maintain critical conversations that can lead students to challenge dominant ideology as well as an awareness to critique one's own practice (D'cruz et al., 2007; Lac, 2017).

<u>Finding 3: Modeling Validation</u>

Additionally, I found that a primary way the program content aimed to prepare student-counselor/alumni to practice culturally responsive counseling could be explained with Rendon's (1994) framework on validation. This process of affirming and validating student-counselors/alumni self-efficacy was a reoccurring and necessary first step. I demonstrated how faculty/counselor-educators modeled in-class validation during counseling seminars as well as out-of-class interpersonal validation through faculty/counselor-educators and student-counselor/alumni interactions, with hopes that they could do the same with their students.

<u>Finding 4: Empathic Counseling</u>

Finally, empathic counseling through the framework of perspective taking (Warren, 2018) was another way in which the faculty/counselor-educators hoped the student-counselor/alumni would practice culturally relevant critical awareness with their students. Empathic counseling informed the techniques of individual and group counseling seminars. These counseling techniques were modeled by the faculty/counselor-educators with the student-counselors/alumni. Additionally, practicing and maintaining an empathic disposition was important for the student-

counselors/alumni in their reflections of the training received through their program content.

Finding 5: Lacking a Critical Race Theory Praxis

Although not the primary focus of this study, in reviewing data from program content and interviews, I found additional insights to address the problem of practice regarding the call for educational counseling programs to include CRT in culturally relevant counseling pedagogy (Haskins & Singh, 2015). It can be said that evidence of CRT themes could be inferred in some way throughout the program's content. And indeed, culturally relevant counseling techniques were reflected in practitioner reflexivity, validation, and empathic counseling techniques. However, it would inaccurate to say that the student-counselors/alumni were being prepared as "critical" counselors properly guided by CRT in education that centered race and racism as *the* significant and continual factor in determining inequity in the United States (Ladson-Billings & Tate, 1995).

As mentioned above, when student-counselor/alumni were asked to reflect on the ways in which their program's content included CRT themes, there was an overall lack of understanding on how to respond. That is, many student-counselor/alumni would ask me to repeat the question or clarify a question's meaning when asked to describe the ways in which their program's content utilized CRT tenets. Essentially, the student-counselor/alumni voices on in what ways CRT was present in the program's content where non-existent. This may

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be why some student-counselor/alumni described examples and experiences where they felt ill prepared to motivate and/or connect with community college students in ways that foregrounded racial, social justice, and equity issues.

These findings together represent the ways in which the program content aimed to prepare culturally responsive counselors that were committed to empowering student's academic aspirations, valuing and honoring their community cultural wealth (Yosso, 2005), and assisting with critical consciousness development to critique sociopolitical norms, values, and inequities (Ladson-Billings, 1995; Puroway, 2016). Overall, these findings support that much work still remains for educational counseling preparation programs to challenge Eurocentric cultural competence training (Haskins & Singh, 2015; Hemwall & Trachte, 1999; Nelson & Neufeldt, 1998; Puroway, 2016); yet, the finding do not speak to the ways to fully realize a counseling pedagogy and critical insight guided by critical race theory in education (Haskins & Singh, 2015; Solórzano, 1998; Solórzano & Yosso, 2001; Yosso, 2005). Therefore, much work remains to continue the call for critical race theory in educational counseling preparation to prepare "critical" counselors that work to center race and racism while supporting the dreams, ambitions, and educational aspirations of community college students of color.

Recommendations for Educational Leaders

As noted by Jackson (SA), "counselors are that centerpiece." Indeed, as reviewed in the literature review for this study, the educational research

unequivocally agrees that community college counselors significantly impact

student retention, persistence, and graduation rates (Klepfer & Hull, 2012),

particularly among minority and first-generation students (Rendon, 1994, 2002;

Laden, 1999; Pascarella et. al, 2004). Therefore, educational leaders need to

consider the ways in which they can more effectively and equitably use this vital

institutional resource.

