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The Other ‘F-Word’:

The Professional and Personal Narratives of Feminist Counselor Educators

by

Kristen A. Langellier

A dissertation

submitted in partial fulfillment

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To the Graduate Faculty: The members of the committee appointed to examine the dissertation of Kristen Langellier find it satisfactory and recommend that it be accepted.

Elizabeth Doughty Horn,
Ph.D. Major Advisor

David M. Kleist, Ph.D.
Committee Member

Jane C. Coe Smith, Ph.D.
Committee Member

Rick Tivis, MPH
Committee Member

Diane A. Ogiela, Ph.D.
Graduate Faculty Representative

To Daddy K., the original storyteller

&

To Evan and Gretchen.
I promise I will be home soon.

In many ways, this project serves as the culmination of the last eight years of my life. As a young girl growing up in Central Illinois, I could have never imagined I would move my family to the mountains of Idaho to get a doctoral degree. My education been a wonderful experience of growth and fulfillment beyond imagination. There are so many people without whom, this journey would have never been possible.

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Glossary

FEMINISM: A social movement organized around the belief in the economic, social, and political equality of the sexes.

FEMINIST: One who identifies as a member of the social movement described above.

MISOGYNY: The hatred of women

SEXISM: Discrimination based solely upon one's sex or gender.

SOCIAL JUSTICE: A social movement wherein members of a society or group work together to accomplish social change.

Abstract

Social change and social justice have become an increasingly important movement within the profession of counselor education. Feminism shares a philosophical foundation with social justice movements. Despite the overlapping philosophy, feminists within counselor education have little visibility, and a dearth of literature regarding their contributions. This study uses narrative inquiry to uncover the narratives of three feminist counselor educators in order to gain further understanding as to the contributions of feminist counselor educators. Themes within the narratives emerged that have implications for the profession and beyond.

Chapter I

Introduction and Conceptual Framework

Feminism, as a political and personal ideology, can elicit a myriad of strong reactions from individuals across cultures and backgrounds (Dickler, 2008; Gay, 2015; Valenti, 2014). Though many gains have been made in previous decades, the narrative surrounding feminist thought continues to include misunderstandings, misappropriations, and misogyny (hooks, 2000; Valenti, 2014). Feminism is an inclusive movement wherein members take a position against oppression, inequality, and marginalization (Brown, 1994; hooks, 2000; hooks, 2014, Valenti, 2014). Sexism, gender, power, oppression, privilege, racism, classism, and empowerment are important concepts within feminist theory (hooks, 2000, Valenti, 2014). The focus of feminism is on gender as a central means for oppression, perpetuated by the patriarchal nature of society (hooks, 2000). In recent years, the feminist movement has incorporated interests of women of color, transwomen, women of lower socioeconomic statuses, and lesbian or gay-identifying women (Dickler, 2008; hooks, 2000; Valenti, 2014).

Professional counselors live by a code of ethics that mirrors some of the feminist movement's central tenets (American Counseling Association, 2014). The counseling profession has made considerable efforts toward inclusion for all and identifying and ending oppression (Ratts, & Pederson, 2013). From the first adoption of multicultural competencies for the counseling profession (Arredondo et al., 1996) to the most recent revision which includes social justice (Ratts, Singh, Nassar-McMillan, Butler, & Rafferty McCullough, 2015), counselor educators and counselors are tasked understanding and addressing themes of inclusion, diversity, competence, multicultural thinking, and social

justice (Arredondo et al., 1996; Ratts et al., 2015). The inclusion of social justice into the multicultural counseling competencies marks an acknowledgement of the commitment to include social justice within counselor training (Ratts, Singh, Nassar-McMillan, Butler, & Rafferty McCullough, 2016). Social justice is a social movement wherein the people of a population work together to address inequities and oppression through changing social systems (Scott & Marshall, 2009). Focusing on social justice assists both counselors and counselor educators in understanding the struggles of multiple groups of people, in order to work more effectively and deepen empathy (Sue & Sue, 2013). In addition, social justice helps one understand the worldview of many (Ratts, et al., 2015) which can reach beyond clients to include students and faculty. The original multicultural counseling competencies helped counselors-in-training understand minority perspectives, and experiences; including social justice into the current iteration can help counselors and counselors-in-training act through advocacy and activism (Ratts et al., 2015). Feminism, at its core, is a movement based in social justice, seeking to hear minority perspectives and represent all people within government, social movements, education, and economics (hooks, 2000; Valenti, 2014).

Despite the overlap in values, feminist counselor educators do not appear to have a high profile within the profession. Many other interest groups exist for specific ideologies within the American Counseling Association (ACA), the professional organization for counselors. For example, divisions such as the Association for Creativity in Counseling (ACC), the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC), and the Association for Lesbian, Gay, Bisexual, and Transgender Issues in Counseling (ALGBTIC) serve to represent the values of both the

profession and the professionals within it. There is not currently a division for feminist counselor educators or feminist counselors. Instead, there is an interest network within ACA, the Women's Interest Network (ACA, 2016), and an interest network within ACES, Women's Interest and Mentoring (ACES, 2016). Although these organizations seek to represent the positions of women, they do not offer representation of values specific to feminism. Certainly, many women participating in these two organizations might be feminist, but a lack of clear mission and vision pertaining to feminism does not allow for the same type of representation as other divisions may provide to their members.

There is a dearth of literature with respect to the experiences and narratives of feminist counselor educators. The purpose of this study is to provide an opportunity for feminist counselor educators to tell their stories, and allow their voices to be heard. It could be beneficial for the profession to come to understand feminism as a worldview and this study, through participants' stories, provides more understanding of that perspective, specifically through the stories of counselor educators. As Brady-Amoon stated, "Feminist educators, including many counselor educators, apply core principles of feminism to teaching and learning. They are particularly conscious of the impact of diversity, oppression, power, and privilege on individuals' learning and development." (2011 p. 138). Knowing more about the stories of these individuals could provide valuable insight into how these individuals affect change through their work. This study will allow individuals to resonate with participant stories, or may challenge others to consider this perspective in ways they have not before.

Methodology

For this study, I used a qualitative methodology, narrative inquiry. Qualitative methodology allows for a more personal experience to occur for both participant and researcher. Qualitative research requires smaller numbers of participants and findings are not intended to be generalizable. Feminist researchers were some of the first researchers to begin using qualitative methods as their primary research methods (Brady-Amoon, 2011). Many feminist researchers consider narrative methods a descendant of oral history, which has been a primary feminist research method for decades (Reinharz, 1992).

Narrative inquiry allowed for the narrative, or story, of each participant to be heard (Clandinin, 2013; Clandinin & Connolly, 2000; Creswell, 2013; Reissman, 2008; Silverman, 2014). Narrative inquiry through a feminist lens was used in order to understand the stories of feminist counselor educators. The Council for Counseling and Related Educational Programs ([CACREP], 2015) requires doctoral-level training in counselor education concentrate on five major domains. Those areas are: counseling, supervision, teaching, research/scholarship, and leadership and advocacy. In this study, I asked participants how their feminist identify is incorporated (if at all) into all five areas. For my purposes, and aligned with feminist theory, I added mentorship and activism to the leadership and advocacy category. Narrative inquiry is a fitting approach to hear the stories of feminist counselor educators.

Epistemology and Ontology

My research was situated within two distinct paradigms that influenced my philosophical stance as a researcher. Those paradigms are feminism and that of being a

professional counselor. Each paradigm is whole unto itself, and both influence my worldview as researcher as I undertake this project.

Feminism

I was grounded in feminist theory as I conducted this study. A feminist epistemological stance allowed me to conduct a research project that aligned with both my personal and professional values. Feminist research is research 'with' participants rather than research 'on' them (Hesse-Bieber, 2007; Reinharz, 1992). Furthermore, feminist research seeks to alleviate as much of the power imbalance inherent between participant and researcher. Empowerment is a consistent meta-message throughout any feminist-informed practice. Social change as a result of data gleaned from the research, is important in feminist praxis (Brown, 1994; Brown, 2010; Hesse-Bieber, 2007; Kim, 2016; Reinharz, 1992). Feminist researchers often focus on empowering the participants, and helping them with problems in the community (which are often highlighted in the research) (Reinharz, 1992; Hesse-Bieber, 2007). Within the confines of this study, I see my role as an activist, seeking the knowledge of those in the community, to learn where to assist the community (counselor education).

Women have historically been oppressed and marginalized within the United States (hooks, 2000; Valenti, 2014). The United States is considered by many to be a patriarchal society, or one that privileges men, as it has been since its founding (the U.S. has "forefathers" and there is no mention of women in the founding documents). Traditionally, women have not been granted entirely equal rights with men, and in many ways, still struggle for this equality (Valenti, 2014). In the not too distant American past,

women could not vote, own property, or be divorced (Dickler; 2008; Steinem, 1995; Valenti, 2014).

The feminist movement was born out of the oppression women faced, as a means for women to focus on societal change. The movement has had various incarnations, called, "waves." The first wave of feminism focused on women's suffrage. Although these early activists did not use the word "feminism," most of today's activists consider them the first feminists. Women such as Elizabeth Cady Stanton, Susan B. Anthony, and Soujourner Truth fought for women's equal rights. They staged protests in front of the White House, attempted to vote, and held rallies until they were heard (Valenti, 2014) However, early suffragists were not without criticism from those who believed in equality. Anthony and Cady Stanton were against African American men having voting rights before white women, and they partnered with other groups whose mission was racist in nature, to subvert those rights (Valenti, 2014).

After women were granted the right to vote in 1920, the feminist movement as it is more commonly recognized today, began in earnest. The second wave began in the 1960s and core issues were work equality, political equality, and reproductive rights. Women's consciousness-raising groups began during this time. These groups were a way for women to get involved in women's rights movements and obtain education about women's issues. It was during these meetings women were allowed an outlet to discuss the sexism and misogyny, or hatred of women (Scott & Marshall, 2009), they had noticed within their lives. Consciousness-raising groups also allowed connections between women to form; the groups provided the foundation for many aspects of feminism today (Nassi & Abramowitz, 1978).

The second wave of the feminist movement has often been criticized for focusing on issues that most closely aligned with white women's interests (Valenti, 2014). The consciousness-raising groups were also found to be mostly white women, middle and upper class, and heterosexual (Nassi & Abramowitz, 1978). In the years since the second wave, feminism has been reinvented as a political and personal ideology that sees all human rights issues as feminist issues (Evans, Kincade, Marbley, & Seem, 2005; Valenti, 2014).

Despite the criticism of the feminist second wave, much was accomplished that continues to contribute to the lives of women today. Women began to find more equality in the workplace (Dicker, 2008; Steinem 1995; Valenti, 2014; Zeisler, 2016), the historic *Roe v. Wade* decision gave women access to abortions and began the conversations for women's reproductive rights, and possibly most importantly, feminists of the 1970s took women's issues, and women's rights to a national stage (Dicker, 2008; Valenti, 2014; Zeisler, 2016).