<u>In Policy</u>

Program directors and faculty that develop curriculum for educational

counseling programs must establish routines for staying current in the emergent

needs of their field in addition to their own scholarly work. This can be done by

attending professional development seminars that cover critical pedagogical

development for counseling programs. For example, the Puente project, a

community college success program for ethnic/minority first-year students, offers

fall and spring seminars guided by culturally relevant and critical conscious

imbued panels, guest speakers, and discussions (PUENTE, 2019). Similarly, the

EMJOA community, a student success program dedicated to critical resources

that enhance the cultural and educational future of African American students

offers professional development opportunities and annual conferences (UMOJA

Community, 2019). Another resource for finding such seminars can be found on

the NACADA website. NACADA, the national academic advising association,

holds annual regional seminars that cover an array of topics that address the

emergent needs of academic advising and educational counseling (NACADA,

2019). In addition, these program directors and faculty can seek out consultants and other scholars that specialize in critical counselor pedagogy development for guidance.

As well I have drafted an outline for a professional development program titled, *Fostering a Critical Consciousness*. The program should consist of a discussion that begins with a presentation that provides an overview of critical consciousness concepts, epistemological framework, and supporting scholarly works and notable scholars such as Pablo Freire, Gloria Ladson-Billings, bell hooks, Daniel G. Solórzano, and Tara J. Yosso.

Once a frame of reference is provided and supported by educational research literature, then steps can be provided on ways to move from awareness to action:

- **Awareness**: This step must consist of utilizing resources and literature that critique systems and constructs in sociopolitical, economic, and historical context. This builds personal knowledge to empower self-efficacy. These resources are read and reflected upon in group discussion and activities.

- **Aligning:** Once context is established, this step explicitly identifies and provides language to foreground issues centering on race and racism, dominant ideology, social justice, the centrality of experiential knowledge and cultural capital of people of color, and ways to analyze these ideas through a transdisciplinary

perspective. This step is to purposefully empower the individual to critically address their positionality.

- **Action:** Then ideas of how to engage and enact a critical race theory in education framework within a counseling preparation program can be discussed. First, make the space in the class syllabus. This can include embedding time to engage in daily class discussions that center current issues concerning race and racism. It can include class assignments that engage in emotion, empathic concern, and perspective taking. For example, assignments that get reflective feelings and ideas out can be free writing activities, creative expression, and personal reflections. Class discussion, lectures, resources, and literature need to use explicit language and naming. For example, name racism, sexism, classism, White supremacy, microaggressions, injustice, patriarchy, and homophobia. Educators must model and practice inclusive language. Educators must model practitioner reflexivity that continually assesses their social location and privileges; to encourage students to continually do the same. Educators must explicitly identify communities and groups that are outside one's own group and discuss ways to collaborate and build bridges.

The overall aim here is to foster critical consciousness that debases Eurocentric cultural competence discourse that focus on cultural heroes, holidays, and foods.

Rather, it is socio-historically centering inequity and oppression, foregrounding its contemporary manifestations, and strategizing action for what we can do about it. This can be included in administrative time and departmental meetings so that faculty will be compensated for their participation

<u>In Practice</u>

The most important recommendation I can make to guide practice, is for educational leaders to establish their counseling program's vision and mission statements with an explicit critical race consciousness. The example of the vision and mission statements discussed in the findings of this study are a fine example. And these guiding vision and mission statements must not be simply rhetorical pyrotechnics (Morphew & Hartley, 2006), but be the central part of a program's core beliefs and commitments. To expand on that, I have drafted an example of a potential template:

- Vision: We want to be inspired by, and practitioners of, a Freirean critical consciousness guided by critical race theory in education. We aim to utilize critical and transformative epistemologies as a purposeful praxis in our program developments, curricula, and preparation to co-create critical educational counselors.

- Mission: Our vision begins with and is maintained by, an "educating the educators" philosophy. We frequently provide and support professional development opportunities that nurture brave spaces that encourage courageous conversation that may be uncomfortable but

inspire, support, and validate reflexive and critical self-examination to

uncover our subjectivities, positionality, positions of privilege, and

biases that may be reproducing deficit discourse about our students,

community, and institution. This examination and dismantling of social

location allow for the reconstruction of culturally responsive critical

counselors that foreground social issues centered on justice and

equity.

This example provides principles grounded in a critical consciousness that can

guide decision making.