The modern, or "third wave" still concentrates on gender inequality and reproductive rights, and included are issues of racism, classism, rights of lesbian, gay, bisexual, and transgender individuals, and ableism. The evolution of the feminist movement created a more open and inclusive philosophy to focus on the myriad of injustices in society rather than the narrow agenda posited by mostly white, middle, and upper class women (hooks, 2000; Valenti, 2014; Zeisler, 2016). The third wave of feminism seeks to keep feminist issues alive, as larger social narratives posit the position of a 'post-feminist society.' Feminists assert the 'post-feminist' society does not exist, and patriarchy still prevails (Valenti, 2014; Valenti, 2016). Along with the need to

continue to foster women's rights movements, third wave feminists promote consideration of intersectionality and connecting with individuals from other oppressed and marginalized groups; the third wave feminists focus on ending oppression, in many forms, and advocate for societal change (Dicker, 2008; Steinem, 1995; Valenti, 2014; Zeisler, 2016).

Major Tenets of Feminist Philosophy. Although modern feminism does not define a privileged or "one right way" of being a feminist, it can be helpful to understand some of the more universal aspects of feminist philosophy. Much of the concentration of feminist work centers on societal change, social justice, ending oppression and patriarchy, and equal rights for all (Brown, 1994; Valenti, 2014). The concepts detailed below tend to be main concepts, however, that is not to say these define feminism universally.

Patriarchy. Feminists argue a that large problem with society is its patriarchal nature (Valenti, 2014). Johnson and Parry (2015) offer an effective and simple definition of patriarchy as a "social system in which power rests with men and privileges them through greater access to institutional power, higher incomes, higher labor force participation, and greater access to all social and cultural resources" (p. 28). Given this definition, where essentially control of society rests with men and equal access is difficult for women and marginalized populations, feminists have worked to subvert patriarchy for years (Cohen, 2012; Valenti, 2014). Feminists believe patriarchy to be the umbrella issue, under which most other feminist causes and issues exist (Brown, 1994; Cohen, 2012; hooks, 2014; Valenti, 2014). Patriarchy marginalizes groups other than women. Men who do not fit the societal standard, (e.g., men who identify as gay or who have

physical limitations) are also blocked from equal access to resources (Valenti, 2014). Modern feminists recognize these other groups and include them in the fight for equality.

Power. Related to the topic of patriarchy, the concept of power remains a major tenant of feminist philosophy (Brown, 1994; Brown, 2010; hooks, 2000; hooks, 2014; Steinem, 1995; Valenti, 2014; Zeisler, 2016). Feminists focus on women's attempts to have equal power in society, to have more control of their own lives. The societal norm of women having less power and control over their lives was the societal norm for generations; for example, until the latter-half of the twentieth century women had to have approval from fathers before choosing a partner for marriage (Cohen, 2012; Valenti, 2014). In addition to gaining their own power, feminist women seek to understand the nature of power in society, and how power is used to control and marginalize groups of people (hooks, 2000).

Privilege. Privilege comes in many forms. The patriarchal culture of the United States gives males, particularly white heterosexual males, an automatic privilege that women and members of other groups do not have (Sue & Sue, 2013; Valenti, 2014). A prime example is that of representation in public spheres, such as government. Men still constitute the majority of lawmakers, and issues that affect women (such as reproductive rights) are being decided upon by those the issue may not directly affect (Valenti, 2014; Zeisler, 2016). A feminist focus on privilege is related to the focus on power. Feminists question the nature of power and privilege in society, and the effect of each on society (hooks, 2000; hooks, 2014; Valenti, 2014). Women and other oppressed populations (e.g., Lesbian, gay, transgender, African American, Hispanic, Latina) continue to fight for equal access to resources (not simply money, but education, and healthcare) that those

with privileges may have acquired more automatically or easily in society (Kim, 2016; Valenti, 2014).

Sexism and misogyny. Feminist ideology seeks to provide a counter to the patriarchal nature of society, and in particular, the manner in which patriarchy is enacted. Typically, patriarchy is most often witnessed in the form of sexism and misogyny (Valenti, 2014). Scott and Marshall (2009) define misogyny in the context of feminism, by quoting Adrienne Rich's definition, "institutionalized, organized, normalized hostility and violence against women." Feminist ideology posits sexism, or "unfair discrimination based on sex, which privileges men" (Scott & Marshall, 2009, pg. 686) and misogyny are present in everyday lives of all individuals, and harmful cultural norms that must be stopped (Valenti, 2014).

***Social justice, advocacy and activism*.** Much of the focus of feminism can be housed under the ideology of social justice. At their core, social justice movements hold to ideology that everyone within a society are deserving of equal access to resources, and those with more privilege can and should work to help others gain access. Those who participate in social justice movements often are prompted to do so as they realize the hierarchical nature of society, and how that hierarchy keeps a privileged few in power (Scott & Marshall, 2009).

The concept of action accompanying philosophical thought is important to feminists, as long-lasting social change is an ultimate goal of the movement (Brown, 1994; hooks, 2000; Valenti, 2014; Zeisler, 2016). Feminism, as a social movement, began with action-oriented ideology with pioneers staging protests, pickets, sit-ins, caucuses, consciousness-raising groups, and rallies (Dicker, 2008; Valenti, 2014; Zeisler,

2016). Social justice and feminism together share a common goal of analyzing systemic issues and seeking to change those that are harmful. Repair to the social system, and healing for those affected by oppression and marginalization of that social system are also goals of social justice focused feminist efforts (Johnson & Parry, 2015).

Intersectionality. The modern feminist movement includes intersectionality as a major issue. Intersectionality is the focus on intersecting identities feminists have, such as the intersection between being an African American and a woman. As previous waves of the movement had failed in this arena, it is important for modern feminists to support the intersection of all identities that might overlap with an individual's gender identity (Valenti, 2014). Common intersectional foci include race, class, transgender, gay, and lesbian identities. Feminists seek to understand the complexities of multiple identities, and not privilege any one identity over others (hooks, 2000; hooks, 2015; Valenti, 2014)

Mentorship. Mentorship is a valuable component of feminism. Feminist mentoring eschews the traditional model of expert-novice, and favors a collaborative, mutually beneficial model (Godbee & Novatny, 2013). Mentoring, especially female to female is beneficial and a central tenet of feminism. This was especially crucial in the mid-twentieth century, when women were entering the workforce in earnest, as there was a lack of role models for women (Godbee & Novatny, 2013). Bruce (1995) further explained women's needs can be different than their male counterparts, and therefore focusing on mentoring relationships is an effective way to mitigate some of the issues women might face. In the past, feminist mentoring was typically a female-female dyad as women entering into a field of study often suffered from a lack of a female mentor to help navigate a new role/position. Female to female mentoring was believed essential

due to the lower self-efficacy women typically had due to socialized roles (Worell & Remer, 2003). The benefits of having a mentor are outlined by Worell and Remer (2003) because they,

> [A]re examples of how to cope with challenges; can challenge societal stereotypes; provide opportunities for the mentee to learn informal norms that might aid in success; help the mentee develop self-efficacy; and demonstrate ways in which to find work-life balance. (pg. 186)

Ideological Differences and Multiple Feminisms

Within the modern movement of feminism, there are a multitude of perspectives and individuals holding a feminist identity (Zucker, 2004). There are several distinct types of feminism within the movement (Rich, 2014; Valenti, 2014; Zucker, 2004). Liberal feminists strive for equality between women and men (Rich, 2014). The main goals of liberal feminist ideology include ending gender-based socialization practices of Western cultures, equal access to societal resources for men and women, and ending sexism and gender or sex-based discrimination (Kim, 2016).

Radical (sometimes called radical-socialist or critical) feminism, posits only through changing existing social structures can equity occur (Rich, 2014). Radical feminists question the nature of power and privilege in society, and seek understanding of why patriarchal society remains in power. Radical feminists seek to dismantle the patriarchal stronghold of society. Radical/critical feminism takes tenets from critical theory because it questions how patriarchy perpetuates and replicates various forms of oppression, as critical theory questions how society replicates and perpetuates class distinctions (Kim, 2016).

Womanism, or Black woman feminism, was born from the second wave feminist causes which only included and promoted the interests of white women, particularly those from upper middle class and upper class backgrounds (hooks, 2000; hooks, 2014; Rich, 2014). The term, "Womanism" was created by Alice Walker (1983) as a term of unity, rather than separation, while still maintaining a definition for those believing in something other than mainstream feminism. Womanism rejects the status quo of white, patriarchal, capitalist society in favor of a society more conducive for black women. Not only do some of the major issues of feminists, particularly the second-wave feminists of the 1970s, remain irrelevant to women of color, but those issues further marginalize women of color in the process. An example of the unintended marginalization and oppression is the fight of the second wavers to work outside of the home and modern wage equality issues. Women of color were already working outside of the home when this fight began, and not by choice, or for satisfaction and fulfillment, but for survival. White feminists have been criticized by women of color for taking their own privilege for granted, and for failing to recognize their own privilege (hooks, 2014; Valenti, 2014). And further, womanists and black feminists have a deep and personal knowledge that the injustices happening to black women are not only a result of misogyny, but weighted under layer after layer of racism and bias toward African American people (hooks, 2000; Hill-Collins, 2000; Walker, 1983). Hill-Collins points toward several white feminists who failed to include black women in their coalitions for equality, thereby continuing to marginalize and oppress them (2000).

All forms of feminism work toward a goal of empowerment for those who have been marginalized. Despite specific ideology, social action resides at the core of feminist

philosophy which is seeking social change and action in bringing about lasting change (hooks, 2014, Valenti, 2014). Despite the efforts made by feminists to change the perception of what it means to hold a feminist identity, misconceptions exist regarding feminism, its mission, and purpose within American culture. This has created a climate of fear surrounding feminism, wherein the label of feminism is often fraught (Valenti, 2014). Confusion regarding the true purpose and ideals related to feminism can create fear and hostility toward those who hold a feminist identity.

Fear regarding labeling oneself, or fear of those who self-label as feminist can continue the practice of marginalizing feminism, and feminist causes (Valenti, 2014). Some reject the label of feminism so as avoid being associated with the movement as a social group (Valenti, 2014; Zucker, 2004). Individuals often fear being labeled with stereotypes commonly associated with feminism, such as all feminists are lesbians.

Another misconception regarding feminism is that it is an anti-male movement (Valenti, 2014). Feminists are not working to be superior to males, but rather, feminists seek equality and equity in society. In fact, feminists believe men suffer under a patriarchal system as well. The harmful gender expectations placed on men have just as long-lasting, damaging consequences as the gender roles imposed upon women (Valenti, 2014). Men are socialized to not show emotions, and men who do are often ridiculed and criticized (Valenti, 2014). Similarly, Valenti (2014) contended women are socialized to believe there is something inherently wrong with being female. She further asserted women often accept the results of patriarchy as a part of culture, without question (Valenti, 2014).

As these misconceptions toward the purpose of feminism might impede one from identifying as feminist, it will potentially be helpful to understand and read the stories from those who are actively contributing feminist work in counselor education. Hearing the narratives of feminist counselor educators can provide insight into what it means to be a feminist counselor educator in the current incarnation of professional counseling, especially given the close relationship feminism has with social justice. Understanding how complex and misunderstood feminist thought is, hearing the stories of feminist counselor educators can help provide greater understanding of this worldview, and hopefully help to provide a more salient experience of lived experiences as a feminist.

Feminist Contributions to Counselor Education

Feminist practices are evident within counselor education, although there is a more modest amount of literature evidencing feminist work within the profession. There is more literature related to feminist counseling, followed by feminist pedagogy, and then feminist supervision. Each is explored in more detail below.

Feminist Counseling

Feminist counseling evolved from consciousness raising groups of the 1970s (Brown, 1994; Brown, 2010; Hill & Ballou, 2005; Enns, 1992; Evans, Kincaide, Marbley, & Seem, 2005; Worell & Remer, 2003). Feminist counselors actively strive to balance power in the counseling setting by challenging the natural hierarchy present within the counselor-client relationship. Much has been written describing the process feminist counselors take to achieve a more balanced power differential (Ballou, Hill, & West, 2008; Brown, 1994; Brown, 2010; Hill & Ballou, 2005; Lehrman, 1976; Lehrman & Porter, 1990; Worell & Remer, 2003). Feminist counseling posits that a more

balanced power dynamic can be achieved through focusing and naming power dynamics as they appear (Brown, 1994; Brown, 2010; Brown, 2016). Key elements of feminist counseling include egalitarian relationships, power, and the concept of the personal is political.

It is interesting to note, seminal works for feminist counseling are not often written by counselor educators or counselors; most are written by psychologists and counseling psychologists. Although in practice, feminist counseling may look the same regardless of discipline distinction, it would perhaps be helpful to have scholarly work written from the perspective of professional counselors, who are considering ACA's Code of Ethics (American Counseling Association, 2014). The distinction between professions is important, as counseling has taken great strides in organizing and identifying the need for, and establishing, a strong professional identity (Bobby & Urofsky, 2011).

Egalitarian relationships. Feminist counseling seeks to keep the relationship between client and counselor as egalitarian as possible. Egalitarian relationships are those that lack a significant hierarchical structure, such as the counselor asserting herself as an expert (Brown, 1994; Brown, 2010; Brown, 2014; Enns, 1992). This model is significant to feminist counselors, as during the onset of feminist counseling (in the late 1970s) counselors were all-knowing experts, and feminist counselors see this as detrimental to empowering clients (Brown 1994; Brown, 2010; Brown, 2016). Entirely egalitarian relationships are not the goal. rather, the goal is for the client to feel a sense of empowerment and control, and lack of judgment from the counselor (Brown, 1994; 2010; Hill & Ballou, 2005). The client is regarded as the expert in their own life, and the

counselor's job is to support and validate the client, therefore the counselor is not regarded as expert in the counseling relationship (Brown, 1994 Brown, 2010, Hill & Ballou, 2005).

Power. Careful attention to power imbalances and power dynamics is paramount to feminist counseling. Not only do counselors attempt to balance the power dynamics with clients, but also attend to power imbalances as they emerge in the counseling process (Ballou, West, & Hill, 2008; Brown, 1994; Brown, 2010; Brown, 2016; Hill & Ballou, 2005; Worell & Remer, 2003). Processing the impact power has in the lives of clients is central to the uniqueness of feminist counseling (Brown, 2010; Worell & Remer, 2003). Feminist counselors believe power to be an important consideration due to the traditional counseling model employed prior to the advent of feminist counseling. In that model, the counselor was expert, (and often male) and feminist counselors posit the previous model replicated harmful societal norms where men had more power and control over women's lives (Brown, 1994; Brown, 2010). Feminist counselors believe to empower a client, particularly a female client, power needs to be shared in the counseling setting for the client to feel safe enough to act on that empowerment (Brown, 2010).

The personal is political. This phrase, borrowed from the larger feminist movement by Enns (1992) means all that occurs in society also occurs in the lives of clients and thusly, in the counseling room. The concept of the interrelatedness of political issues, and the lives, stresses, and difficulties of individuals is a central concept informing feminist counseling practice; it stems directly from feminist theory. This phrase is used to identify the moments in an individual's life or story that are related to society's major social problems as well. (Enns, 1992). An example of this is sexism, and

how sexism might appear in the lives of individuals. Sexism in an individual's life happens because it happens on the larger scale in society. How this could manifest in a counseling relationship might be female clients not asserting their opinions in the counseling relationship, as they have been socialized to be more aggregable than their male counterparts. (Brown, 1994). A feminist counselor attempts to empower women to assert themselves in the counseling relationship with the hope of this transferring to relationships outside of the counseling room.

Feminist Pedagogy

Feminist pedagogy has a firm foundation within academia, having been practiced by educators increasingly since the 1970s (Penny, Light, Nicholas, & Bondy, 2015). The more traditional classroom approach inherently seats the teacher/instructor as the person with the most power and knowledge. In the traditional model, students are told what to learn by these instructors, and feminist teachers assert this could translate into being told what to think. Feminist pedagogy assists educators with balancing power and privilege within the classroom, encouraging students to be active participants in their education, and social change (hooks, 1994). Feminism as a pedagogy espouses a belief in sharing power with students, and maintaining awareness of power dynamics as they emerge (hooks, 1994; Maher & Thompson Tetreault, 2001). hooks (1994) discussed the importance of students taking responsibility for their own education. She asserted the care and passion students feel toward their education is raised when students feel as though they have some agency in their education. hooks (1994) also called for feminist educators to envision their classrooms as a community, wherein all individuals' knowledge was valued and all have the ability to be both students and teachers. Feminist

pedagogy assigns value to students' ways of knowing, and allowing for students to voice those ways of knowing in the classroom (hooks, 1994).

Within counselor education, LaMantia, Wagner, and Bohecker (2015) argued for the use of feminist pedagogy in assisting students in becoming allies to lesbian, gay, bisexual, transgender, and queer students (LGBTQ), and in beginning to think in intersectional terms. They provided examples of how guiding principles of feminist pedagogy can be easily woven into classroom practice, such as allowing students to arrive at agreed upon class norms to challenge typical classroom experiences, and fostering open communication with regard to the oppression faced by individuals who identify as LGBT (2015). LaMantia, Wagner, and Bohecker (2015) believed counselor educators can adopt feminist principles in the classroom to further dialogue among counselors-in-training with regards to oppression and marginalization of LGBTQ individuals.

Feminist Supervision

The central concepts of feminist supervision are power, empowerment, and the supervisory relationship (Degges-White, Colon, & Gainey, 2013). Feminist supervision was born from feminist therapy and counseling, which was a result of women's discontentment with the traditional counseling process. Within this traditional approach, which utilized the counselor-as-expert model, women supervisees found themselves working with male supervisors who frequently came from a patriarchal position (Szymanski, 2003). Porter (1985) asserted feminist supervision is feminist in nature not for the techniques used, but for the distinction of the emphasis on the supervisory relationship.

According to Brown (2016) the supervisory dynamic cannot be entirely free of the power differential inherent to everyone's position within the supervisory dyad. She asserted that to understand this, supervisors must acknowledge the power differential with supervisees, and be willing to discuss it openly. Brown also posited a basic definition of egalitarian, which frames the word separately from the definition of equal. Equality implies two individuals are of equal stature, whereas egalitarian implies two individuals have equal rights and deserve to have respect. She asserted equality will never be reached as one party is asking for help from the other (2016) but an egalitarian relationship is more realistically achieved. Brown (2016) contended the supervisor, as the person with the most power in the relationship, can and should make decisions to help alleviate power imbalances, rather than further aggravate the power differentials. One manner in which supervisors can choose to lessen power imbalances is by recognizing their own biases, and if appropriate, discussing those with supervisees (Brown, 2016). Another helpful tool for feminist supervisors is the use of self-disclosure. Self-disclosure aids in helping to deepen the connection between supervisor and supervisee, and balance power differences (Brown, 2016). Brown (2016) argues by being prepared to use self-disclosure frequently, feminist supervisors can model the congruence and authenticity counselors need to develop effective relationships with clients.

Mentorship

As women began to enter the workforce in earnest in the 1970s and 1980s, often they found themselves without a female role model in their chosen profession (Godbee & Novotny, 2013). Many counselor educators, counseling psychologists, and psychologists

undertook the task of creating a mentoring program, formal or informal, for women to mentor other women (2013).

While little research has focused specifically on feminist mentorship within counselor education, there is some literature related to female mentorship. Bruce (1995) posited mentors help ensure women's success in higher education, particularly at the doctoral level. She found five significant themes across participants thought to be salient to women's success in academia: (a) encouragement and support, (b) role models, (c) professional development, (d) cross-gender relationships, and (e) peer interaction. Of those, the two biggest factors were encouragement and support and role models. Participants reported encouragement and support as needed to feel capable of success while engaging in doctoral studies, and to feel respect and esteem from peers and faculty helped each participant significantly. Bruce's participants reported benefits in having female faculty as role models in how the faculty members were able to model how things could occur for the participants (1995). Bruce provided suggestions based on the themes for faculty to pay attention to when working with female students.

Understanding how feminist counselor educators utilize mentoring could potentially help the profession understand and relate to aspects of mentoring. Hearing the stories of feminist counselor educators interviewed might provide readers with the ability to apply mentoring to their own work with students.

Lack of Visibility Within the Profession

The American Counseling Association (ACA) contains 20 divisions. As previously stated, none of the formal divisions are female-centered (i.e., women in counseling) or feminist-related. The disparity is interesting to note, as approximately 70

percent of counselors are female (Michel, Hall, Hays, & Runyan, 2013). Further, women comprise a larger percent of counselor educators in training than in the past (Hill, Leinbaugh, Bradley, Hazler, 2005). Having few female-centered interest organizations seems to be counter-intuitive for the profession, especially as it moves into the social justice focus of the current era.

Although there is a paucity of literature regarding feminist counselor educators, there is slightly more relevant literature regarding female counselor educators, and more regarding women in academia. Hill (2005; 2008; 2009; 2015) has several scholarly works devoted to women in academia and counselor education. Her work has added to the current literature in that she discussed work-life balance for women, job satisfaction, role models and mentoring, and continues to advocate for inclusion. It should also be noted, that most of Hill's work related to the specific concerns of women in academia and counselor education is published with other female co-authors (2005; 2008; 2009; 2015).

Trepal and Stinchfield (2012) utilized phenomenological qualitative inquiry to understand the lived experiences of mothers in counselor education and academia. Of the significant themes they identified, those of choice and position flexibility were found most often. Some of the participants in the study identified an actual lack of support, or fear of a perceived lack of support, for motherhood, and the authors argue women might decide not to pursue a career in academia given the commonality of perceived discrimination for women who are mothers.

As previously stated, although the profession has more scholarly work devoted to the concerns of women in counselor education than in the past, the narrative and concerns of feminist counselor educators is still missing. Female counselor educators might not be

feminist counselor educators; while some of the unique concerns of both groups certainly overlap, the element of the unique feminist worldview as it relates to counselor education has yet to be explored. This study aims to fill that void through the stories of participants.