Once a critical consciousness inspired vision and mission statement is

established, educational leaders must follow through by aligning program

learning outcomes and student learning outcomes with learning objectives that

are inspired by critical consciousness. For example, program learning outcomes

could read, "A graduate of our educational counseling program can define

concepts like critical race theory, cultural capital, validation theory, culturally

relevant pedagogy, and contrast these with Eurocentric educational pedagogies."

Similarly, student learning outcomes could read, "Upon completion of the course,

the student can: 1) identify and describe critical race theory tenets; or 2) discuss

the arguments of Freire concerning how traditional educational pedagogies have

worked to maintain systems that oppress."

Accordingly, educational leaders must align curriculum development with

explicitly inspired readings and assignments. Recommendations of scholarly

works to be covered are those of Pablo Freire, Gloria Ladson-Billings, bell hooks, Daniel G. Solórzano, and Tara J. Yosso. These are suggestions only, as academic freedom will allow counselor-educator leaders and practitioners to utilize other works they find valuable.

To address faculty academic freedom, it is important to get faculty buy-in. One suggestion to foster faculty buy-in, is to be sure they are included in the discussion and development of a critical conscious inspired vision and mission statement, so they can feel that their voice is being heard too. Another suggestion, is to connect the impact culturally relevant pedagogies can have on student participation and engagement (Irvine, 2010; Martell, 2013; Martell, 2018; Ladson-Billings, 2014) That is, if they can come to understand how they will get more from their students if they utilize culturally relevant pedagogies, they may become more amenable to change. Finally, when recruiting and hiring new faculty, hiring committees can develop interview questions that explore a potential candidate's knowledge and buy-in of culturally relevant critical counseling concepts and techniques. As well the revisioning of program mission statements might attract more critical faculty who operate from a CRT epistemology.

The recommendations for policy and practice in this section can also extend to community college counselors that teach courses on student success, human development, and college success. These practitioners must develop a curriculum informed by their preparation and/or professional development

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opportunities. These practitioners must develop critical assignments, readings, and experiential learning opportunities that make students aware of ways to challenge dominant deficit discourse. Critical theories, concepts, and terms must be openly discussed to help instill a critical consciousness that community college students can take with them throughout their educational journey. Additionally, community college counselors can begin to utilize a critical counseling practice with their students during counseling appointments, after all that is the end goal. That these concepts will be used when developing educational plans, discussing majors, career paths, transfer institutions, certificates/CTE, and with students just taking classes for personal development. Finally, community college counselors can model culturally responsive and relevant critical pedagogies for the campus wide faculty and administration benefit; to show them how, instead of telling them.

Recommendations for Future Research

One strong recommendation for future research is additional content analysis studies of other educational counselor preparation programs that look at similar themes. These findings could be used to shed more light on the purpose and topic of studies like this one and to paint a more complete picture of how educational counseling programs are using CRT and culturally relevant pedagogy in their program content, if at all.

When I reflected on this recommendation for future research, I also think it is important to share what I would have done differently if I were to reproduce this

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study. The first thing I would change if I replicated this study would be to adjust my interview questions. See Appendix B for my interview protocol. Perhaps instead of asking student-counselor/alumni to describe and discuss their preparation, more focused questions that asked them to describe and reflect upon their program's content would have yielded data/answers centered more exclusively on the time spent as a student instead of time spent as a counselor out in the field. Additionally, I would have employed classroom observations as a data collection method in addition to program document and verbal content collection.

Another recommendation for research would be a content analysis of educational counseling programs' student-counselor thesis projects to analyze if they have a critical bent or are predominantly relying on White ways of knowing and doing educational counseling. These findings could address just exactly what kinds of takeaways, impact, and needs the student-counselors are seeing and writing about regarding their preparation and profession.

A third recommendation for research would be a case study that explored an exemplary educational counseling program utilizing trending research on educational counseling and academic advising. One program that would be a good place to start is the academic advising master's program at Kansas State University, as this program was developed in collaboration with NACADA: *The Global Community for Academic Advising* (Kansas State University, 2019). This would entail a qualitative study of interviews, observations, and document

analysis. These findings could be used to model critical counseling pedagogy development that other programs can utilize.