Exact numbers and statistics of feminist counselors and counselor educators remain unclear. Perhaps increased visibility of feminist counselor educators might help bring more unity to a section of the profession. In addition, visibility might bring more awareness to the social justice-focused work in which feminist counselor educators engage. This study seeks to increase the visibility of feminist counselor educators by sharing some of their stories.

Social Justice within Counselor Education

A common criticism of the feminist movement is the focus on white women's interests, and the failure to incorporate the interest of women of color (hooks, 2000; Valenti, 2014). Initial feminist movements seemed to appeal to white women of upper class and upper-middle class backgrounds (Valenti, 2014). The counseling profession has faced criticism as to the often-unintentional forwarding of dominant culture ideology and perpetuation of patriarchal society. Early pioneers of the counseling profession were white, cisgender heterosexual males, who perpetuated male-normed and white-normed culture as the standard of behavior, which left women and individuals from minority cultures outside of those normal standards (Sue & Sue, 2013). Professional counselors are representative of the larger United States demographics (i.e., multiracial, multiethnic, and multicultural). Many scholars and clinicians saw the need for the profession to adopt standards which assist counselors in working with clients from backgrounds different

than their own, thusly, the first set of standards were adopted (Sue, Arredondo & McDavis, 1992).

Recently the Association for Multicultural Counseling and Development (AMCD) adopted a mission to renew and update the previous multicultural standards to reflect current society and inclusivity. Social justice has become a major focus in the profession, and standards were needed to reflect this change (Ratts et al., 2016). In addition to adding social justice to the multicultural competencies, Ratts et al. (2016) sought to update the previous competencies to reflect intersectionality of identities, to assist counselors in understanding the complexities of holding multiple identities.

The current Multicultural and Social Justice Counseling Competencies (MSJCC) indicate that for counselors to consider themselves multiculturally and social justice competent they must, "Assess the degree to which historical events, current issues, and power, privilege and oppression contribute to the presenting problems expressed by privileged and marginalized clients." (Ratts, et al. 2015, pg. 12). The feminist movement focuses on current events and existing social structures to examine the extent to which those affect power, privilege, and oppression (hooks, 2000; Valenti, 2014). Throughout the MSJCC, the authors detailed ways in which counselors can become multiculturally and social justice competent. There appears to be overlap with feminist theory, explored by Enns, Sinacore, Ancis, and Phillips (2004). They explored the overlap between feminist and multicultural pedagogies, and proposed integration of each for more effective multicultural counseling training. By adopting the main tenants of multiculturalism and feminism, the authors believe counselor educators can train

counselors to think critically about the hierarchical nature of society, and work to become advocates for those with less privilege.

The intersecting values and beliefs of the multicultural and social justice movement within counseling and the feminist movement are considerable and important. It is possible feminist counselor educators are working to forward these values within counselor education. Giving them the opportunity to give voice to the work they do could provide valuable educational, training, and advocacy opportunities within the profession.

Narrative of the Researcher

Qualitative inquiry, and narrative inquiry in particular, allows the researcher to examine her relationship to the research material. Telling the story of how my feminist identity developed, and discussing moments in my life that have led me to conducting this study will aid me, and readers, in knowing where my personal thoughts and feelings are connected to the topic.

I became interested in the topic of feminism as a young girl growing up in a small town in central Illinois. For me, small town life was not as idyllic as it can be portrayed. Cultural norms were like landmines, I seemed to find myself unknowingly stumbling into them often. My town was racially divided; I saw the devastating effects of racism outside of my own front door. Gender expectations were enforced in multiple ways; the culture was deeply patriarchal.

People often ask me how I became interested in feminism, especially given my upbringing. I had no role models for feminism, or what it looked like in practice. It was not until I was in high school that I met another feminist, and she was in college. In

many ways, I was predisposed to feminist thought as (what I am told) a precocious and straightforward little girl. I noticed injustice, and I spoke to what I saw.

I have a clear memory of how I came to know why I needed feminism. There was a family at my parents' church with three daughters, all older than me. I paid attention to these women, as they were old enough to wear makeup, and fashionable hair styles. The oldest of these women, Angelita, was married and rarely came to church. One Sunday, she was at church. In my memory, I recall not seeing her for several years. I watched Angelita with interest; I suppose I was staring, as my mother flicked me on the thigh with her fingers (her common way of for forcing me to put my eyes back to the preacher). Even under the thick 1980s pancake foundation, I could see the bruises on her face. Her hair seemed strategic, as though she was trying to hide her face. But there they were, several purple bruises around her eyes, cheekbones, and jawline. After church, I pestered my mother for what happened to Angelita. She told me Angelita's husband had beat her up, and she was staying with her parents for a while. Two weeks later, Angelita was no longer at church with her parents. Again, I was relentless in seeking the information as to Angelita's whereabouts. My mother informed me flatly she had gone back to living with her husband. I was shocked. I can recall clearly the moment when I protested to my mother "But he *beat* her!". My mother's response was Angelita's parents had told her she had to go back to living with her husband because it looked bad, as he was head of the household and it was her duty. I had never heard of anything as ridiculous as that; it was then I realized women in my culture had few rights. As I write this, I have an 11-year-old daughter, and I cannot imagine caring so much about what others think that I would send her back to live with her abuser. And, I am educated

enough to know that stories like Angelita's happen daily, all around the world. I believe women need feminism, very simply.

After arriving at Idaho State University to begin doctoral studies, I worried about how I would fit that part of my identity, the staunch feminist, into counselor education. Much to my relief, I could, as the issues that feminism seeks to bring to the forefront of societal issues were also those being discussed and debated by the counseling profession. Quickly, however, I realized there was not a division within the American Counseling Association, nor a specific division or interest group for feminist counselor educators. As I thought about my future as a counselor educator, I could not separate the feminist identity from that imagined life. My history as an activist would certainly influence my future as a counselor educator. I began to identify the lack of divisions, interest groups, and overall lack of literature regarding the intersection of feminism and counselor education as a lack of visibility within the profession. I want to tell the stories of feminist counselor educators to illuminate the contributions of a marginalized group within the profession. I chose narrative inquiry as methodology in order for the stories of these individuals to allow their voices to be heard. I come from a family of origin wherein oral history is important. My great-grandmother, and my beloved father, were skilled storytellers. It was through them that I saw firsthand the power of telling a story. It is my hope that this study highlights an important group within the profession through telling their stories and inspires change for future counselor educators.

Chapter II

Methodology

Introduction and Need for the Study

The experiences of feminist counselor educators have gone virtually undocumented through scholarly work. I assume feminist counselor educators, through scholarship, teaching, supervision, advocacy, activism, and mentorship are contributing to the further development of the profession, just as any counselor educator does. The purpose of this study is to provide an opportunity for their stories to be heard, and for readers to learn about their work. I have chosen qualitative inquiry, specifically narrative inquiry, as a vehicle for telling the stories of feminist counselor educators.

Qualitative Inquiry

Qualitative inquiry has been used extensively within the social science disciplines, such as women's studies, anthropology, and sociology (Creswell, 2013; Kim, 2016; Silverman, 2014). Counseling and counselor training offers a similar experience to the quote below, providing a framework for being uniquely suited for qualitative inquiry. Maple and Edwards stated,

> "One of the distinguishing features of qualitative journeys is that researchers must listen carefully, attentively, and analytically to the experiences that are described. It takes considerable training and practice to learn to withhold your own biases, preconceptions, and expectations to hear clearly what is being said, rather than "hearing" what you anticipate will be expressed." (Maple & Edwards, 2010 pg. 37.)

Qualitative inquiry allows researchers to understand individual experiences where data gleaned from an empirical quantitative study does not (Silverman, 2014). Qualitative inquiry helps the researcher understand a larger scope of human experiences, by remaining broad and open. Quantitative approaches, in comparison, provide a narrower scope of inquiry, with a goal of generalization of results. (Silverman, 2014). Qualitative methods, by contrast, allow the researcher to form conclusions and assumptions after research is completed (Silverman, 2014). Generalizability is not the goal of qualitative inquiry; a deeper understanding of the human experience is the goal (Creswell, 2012; Silverman, 2014). Qualitative methods allow researchers to achieve a depth of understanding in the individual experience, which allows for rich results. Fewer participant numbers help the researcher get to know participants to achieve that depth.

Qualitative inquiry is a less rigid method for research, with the guidelines remaining more open and fluid than traditional scientific research (Creswell, 2013; Maxwell, 2013; Silverman, 2014). The openness, or reflexivity, of qualitative inquiry makes it well-suited for conducting research projects aiming for understanding human experience (Silverman, 2014). It is important for researchers to enter into a project without emotional investment to a particular hypothesis. Lack of emotional investment related to the outcome helps the researcher focus on what is gleaned from the project rather than what they hoped to find (Silverman, 2014). In addition, during a qualitative project, researchers need to relinquish control of the interview process to help participants feel free to tell their stories however they choose (Maple & Edwards, 2010). This is another way researchers allow the participants to lead the process and remove potential bias. From a philosophical standpoint, qualitative inquiry accomplishes a more

humanistic scope of research, inquiring into the experiences of those providing data (Silverman, 2014).

Another benefit of qualitative inquiry is the transformation that can occur because of the research (Creswell, 2013). Projects using qualitative methodologies can have a goal of social or structural change (Creswell, 2013; Silverman, 2014) and potentially inspire that change (Reinharz, 1992). Research projects with social justice frameworks, such as feminism, often carry the goal of social change (Reinharz, 1992). In particular, the lives of the participants are considered after the project concludes (Creswell, 2013; Kim, 2016; Silverman, 2014). Concern for the participants lives and for the culture or group participants identify with is a departure from the scientific research of the past. Feminist studies in particular place heavy emphasis on the community, the individual participant, or society after the research concludes. Making a positive impact resides at the core of feminist research (Reinharz, 1992) and qualitative methods seem to align with this goal.

Narrative Inquiry

This study will utilize narrative inquiry. Narrative inquiry (NI) is the process of participants narrating a story recounting a specific experience (Polkinghorne, 1995). The stories of participants are collected as data and reflect individual lived experiences (Clandinin, 2013; Clandinin & Connelly, 2004; Creswell, 2013; Kim, 2016; Polkinghorne, 1995; Reissman, 2008). Storytelling is an intrinsic component of human existence (Polkinghorne, 1995; Reissman, 2008) and tends to have a temporal quality in that stories reflect the past, present, and even future (Clandinin, 2013; Clandinin & Connelly, 2004; Creswell, 2013; Polkinghorne, 1995). Narrative research was born from

literature-related disciplines, to analyze the written or spoken word. Narrative research has evolved into different forms that are currently used in a variety of disciplines aided by the adaptable nature (Creswell, 2013).

A unique feature of NI is consideration of the larger social and cultural context (Creswell, 2013; Kim, 2016; Riessman, 2008). Through NI, a participant's unique identity is allowed to emerge (Creswell, 2013; Polkinghorne, 1995) and, how the narrator sees herself in relation to the social context is a pivotal part of the research (Creswell, 2013; Riessman, 2008). This relates to feminism quite naturally, as considering the self in relation to the larger social context or system is a major focus of feminist theory (hooks, 2000; hooks, 2014; Johnson & Parry, 2015; Kim, 2016; Valenti, 2014). Utilizing NI while working from a feminist theory lens will allow stories to be examined while simultaneously examining the socio-political and cultural contexts of the narrator, and the larger society.