Finally, a qualitative study that interviewed and centered the voices of community college students that were impacted by a community college counselor that utilized a critical counseling technique to explore in what ways this impacted them personally and their educational aspirations is recommended. These findings could be used to inform pedagogy and counseling technique in counselor preparation programs as well.

<div align="center">Limitations of Study</div>

This content analysis explored but one educational counseling master's program in one region of one state. Another limitation of this study was that I could not gain access to all of the program's documents or content. Although these finding shed some light on the purpose and topic of study, much more is needed.

<div align="center">Conclusion</div>

In this chapter I discussed the findings of the study related to the ways in which CRT themes and culturally relevant pedagogy were represented in the program content of an educational counseling master's program as well as in what ways culturally responsive and relevant pedagogies where embedded in the program's counseling techniques student counselors engaged with. The findings were connected back to the literature. Based on my findings, I noted that although not explicit, evidence of CRT themes were found in some way in the

program's content, albeit in limited ways. I then drew out implications and

recommendations for leadership, policy, and practice. Lastly, I highlighted areas

for future research to continue to inform the educational research concerning this

topic.

APPENDIX A

EMAIL-INVITE

Dear Counselor,

I trust you are well. My name is Lyman Insley and I am a doctoral candidate at California State University, San Bernardino.

I am writing to you today to ask if you would be willing to participate in my research project.

My research project is aimed at gaining a deeper understanding of the pedagogical content and perspective of your educational counseling master's program.

If you are willing to participate please email me back at lyman.insley@vvc.edu or call me at 760-245-4271, ext. 2208. I am willing to come to you to conduct the interview, or we can video conference, interview over email, or over the phone.

Thank you so much for your time,

Lyman

APPENDIX B

INTERVIEW PROTOCOL

Interview description: Interviews will be open-ended. The interview process will

follow the subsequent protocol.

1) Introduction
2) Share the purpose of the study and provide informed consent form to the interviewee
3) Provide interviewee with the opportunity to ask questions and express concerns
4) Upon completion of consent form begin recording and proceed with the interview

The following questions will guide the interview:

Current Community College Counselors

- How would you describe the preparation you received in your counseling program?
- How would you describe your counseling program's focus and/or mission?
    - Did your program address social justice and equity issues in the community college context?
- How would you describe the ways in which your program prepared you for your role as a community college counselor?
- How would you describe the ways in which you saw yourself in the curricula, if at all?
    - How did your program make your feel?
- How did your program challenge dominant student development theory?
- How would you describe your philosophy towards working with your students?
    - Was this shaped by your program?
- What was your biggest take from your program?

Program Faculty

- How would you describe your programs focus and/or mission?
- How would you describe the functions of your program's classes/pedagogy/curricula?
- How would you describe the social justice and equity issues your program classes/pedagogy/curricula addresses?
- How does your program include non-dominant student development counseling and academic advising theories?
- What do you hope is the biggest take away for your students?

APPENDIX C

INFORMED CONSENT

PURPOSE: Lyman Insley, Doctoral Candidate in Educational Leadership at California State University, San Bernardino invite you to participate in a research study. The purpose of this study is to explore what Critical Race Theory themes are embedded in the program content of educational counseling master's programs, if at all. This study has been approved by the Institutional Review Board at California State University, San Bernardino

Expected results include an understanding of how educational counseling master's programs may or may not be embedding Critical Race Theory themes in their program content and pedagogical perspectives. Overall, this project addresses the general gap in the literature. It also promises to inform the ongoing dialogue regarding the implementation of critical race theory in community college counselor education. This study will highlight implications for counselor programs and practice as well as areas for future research.

DESCRIPTION: Lyman Insley, Doctoral Candidate, would like to ask you to participate in an interview. Your participation will require approximately 45 minutes. The interviews will be conducted in a format preferable to you, either face-to-face, via telephone, or face-to-face remote conversation using Zoom. Just the same, the time and location of the interview is of your convenience. With your permission, all interviews will be audio recorded.

PARTICIPATION: Your participation is completely voluntary. You do not have to be in this study and you do not have to answer any questions you do not wish to answer. You may skip or not answer any questions and can freely withdraw from participation at any time.