Much like feminist counseling, feminist pedagogy, and feminist supervision, NI takes a collaborative approach, with both researcher and narrator working together. The researcher does not assert herself as the expert (Clandinin, 2013; Creswell, 2013; Riessman, 2008). Through NI, corrective emotional experiences can occur when one is allowed to tell her or his story (Reinharz, 1992). Moreover, those who practice feminist narrative research believe NI allows for traditionally marginalized and oppressed individuals to have their voices heard (Bloom, 1998; Reinharz, 1992).

Reissman (2008) explains the relationship between researcher and participant; the researcher does not unearth narratives through investigation, rather, the researcher is a participant in the construction of the narrative. As I progress through this project, I take

with me the understanding that I am to be both witness and participant in the construction of the narrative. One of my responsibilities was giving the narrative a shape through careful analysis. Polkinghorne (1995) described the researcher's role in the construction of the narrative or story as organizing it into a biography-like final product. Creswell (2013) called this act "restorying", or to put the stories in chronological order. While I do not like the term "restorying" as it implies a power-dynamic situating the researcher in the higher power position, I will collaborate with participants to organize their stories temporally. Reissman (2008) articulated that narratives are constructed with temporal guides in mind. Careful shaping came via use of specific questions, which focused on past, present, and perhaps future thoughts. Polkinghorne (1995) stated that temporal elements are naturally occurring in narrative inquiry due to the nature of stories being organized into moments with clear starting, middle, and ending points.

Relationship with Participants

As I feminist researcher, I departed from the classical researcher-participant dyad power paradigm, as feminist research stances are intentionally subversive of the traditional paradigm (Brown, 1994; hooks, 2000; Reinharz, 1992). The philosophical underpinnings of narrative research and feminists align with this stance, as narrative researchers concentrate on the relationship between researcher and participant to be paramount to the research process (Kim, 2016; Pinnegar & Daynes, 2007; Reissman, 2008). Narrative researchers focus on mutuality throughout the process. Mutuality refers to both members of the research dyad experiencing personal growth and self-awareness as a result of the research (Pinnegar & Daynes, 2007). Narrative researchers and feminist researchers value and honor the humanity of the participants above all (Kim,

2016; Reinharz, 1992). Kim (2016) noted ethical constructs she believes narrative researchers should abide by as they enter into a research relationship. She stated researchers should be authentic, empathic, and respectful of the participants.

Kim's (2016) ethics for researchers fits well into the counseling paradigm. Expressing respect and empathy to participants is of utmost personal value, and being my authentic self is equally important to me, as it is a goal of each day regardless of setting. I want to encourage the participants to be their authentic selves as well. Reinharz (1992) stated feminist research relationships with participants to be egalitarian and transparent. Kim (2016) discussed narrative researchers and mutual sharing to be a key element of the research process. She explained that as a narrative researcher, she is able to share her reactions to the stories she hears and share a pertinent story from her own life. Feminist counseling and feminist supervision value the use of self-disclosure as a therapeutic tool, as the idea of reciprocal sharing contributes to the egalitarian relationship (Brown, 1994; Brown, 2010; Brown, 2016).

Research Question and Purpose

For this project, the research question was: What are the personal and professional narratives of interviewed feminist counselor educators? Through narratives, it is possible to learn about other's experiences and feelings associated with feminist self-identification in relation to counselor education and their personal lives. The purpose of this study was to provide an opportunity for feminist counselor educators to tell their stories, and allow their voices to be heard. Through interviews, I sought to understand the ways in which feminist identities have aided or hindered their careers, significant moments of their feminist identity development, participant definitions of feminism,

strengths and challenges of feminist identity, and how participants have balanced the personal and professional sides to of feminism. It could benefit the profession to know the strengths and challenges of being a feminist counselor educator, as little is currently known. In addition to understanding strengths and challenges, uncovering what it means to be a feminist counselor educator (i.e., what separates feminist counselor educators from other counselor educators) would be beneficial in understanding their contribution to the profession. As the profession has increasingly moved into a social justice focus, understanding the social justice focus of feminist counselor educators might help those in the profession who are struggling to implement social justice in their respective work.

Data Collection Methods

Narratives are collected through a myriad of methods, including interviews, pictures, or music (Clandinin & Connelly, 2004; Kim, 2016; Reissman, 2008). The primary means of data collection involved interviews with three self-identifying feminist counselor educators (FCE).

Participant selection. Purposeful sampling was utilized for this project. Individuals were identified within counselor education faculty positions whom have made contributions to the visibility of feminism in one of the domains relevant to the study (counseling, pedagogy, scholarship, supervision, advocacy/activism). Identified contributions were published works or professional conference presentations. Self-identifying as feminist was, of course, paramount for participation.

As a hallmark feature that marks NI as different from other methods is the temporal quality, the ability to reflect on the past will be key. Originally, I wanted to require a length of service in the profession, at five years. Unfortunately, I had trouble

garnering participants whom I originally identified that had long careers. I decided to omit this criterion as a requirement for all participants. I had two participants with ten plus years in the profession, and one with two years as counselor educator, but seven as a professional counselor. Part of the impetus for the change was also that the final participant was a woman of color, and I had only white participants prior to her agreement to participate. The decision to allow for a participant who did not meet the original length of service criteria brought the benefit of having a participant who identifies as a woman of color. This was a welcome addition to the other participants recruited who both identify as white.

My original participant number range was 2-6 participants. I credit this idea to my enthusiasm of telling as many participant stories as possible. This was a lofty and unnecessary goal as narrative inquiry can be effective with few participants (Kim, 2016; Reissman, 2008). Additionally, I could achieve the goals for depth and temporality with three participants. The relationships we developed allowed for the participants' stories to be told more fully. This might not have occurred with more than three participants. I hoped to achieve maximum variation in the selection of participants. This seemed appropriate as intersectionality is an important tenet of the modern feminist movement. I hoped to have some representation of intersectionality in this study, so as to allow the stories of a variety of individuals across the spectrum of identities to be heard. This project contained as much variation as possible, although given the size and visibility of the community, maximum variation did not reflect a lot of diversity (Creswell, 2013).

Interviews. Once selection and consent to participate was granted**,** we met via video-conferencing software for interviews. The original plan for interviews was be 60-

90 minutes in length. Initial questions as prompts for storytelling were given to begin participants' narratives. Kim (2016) and Reissman (2008) provided some example questions to help aid in composing effective questions. All questions are detailed in chapter IV, and for an example.

Transcription. The audio content of each interview was recorded in order to obtain a verbatim transcript of each conversation. Kim (2016) suggested researchers obtain the participants exact words for coding purposes, as the breadth and depth of each conversation cannot be captured in field notes. Kim (2016) and Reissman (2008) noted transcription to be an added layer of trustworthiness of the data, as participants' exact words will be present in a hard copy. A transcription company was hired, and the company identified followed protocols to protect confidentiality. The informed consent for participation contained information regarding transcription, to ensure participants understand the interviews will be transcribed.

Data Analysis Procedures

After the initial interview, I engaged in thematic analysis to distill stories into smaller coded phrases of themes (Riessman, 2008). I followed coding procedures outlined by Kim (2016), Riessman (2008), and Saldana (2009). After coding, I engaged in Interpreting Dialogues ([ID] Coe Smith, 2007), with the participants, to determine if themes are appropriate for the narrator's story. The ID procedure is discussed in more detail under the trustworthiness section. There were two rounds of interviews, with IDs following each round I was open to giving participants a third round of interviews and IDs, should they or I have decided it was necessary for the narratives to take shape; it was determined by the participants and I that a third round was not necessary.

Although many methods exist for analyzing a narrative, I was concerned most with methods that will assist in looking specifically at the content of each narrative (or story) and help identify patterns or themes visible in each transcript. Thematic analysis within narrative inquiry helps the researcher concentrate on the content of the stories during the coding phase (Creswell, 2013; Reissman, 2008). According to Reissman (2008), thematic analysis tends to be one of the least complicated methods to analyzing narratives, leading to its widespread use. Recognizing patterns and themes within each transcript of the interviews is the crux of thematic analysis (Braun & Clarke, 2006).

Establishing Trustworthiness

To ensure trustworthiness, or dependability of the data (Creswell, 2013), measures outlined by Reissman (2008) such as trusting participants and working toward coherence were implemented. These measures fit with the philosophical framework of the study. Coe Smith's (2007) IDs were also employed to further trustworthiness as well as engaging in transparency with participants, to inform them of all research procedures (Moss, 2004).

Reissman (2008) argued from the perspective of a need for a lack of "formal rules" to establish trustworthiness in narrative inquiry. She asserted that it would be outside of the narrative philosophical frame work to have a 'one size fits all approach.' Trustworthiness of narrative inquiry comes out of each individual researcher's philosophical position (Reissman, 2008). Reissman (2008) continued as narrative researchers do need to persuade others of the validity of the data, most the work in establishing trustworthiness lies with the researcher in providing a clear, concise plan of collecting and analyzing the data. Truth is not revealed via narratives; rather, narratives

reflect on meanings derived from experiences (Reissman, 2008). Where Reissman does offer clear delineation of establishing trustworthiness of the data lies in her assertion of trusting the story or narrative told by the narrator (2008). She asserted that researchers must trust the story participants tell, as trust between participant and researcher is paramount in the research process. She noted researchers are tasked with organizing the stories into coherent final products through analysis and member checks to ensure accuracy.

Coherence is important to trustworthiness as researchers are tasked with addressing holes and inconsistencies that might exist in the individual narratives (Reissman, 2008). To further define the coherence needed, Gubrium and Holstein (2009) listed qualities of *good* (i.e., effective) stories. They describe them as "rich, complete, and insightful." Rich stories are engaging, and contain some form of a plot with a main character (most often the narrator), some form of a struggle, or conflict, and the resolution of that conflict (Gubrium & Holstein, 2009). Knowing these components of effective narratives will assist the researcher in asking follow-up questions to address the holes or inconsistencies that Reissman discussed (2008).

Interpreting Dialogue. The most important measure of trustworthiness is that of Coe Smith's (2007) ID method. Coe Smith developed the practice to create a member check method aligned with her philosophical and epistemological stance (Coe Smith, personal communication, 31 March 2016). Interpreting dialogues differ from simple member checks from a philosophical standpoint, in that they are dialogues between the researcher and narrator (Coe Smith, 2007). In a traditional member check, the researcher

simply asks the participant if coded themes are accurate. It is a researcher-driven process (Creswell, 2013). In IDs, themes and meaning are co-constructed.

Utilizing IDs allows for the desired research *with* participants rather than *on* participants. The process for IDs will contain another face-to-face interview wherein each participant has copies of the previous interview transcripts in excerpts, and we discuss the themes derived from the interviews (Coe Smith, 2007; Coe Smith, personal communication, 31 March 2016). The intent and hope for the dialoguing is to allow participants to see the process of research, agree or disagree with themes, and discuss more related to each theme (Coe Smith, personal communication, 31 March 2016). In this manner, participants will be able to communicate in the moment, as to whether the themes are appropriate and fit their experiences and meanings.

The process of the IDs will be a 15-60-minute conversation, via video-conferencing software, wherein the researcher will share portions of the transcript that seem to best represent the stories thus far. Themes and codes from the researcher will be present on the document, for the participants to see them and process their reactions. The entire process will be guided by the participant, and is a collaborative co-construction.

An additional layer of trustworthiness is the dissertation committee itself. The researcher's major advisor (Dr. Liz Horn) and second advisor (Dr. David Kleist) will serve as auditors for the research process. Results will be shared with Dr. Horn at frequent points in the process of research. Dr. Kleist's committee designation is that of a methodology specialist. Meetings will be scheduled with Dr. Kleist to ensure the researcher is engaging in the process true to narrative inquiry.

Lincoln and Guba (1985) advise the researcher in understanding her own biases, and I am actively engaged in that process. I am keenly aware my personal connection to the topic of feminism will potentially influence the research process. I will keep a journal of my reactions to data, and to the narratives I receive. My personal connection can be a motivational tool as well, and I do not want to completely bracket that connection out of the study. Instead, I will continually examine my own thoughts and feelings regarding the process.

Persistent observation is also important in qualitative inquiry (Lincoln & Guba, 1985). Persistent observation comes though building relationship and rapport with participants, and respectfully attempting to understand the culture of participants (Lincoln & Guba, 1985). This study's multiple rounds of data collection will assist in accomplishing persistent observation. Moreover, my identity as a feminist, and counselor educator-in-training will add a layer of understanding the culture of participants that should aid in gaining trust of participants. Lincoln and Guba (1985) asserted the importance of prolonged engagement, or being in contact with the participants for long periods of time with participants, when collecting qualitative data. This will be accomplished through multiple rounds of data collection. Though several rounds, it is expected the narratives will reveal meaning and the contributions of the participants on behalf of counselor education.

Conclusion

A qualitative approach, narrative inquiry was used to complete this study. Two rounds of data analysis, including in-depth interviews and interpreting dialogues, helped me achieve prolonged engagement. I used coding via methods outlined by Reissman

(2008) and Saldana (2009) to look for key phrases, which were collapsed to form themes within each participant's narrative. The purpose of this study was to hear the stories of feminist counselor educators, to advocate on their behalf.

Chapter III

Participants and Macro-Context of Narratives

Participants

Three self-identified feminist counselor educators participated in this project, Chris, Connie, and Susan. Each person was contacted because of their visible contribution to feminist philosophy within counselor education, through either published work or conference presentations. The three participants all identified as female. Maximum variation was attempted, and as discussed earlier with the topic, it was more difficult to achieve. With each woman having a different perspective, story of origin and background, and have varying lengths of time of service within the profession, some levels of variation were achieved. There was one African American participant, and two who most times used the word, "Black" two describe her racial identity. Two of the participants identified as "White". One participant also identified as queer. Two participants are at universities containing both masters and doctorate programs, one is masters only. All three participants committed to the two rounds of interviews, interpreting dialogues, and final member check. Each round of analysis consisted of an in-depth interview, coding, and an interpreting dialogue. The time with each participant varied slightly, due to individual participant availability and time constraints. The minimum time for each interview was one hour. I spent a total of five and a half hours with Chris, five hours with Connie, and four and a half hours with Susan.

Memo writing was a part of my individual process as researcher. The memos took the form of a researcher narrative, wherein I processed my reactions and examined for potential issues of bias. I found the memo-writing process also helped me come to a

deeper understanding of both the study and my own feminist identity. I was able to interpret data in a different way as a result of writing down my specific reactions and positionality in respect to participants' stories.

The interviews were conducted in the fall of 2016, with each lasting a minimum of one hour. The following questions were asked as initial prompts for each participant: (a) What is your definition of feminism? (b)Will you tell me the story related to how you became a feminist or first discovered feminism? (c) What moments can you think of, if any, where you found yourself thinking "I am a feminist counselor educator? (d) Can you tell me the story of a time when your feminist identity aided your development as counselor educator? (e) What about a time when it hindered? (f) How do you balance integrating the personal and professional components to your feminist identity? (g) Where do you see feminism's place within counselor education currently? What about the past? (h) What are your hopes for the future of the profession? How do you think feminism will fit into that future? For the initial interview with the first participant, I asked the questions without her having knowledge of what the questions were. She provided me with feedback as to giving participants questions before to prepare themselves. I appreciated this feedback and incorporated it for subsequent interviews, and emailed questions to the other participants 24 hours in advance of the interview.

Initial coding was completed following each round of in-depth interviews. Word-by-word, and line-by-line coding was employed to reveal initial themes. I followed coding methods outlined by Saldana (2009), drawn from basic qualitative coding methods. The first cycle of coding involved looking for initial, process, or in-vivo codes. The initial codes were categorized together and collapsed into the initial themes for each

participant. The collapsing of codes into a theme involved looking for codes that were similar in meaning, and connected to a larger pattern.

The interpreting dialogues lasted from 45 minutes to an hour. The participants were each sent a document I created, where the major themes from their individual interviews were listed, with salient quotes underneath. In several cases, the individual line by line codes were present for the participant to see and be fully aware of the process used to code her narrative. Each interpreting dialogue was a collaborative conversation between the two parties to come to an agreement in the themes to be used. For example, one of the themes I initially assigned to Chris's narrative was that of "awareness", and Chris was concerned the implication might be that of being more final or finished (i.e., no longer in process) and she wanted a term that conveyed more of a current process. We discussed this together and came up with "self-reflection, and striving for awareness". For further illustration, as to the effectiveness and collaborative nature of interpreting dialogues, the conversation below serves as an example.

> Chris: You know, it's so funny because I always feel unaware, so it makes me laugh that the theme is awareness. I always feel like … and the hard part is we're talking now in a very sociopolitical time, after this election has recently taken place, and having just got back from Canada I've had a lot of time to reflect on this. I was talking to a dear friend of mine and I feel like how are we so unaware that all these people felt differently than we did? So when I hear awareness, I'm having a little struggle with it, because I'm kind of feeling unaware in the sociopolitical landscape of this country right now.

> My own awareness, I try to be self-reflective. I really do try to look at things in my own life from other points of views, particularly when there's conflict or when there's … I think about things a whole lot and I process things a whole lot. So I do think I strive to awareness. I love that it came out as a theme because I'm always striving for it (ID1, pg. 2)
>
> Kristen: the other piece that you said in there was you said the word self-reflective, and maybe that would fit better than aware. Maybe that self-reflection is a better term for it because that's also something; the reflection that you seem to engage in did come out so much (ID1, pg. 3).
>
> Chris: Thank you. Maybe I do feel a little more comfortable with that word self-reflection, because like I said, again, I feel very – not duped – but I do feel like my awareness, my radar is off at this time. (ID1, pg.3)

Chris

Chris was a 44-year-old self-identified woman originally from the Midwest region of the United States. She identified as Catholic. Chris has been a professional counselor for 18 years. At the time of the interviews, Chris held a tenured associate professor position in a counselor education department at a university in the Southern ACES region. She has held that position for twelve years, and was applying for the rank of full professor the semester we completed our interviews.

I had been aware of Chris's reputation as a feminist counselor educator for a few years, having found an article she had co-authored regarding feminist counseling while I was a master's student. I had attended several presentations where Chris was either a

presenter or a panelist, and her own feminist viewpoint came up in each of those. She agreed to participate in this study, and we were fortunate enough to be able to meet face-to-face for a two-hour initial interview.

Chris identified as a first-generation college student, from what she described as a "working class" background. She discussed the implications of that in our interviews, calling her journey "learning an informal curriculum" as to how to navigate the higher education system. Chris spoke about the experience of college as one that informed her developing sense of awareness as to the inequalities that exist.

> I was the first person that, like, ever went to college, but moreover went away to college. And so at the [university name]. So my mom was working, so my sister and her friend took off that day from high school and drove me to my dorm and dropped me off. Well, when I was there all the other people, like, their parents were, like, buying them stuff, and they were tailgating, moving in. And it was one of those moments where I first realized, "Oh, I don't know something. There's, an informal curriculum that maybe my family doesn't understand. And I don't think I'd ever really thought about it before, but I just realized, I felt kind of like "an other" in that process (I1, pg. 1).

She continued:

> We were always struggling with money growing up. So, we go to this college, and I really, um, felt like, kind of a fish out of water because I didn't really understand what it was gonna be like living in a dorm or...oh, going to school in a, um, a place with people who kind of, you know, knew what college was. And so I won't say I was the best student, because I was not. So I think I spent...I feel like I

> spent more of college getting to, um, figure out what I didn't know. I spent a lot of time, like, learning an informal curriculum. But what it...what it led me...and always kind of feeling, like, on the outside. Like everyone knows something I don't know. (I1, pg. 2)

During her college years, Chris held multiple jobs, and she discussed how a particular job working with homeless youth while attending college in a large city in the Midwest set her on the path to becoming a counselor.

> I did also work a lot because I couldn't afford to go to school if I didn't work, so I had two jobs during college. One was at a bar, was at a bartender. And then the other was in an overnight shelter for runaway youth. And it was a great job. So, [shelter name] in [city name]. It was a wonderful job because, [I] would just do one overnight shift a week, and I was pretty used to staying up late. But it kind of put me on this track. And when I was going to school, again, not knowing the curriculum, I didn't even know what I was going to college for. I was a meandering soul. I just think back to the time and I'm thinking all these people knew what major they were in and, you know, they knew. And my high school didn't do any of that stuff. And I think about it now, I was, like, I think I went to the worst high school ever as far as career readiness because I didn't understand anything. So I was kind of in this meandering, no major thing, and I was working all the time. But what I really like was having this job.
>
> And I'd only been waitressing and bartending any other time. Having this job where I worked with people. And a number of the, um, teens who ran away really impacted me because it was, like...and I hadn't taken, really, classes learning

> about, um, different situational dynamics and things in families, but it was kind of one of those moments where I was like, "Whoa." I watched some of the case workers or counselors that worked there. I was like, "That is so interesting." Like, people do this for a job. Like, this is interesting that there's a way you get to work with people.
>
> But also, I got really interested in advocacy. And so part of what would happen was when I was doing my shifts, um, or when we'd do outreach to the community, they sort of thought I was good at this. Like, I got to do more of it because they're like, "Oh, you know, you're not worried about doing that." So I'd go out to different places where there were kids in the street and talk to them. And help them or get them, you know, something that they needed. (Chris, I1, pg. 4)

As Chris processed her past working experience, she made connections as to her initial interest in the counseling profession. Working with women, and wondering how she could help them, seemed to be a catalyst for Chris' initial interests in counseling and advocacy work. She made more connections below, by continuing her thoughts on her original interest in the profession, and the population with whom she engaged everyday at the shelter.

> What led me to, I mean, even thinking about counseling as a career was that I really started to feel like there was this...these young women who were so vulnerable and that we have this role, as human beings, but also within our little [shelter name] to, like, we could do something about it. And I love, love, love this job. Of course, it paid, like, $2 an hour. Couldn't have sustained me for life.