CONFIDENTIAL: I will do everything to protect your confidentiality. Specifically, your name will never be used in any dissemination of the work (e.g., articles and presentations). You will be assigned a pseudonym. In addition to using pseudonyms, specific titles and academic profiles will be further disguised. Also, demographic information such as gender, race and ethnicity will not be collected or revealed. Lastly, in efforts to protect confidentiality any data collected will be kept under lock and key and in password protected computer file. The audio recordings will be destroyed 3 years after the project has ended.

DURATION: The extent of your participation would include one interview. The interview would last approximately 45 minutes. Following the interview, you could be contacted via e-mail with follow-up or clarifying questions. Such an exchange would require no more than ten minutes time.

RISKS: We do not know of any risks or discomforts to you in this research study as you and your institution will not be identifiable by name.

BENEFITS: We do not know of any way you would benefit directly from taking part in this study. However, upon completion of the study, you will be provided with an executive analysis of an issue that is of increasing importance to community colleges and the field of higher education at large.

AUDIO: I understand that this research will be audio recorded. Initials_____

CONTACT: If you have any questions regarding this study, please contact Lyman Insley at lyman.insley@vvc.edu or 760-245-4271, ext. 2208. You may also contact California State University, San Bernardino's Institutional Review Board Compliance Officer, Michael Gillespie at 909-537-7588 or mgillesp@csusb.edu

RESULTS: The results of this study may be disseminated through various outlets including conference presentations and publication.

CONFIRMATION STATEMENT:
I have read the information above and agree to participate in your study.

SIGNATURE:

SIGNATURE: _____   DATE: _____

APPENDIX D

CALIFORNIA STATE UNIVERSITY SAN BERNARDINO

INSTITUTIONAL REVIEW BOARD

APPROVAL LETTER

July 10, 2019

CSUSB INSTITUTIONAL REVIEW BOARD
Expedited Review
IRB-FY2019-297
Status: Approved

Mr. Lyman Insley and Prof. Edna Martinez
COE - Doctoral Studies
California State University, San Bernardino
5500 University Parkway
San Bernardino, California 92407

Dear Mr. Insley and Prof. Martinez:

Your application to use human subjects, titled "Critical Race Theory in Community College Counselor Education " has been reviewed and approved by the Institutional Review Board (IRB). The informed consent document you submitted is the official version for your study and cannot be changed without prior IRB approval. A change in your informed consent (no matter how minor the change) requires resubmission of your protocol as amended using the IRB Cayuse system protocol change form.

Your application is approved for one year from July 9, 2019 through July 9, 2020.

Please note the Cayuse IRB system will notify you when your protocol is up for renewal and ensure you file it before your protocol study end date.

Your responsibilities as the researcher/investigator reporting to the IRB Committee include the following four requirements as mandated by the Code of Federal Regulations 45 CFR 46 listed below. Please note that the protocol change form and renewal form are located on the IRB website under the forms menu. Failure to notify the IRB of the above may result in disciplinary action. You are required to keep copies of the informed consent forms and data for at least three years.

You are required to notify the IRB of the following by submitting the appropriate form (modification, unanticipated/adverse event, renewal, study closure) through the online Cayuse IRB Submission System.

1. If you need to make any changes/modifications to your protocol submit a modification form as the IRB must review all changes before implementing in your study to ensure the degree of risk has not changed.

2. If any unanticipated adverse events are experienced by subjects during your research study or project.
3. If your study has not been completed submit a renewal to the IRB.
4. If you are no longer conducting the study or project submit a study closure.

Please ensure your CITI Human Subjects Training is kept up-to-date and current throughout the study.

The CSUSB IRB has not evaluated your proposal for scientific merit, except to weigh the risk to the human participants and the aspects of the proposal related to potential risk and benefit. This approval notice does not replace any departmental or additional approvals which may be required. If you have any questions regarding the IRB decision, please contact Michael Gillespie, the IRB Compliance Officer. Mr. Michael Gillespie can be reached by phone at (909) 537-7588, by fax at (909) 537-7028, or by email at mgillesp@csusb.edu. Please include your application approval identification number (listed at the top) in all correspondence.

Best of luck with your research.

Sincerely,

Donna Garcia

Donna Garcia, Ph.D., IRB Chair
CSUSB Institutional Review Board

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