> But it was really interesting because I always felt, like, energized going to work and I loved to take the van and go out in the streets. So they let this, like, be my job was, like, to do the outreach. And it was cool because, like, sometimes they would know when the van was coming and, like, they could get food or, like, a change of clothes. But really, they got to talk. And some of them it was really hard to trust because they had been so manipulated and abused and they didn't want to trust. (Chris, I1, pg. 5)

After receiving her bachelor's degree, Chris returned home to help take care for her ailing grandmother. She found a similar position working with homeless women and children, doing outreach that further solidified her desire to become a professional counselor. It was at the second shelter, post-bachelor's degree, that she met a woman who became a mentor for her, and encouraged Chris to pursue a master's degree in counseling. Chris discussed her supervisor's approach to working with the women at the shelter. Her supervisor's person-first seemed to stay with Chris, and continues to influence how she works today. Chris talked about seeing the supervisor's connection with the clients at the shelter, and how it was different than what she had seen prior. The supervisor went to great lengths to help clients, and that made a big impression on Chris. She recounted a story to me in which she assisted her supervisor in delivering a baby for one of the women who was often at the shelter while under the influence of drugs. "And I saw a practitioner who actually lived, sort of, her truth of that. Because I don't know that everybody would have done that. Not even everybody that worked there would have done that" (I1, pg. 12).

Connie

Connie was a 49-year-old African American woman from the Southeastern United States. She is currently in an assistant professor position at a university in the SACES region. At the time of our interviews, Connie was in her second year of this position, as a Tenure-Track Assistant Professor. Connie describes her spiritual identity as "Christian love with a Catholic base". She also identifies as queer. Connie uses the terms Womanism and post-structural feminism, and intersectional feminism to describe her feminism. Connie explained the need to use more terms than simply feminist:

> And so, I think that that becomes a piece of what Womanism does for me, that feminism doesn't all clearly translate. It's not like we are... We're not on the same plane, there is not just one way to do it, right? And so, I often identify as a post-structural feminist when I'm you know, I'm being asked. And there's this idea that, there is injustice, and yet I think it can be dismantled, right? So, I understand what we're dealing with, and yet I feel very hopeful that the possibility of something different is within our reach. (Connie, I1, pg. 7)

I identified Connie as a potential participant after attending a few conferences presentations wherein Connie was speaking about feminist ideology in relation to counselor education. Our interviews took place via video conference over the course of the fall semester of 2016. Connie described her upbringing as a grounding experience for her identity as an African American woman.

> I went to a historically black college university. I am a [university name graduate], so I understood, and I'm laughing because one of your questions, like, when did you identify yourself as a feminist-womanist? I was born talking

> feminism or womanism. I mean, I was born into a family of extremely strong women...and things like read me, Langston Hughes were my bedtime stories, I mean, I had an absolutely incredible experience as… I've just had an incredible experience without any qualifiers, but it's been uniquely feminine, uniquely African American, uniquely, you know, southeastern in a lot of ways, and my story really is about that. (Connie, I1, pg. 5)

In addition to the family of origin influences, Connie spoke about the effect being able to attend Historically Black Colleges had on her. Those experiences grounded her in her culture, and exposed her to great African American scholars.

> People like Alice Walker gave us funding, and I worked with Sonya Sanchez, I met Toni Morrison & bell hooks… The President of [university name] is now the Director of the African American museum. She was the person who taught me anthropology. You're going to make me cry…it's such a rich legacy to come out of. That didn't happen by accident, that's for a purpose. (Connie, ID1, pg. 5)

Connie's family of origin, particularly the women, had a great impact on how she approaches her own life. She discussed frequently finding herself in leadership positions, going back to elementary school. Connie has often been the voice for others who do not have a voice. Connie's awareness of social justice, feminism, and advocacy all stems from her natural disposition.

> Like, I have always been...like, in elementary school, I was on the student's representative board. Like, people always pick me to be a representative of them. And I didn't necessarily...not that I haven't run for an office, but it wasn't necessarily for me advocating for myself or putting myself in that position to say,

> "Vote for me." It was often just people kind of saying, "You're gonna lead this," or, "You're gonna do this." And so, from that, this idea of servant leadership is very central. As my mother is a servant leader, my grandmother is a servant leader. May they rest in peace. (Connie, I1, pg. 9)

Connie's path to counselor education began after working as a professional counselor for several hours. She describes finding out about the counselor education program at the university she attended by chance, while taking her step-son for a college visit.

> And while I was there, I found a flyer for a new social justice-focused doctoral program that was really aimed at school counselors, which I was not. But I was, at that time, doing contract work, because it was 2009, I think, right after the economy tanked (Connie, I1, pg. 7).

She continued,

> ...The majority of my clients were teenage black men. And I just...thinking about them, I get in my emotions. I cry all of the time. And so, when I found the program, I thought, "This is an opportunity for me to be a bigger piece of this puzzle. "And lo and behold, they accepted me (Connie I1, pg. 8).

Susan

The third participant in this project is a 64-year-old white female of Irish, Scandinavian, and Northern European lineage. Susan grew up in the Northeastern region of the United States. She has been a practicing professional counselor for 33 years, having been at the same university in the Northern Atlantic ACES region since 1994. At the time of our interviews, Susan was serving as chairperson of her department. Susan describes herself as spiritual, having attended Quaker meetings while growing up. She

described the Quaker meetings as having a profound impact on her, particularly her social justice and feminist ideology. As she explained, “I think some of that came from growing up in Quaker meetings and the sense of paying attention to oppression and paying attention to what's right and what's wrong, and fairness in life” (Susan, I1, pg. 6).

Susan is the only participant whose doctorate is not in counselor education, but counseling psychology. She has been teaching in a counselor education program since 1994. She described her reason for having a counseling psychology degree.

> When I decided that I finally wanted to pursue a doctorate, I was living in [state] at the time, and I was in my doc program from '86 to '91. [State] at the time did not have counselor licensure. As far as I could tell, I'm not sure there were any accredited programs in the state of [name]. So, I thought if I'm going to do this, I'm going to go to an accredited program, and I'm going to go to a program that will get me licensure. I really thought what I wanted to do was private practice. Counseling psychology was as close as I could get to counseling, so that's kind of how I ended up there. If there had been a counselor educator program, and counselor licensure and accreditation, I'm pretty sure I would have gone that route, but that's how I ended up on counseling psychology. (Susan, I1, pg. 1)

Susan continued to reflect on her past, connecting her desire to work in a counselor education program, although she has a counseling psychology doctorate. She processed her identity as counselor educator, rather than counseling psychologist below.

> Also in my doc program, I realized that I liked research, funny enough, and I kind of liked the mixture of what a faculty person could do, so I just started looking around. [university name] was the only place I applied, because I was doing okay

> where I was at. I ended up here in '94 and I've been here since then. Being in this counselor ed program really solidified my identity as a counselor. I don't tell many people that I'm a counseling psychologist, not that it's a secret, it just doesn't occur to me to do that, I really see myself as a counselor, and I really embrace that part of the counseling psych identity. (Susan, I1, pg. 1)

Susan grew up during the civil unrest of the 1960's, and she credits not only this time for having an impact on her social-justice mindedness, but her family of origin. She credits her family as to helping her be aware of the inequities and inequalities that exist, and giving her the confidence to speak up about what she saw happening.

> Well, part of it was just growing up with the family I grew up in. I was young, and I can't remember how old, had to be late '50's, early '60's. I was born in '52. So that would make me 8 or 10, somewhere in there. And a friend of the family came to stay with us, and he had been helping to register African Americans in the South. I forget how long he stayed with us, and he left and then the F.B.I. came along asking questions about him. And my father basically said to the F.B.I. man, "Don't you have anything better to do with your time?" So here is how I learned to challenge authority. (Susan I2, pg. 9)

She continued the story regarding her father, and how he modeled challenging authority and standing up for one's beliefs in the story below. During her high school years, Susan took on the identity of activity, protesting the Vietnam War.

> He just wouldn't answer the question. I'm sure there was an F.B.I. file on the [surname] family, because my brother of course was graduating from high school, going to college, during the Vietnam War. And there were two older [surname]

> cousins, and my oldest one [cousin], after he graduated from college joined the Coast Guard. And the second one had some trouble with his blood clotting in his leg so he wasn't eligible for the draft. And then my brother flunked out of college because he wasn't ready for college, and of course the draft board went after him. And he was a conscientious objector, and they didn't like that. And they held him overnight while they checked out his references. So, I had examples of how one challenges authority. At some point, when it's important, you take a stand. Regardless of what the risk might be to you. (Susan, I2, pg. 10)

As she states, Susan had models and examples of how one might challenge authority, or stand up for one's beliefs. She had a natural inclination toward social justice work, and this translated as she became older.

> And then in high school there was a time when you could wear, well you couldn't, but students were wearing armbands against the war. I decided I wanted to do that, and I went down to the Principal's office with two other students, both who are merit scholarships finals, and then me. And we went down and said that's what we wanted to do, and the principal said, "Oh you can't, we'll kick you out of school. I don't' get it, you two are merit scholar finals, I would expect this of the general kids." And I'm thinking, "No, because we're smart". So, I went home and said something to my parents about it. And my father just almost wiped his hands in glee and said, "Let him try". Because you know, he would have gotten a lawyer. Because they had at some point earlier-- they had tried that in Iowa and it had gone to court. And I said to the guy, "What is different between wearing a Nixon pin and an armband?" I said that to the principal, "People can wear their

> Nixon pins, what's the difference between wearing a Nixon pin and an armband?" Of course, he didn't have an answer for me. So, I wore my arm band to school the next day, nothing happened. (Susan, I2, pg. 11)

Susan described being a feminist before she had the words for it; there was always a feeling at her core of right versus wrong in terms of how people are treated. She stated her beliefs frequently, and openly during our interviews. I asked Susan when she first identified as a feminist, and she told the following story.

> First of all, let me say, I think I was born a feminist and didn't know it for a long time. I played basketball in high school, when I started playing basketball in 1966, we had six people on the team and we were only allowed to dribble three times, then get rid of the ball. We couldn't dribble down the court. We had to wear bloomers with little pants underneath and we had to act like ladies, whatever the hell that meant. That was interesting to me, that those differences existed between two sports, between two people, two genders who had the same legs and arms. Then my parents decided that I needed to know how to run the house. I remember thinking, "They're not asking my brother to do this". So, for a week I was supposed to do the grocery shopping and the cooking, and I made them pay me. It was $25, which was a lot of money, but I made them pay me because it just didn't seem fair. (Susan, I1, pg. 5).

During her undergraduate years, Susan became further aware of the gender disparity that existed between people (i.e., those that were men versus those who identified as anything other than male). Repeatedly, situations in her life demonstrated an obvious issue of fairness, in her perspective.

> Then I went off to college, and when I went to college, if you lived in the female dorm you had to have parents' permission to have a key so you could go in and out whenever you wanted, because the dorm got locked like at like 10 o'clock on weeknights and maybe two on Saturday nights, but they didn't ask the guys to do that. I remember going to my father and saying I wanted him to give me permission to have a key. He said, "Why?", and I said, "Because it's not fair", and he signed the form. I was one of the few women in my dorm who had a key, who then would let everybody in after hours. (I1, pg. 11)

It took Susan a while to identify as feminist. She spoke of believing she was already enlightened, and therefore not in need of the movement itself during her college years. There was some exposure to a little bit of feminist stuff at college, but I remember thinking, "I'm already aware, I don't need this" (I1, pg. 5). Much later, as she embarked upon her graduate studies, Susan noticed more disparities between how the sexes and gender identities were treated and began to identify as a feminist more in earnest.

> Then I got into my Master's program and I started that in 1980 and graduated in '83. There were a couple of things that happened there, that made me begin to think, "Maybe I do really identify with this movement". My counseling theories class, the teacher came in, had a sheet of paper, we were sitting around a table, he kind of threw it disgustedly into the middle of the table and said, "I've been told we have to address women in counseling theories". The hair on the back of my neck went up. One of my mentors, who was really a wonderful man, would tell me I had a chip on my shoulder about women because I kept saying, "What about women? What about this experience?" I had no training in some of this therapy,

> basically, back then it didn't exist as a counseling theory, so that's when I started doing reading. (Susan, I1, pg. 6)

Susan began to identify as a feminist more in her doctoral studies. The importance she placed on finding a program where she felt safe to identify as feminist, and sought likeminded individuals is illustrated in the quote below.

> Then when I went to my doc program, I looked for a place that had more than one woman. There were some feminist students there and some feminist teachers, so that's when I really began to really claim that label and felt comfortable with it. (Susan, I1, pg. 6)

Susan intentionally chose her doctoral program because it had more than one female faculty member. She mentioned when she began her current job, in 1994, there was only one other female faculty member. The lack of women in counselor education positions early in Susan's career stood out to her. The safety of having other women to collaborate with or seek support from is important to Susan. Of the faculty in her doctoral program and the contribution they had on her feminist consciousness, Susan discussed a woman's group one faculty member started.

> One of the faculty women started a women's interest research group where we would meet and a lot of dissertation ideas got born in that meeting. It was one place where I felt free to talk and say what I wanted to say, because even in my program, anything about women, they would all turn and look at me because I'd be the one saying, "Well, what about this?" or "Have we considered this?" That was one real safe place that we could go. (Susan, I1, pg. 7)

Susan's background narrative was related to her upbringing during civil unrest,

moments of challenging authority, and seeking equality. These concepts formed the base of our conversations together through the next few months. She was in a particularly reflective place during our interviews, as she was in her final year of work before retirement.

All three participants brought their unique perspectives to this study. Each woman came to counselor education in a different time, or from a different background, and these remarkable women helped add richness, depth, and humanity to this project. The participants brought the project to life.

Macro-Context of Narratives

Narratives are always situated within the narrator's micro-context (their lives) and a macro-context, which is the society they live in, and the socio-political context (Kim, 2016; Riessman, 2008). The macro-narrative is an ever-present backdrop for individual narratives. It helps readers and narrators make meaning of individual narratives to spend time considering the larger context (Riessman, 2008).

As these interviews were all conducted in the same time in the United States, the macro-narrative was similar for participants. All interviews were conducted in the fall semester of 2016, where the backdrop of the United States socio-political environment was within the foreground of participants' awareness. At the time of the interviews, the United States was undergoing a political change, at 2016 was a Presidential Election year. The election was unique, as it was the first time a woman had earned the nomination of a major party. The election brought up significant reactions for the participants, and their reactions mirrored some of what was occurring in the rest of the country. All three participants expressed a belief system in which they advocated for

those from marginalized, oppressed, and disenfranchised backgrounds. Each expressed sadness, anger, and fear at the rhetoric they heard in the months leading up to the election. All participants mentioned the male candidate's various public comments regarding Mexican people, women's bodies, and the scrutiny of the female candidate's appearance (Edelman, 2016; Lange, 2016; *New York Times*, 2016). Chris was especially concerned about the candidate's comments in which he was bragging about being powerful enough to touch women's bodies without their consent. Connie was worried about the racist remarks the candidate made, and his comments about women. Susan also worried about the racist remarks, the comments about women, and pointed out how he and the media seemed to only focus on the female candidate's appearance. The participants were worried and scared as to what the male candidate's election was going to do for the current socio-political climate. Each woman had discussed the need for more work to bring about equity, and felt fear as to that work being eroded.

The counseling profession was in the midst of its own battles as well. In early 2016, Tennessee law makers passed House Bill 1840, making it permissible for counselors to turn away clients that might conflict with the counselor's "deeply held beliefs." Many interpreted this as making it permissible for deeply religious counselors to refuse services to LGBTQ+ clients. This is in opposition to the American Counseling Association's 2014 *Code of Ethics*, which states counselors must not refer clients whose values or identity conflicts with the counselors. The profession experienced a rift between counselors who believed their religious values should be represented and those who believed personal values should be set aside for the benefit of clients.

The response from ACA was swift, as the 2017 World Conference setting was to be Nashville, Tennessee. The governing council voted to move the conference to San Francisco in solidarity with the LGBTQ+ community. In the latter half of 2016, Tennessee legislators moved to make illegal the practice of licensing boards to adopt licensure regulations based on any association's code of ethics.

All participants were embedded in the socio-political context, and their narratives reflect this. Each person's first interview took place before the 2016 presidential election, but most interpreting dialogues, and round two interviews were after the election. I gave them space to reflect and process. Connie expressed fear as to what was to come, as the election results offered a different outcome than she wanted. As a woman of color, she talked about the sadness and fear related to the elected candidate's statements, as she interpreted several of those statements to have a racist undertone. Connie reflected on the need for advocacy, and continuing to be an advocate in the current political climate.

> So, that doesn't stop, but I have to figure out a way to bring it into each new experience then. I feel like in this moment, I'm like many people in America, trying to figure out what does that look like and how is that useful in the current context. (Connie, I2, pg. 5)

Each of the participants reflected on the election, either the results or the process itself. For Connie, shock and fear were her initial reactions, and she processed balancing the need to be there for her students and have her own reaction to the results.

> It's absolutely like *1984*. It is beyond comprehension still, how the hell did this happen is my very immediate and visceral response to that question. What? That

> what has gone from almost feeling immobilized, the day of the election I had to, the day of the election results, that Wednesday is the day I teach my skills course. (Connie, I2, pg. 5)

Chris had a similar reaction of shock and fear, which she processed in our first interpreting dialogue, which took place less than a week after the election. She was reflecting on the disconnect she felt with the rest of the country, and her fear as to what comes next for women. Her own opinions as to the elected candidate's attitude toward women (based on public statements) left her grappling for meaning. In the statement below, she brought up the male candidate's recorded conversation with a journalist in which he boasted his fame afforded him the opportunity to touch women's bodies without their consent (*New York Times*, 2016)

> I'm shocked. And particularly for women that we would have elected someone who is saying all these horrible things about female people, and bragging about violating their bodies. It's like, "Oh my God. Why? Why would we do it? Why would we elect somebody like this to the most powerful office in our country? Why?" (Chris, ID1, pg. 3)

She processed through some of her feelings of hope as well, and connected her own feminist ideology to political ideology.

> I am scared, but the one thing that gives me hope is I've got to believe there are checks and balances in this country. We don't live in a dictatorship. We're still living in a democracy, and I do believe that other feminists believe in the will of the people. (Chris, ID1, pg. 4)

Susan was the first to bring up the election, which was in our first interview. She connected her thoughts about the patriarchal culture of the United States, the role for feminism, and the election cycle. To Susan, the rhetoric regarding the female candidate reflected the United States deep patriarchal roots, and demonstrated the amount of work needed to occur to achieve equality. She discussed watching election coverage, and seeing a double standard for how the candidates were treated. Susan pointed to the differences as to how each candidates' perceived scandals were revealed and discussed in public spheres; the male candidate's various scandals were not given as much examination as the female candidates were. In fact, it seemed as though there was a definitive glossing-over of the male candidate's problematic business record and known associates (Lipson, 2016). Susan references these differences in the comment below.

> All we need to do is look at the election to know we have come a far piece from the 50s and 60s, but we have so much further to go. The double standard that exists about what the male can say and what the female can say, and jumping all over her for emails, and you don't jump all over him for all the businesses he's – people he's not paid. He is the epitome of the archetype patriarchal white male. (Susan, I1, pg. 18)

In our second interview, I invited Susan to process her thoughts regarding the results, as she discussed the election in our first interview.

> I've gotten over being depressed about it. Initially I just couldn't talk about it at all. And I'm now beginning to go back to MSNBC, I couldn't

> even watch the news. I still have a hard time watching it because every time I listen to something, it's like, "You have got to be kidding me". I'm really afraid for the country, very, very, much so. (Susan, I2, pg. 6)

Conclusion

Three very different women participated in, and brought their unique perspectives to, this project. Although each is different in their backgrounds and manner in which they found their careers in counselor education, they share a deep commitment to bringing feminist issues to the forefront of counselor education. They all share a deep conviction to equality equity, and social justice. Each woman evidences that conviction in their teaching, service, scholarship, and mentoring relationships. This project occurred at a time in which the United States and the counseling profession were undergoing changes that highlighted the need for advocacy and activism within the counseling profession.

Chapter IV

Round One Analysis

The first round of data analysis was completed in the fall of 2016, for all participants. Each in-depth interview lasted a minimum of one hour, and interpreting dialogues were a minimum of 45 minutes. The participants chose the format with which they were most comfortable, such as phone versus video conference. The questions detailed in Chapter III were given to all participants via email one two days before each interview. Each participant's major themes and sub-themes, if applicable, are explained in detail throughout the remainder of this chapter. Interpreting dialogues were completed for the first round, and pertinent information for those is outlined as well.

Chris's Narratives

Chris' first interview was a unique experience in the process of this project, as she was the only participant to be interviewed in person. We were both attending the same conference, and she suggested we meet in person for her first-round interview. The interview took place in the early fall of 2016, and lasted two hours and 15 minutes. Throughout the conversation, Chris detailed her background, and how she came to counselor education. Much of those stories and narratives are in Chapter III, provided as background biography. Chris has a "person-first" philosophy of counseling and counselor education which also informs how she is in her life outside of her career.

A major focus for Chris has been a constant striving for awareness and self-reflection. Her themes within each interview and interpreting dialogue represent her commitment to self-reflection, equality, and feminism. Her identity of activist and advocate was also revealed through the course of our interviews together. The identity of

advocate seems to come naturally for Chris, as it seems to be an innate part of her personhood. She is quick to recognize her own biases, and wants to deconstruct them to understand her positionality, and others. As an educator, Chris owns her own biases and positionality and asks her students to do the same. In our conversation, Chris used her own experience as a starting point to illustrate her points, and then what she was noticing with others. For Chris, knowing herself and understanding the implications of her own experiences help her understand others.

During our interpreting dialogue, I presented Chris with themes that emerged from the coding process, and we co-constructed the final themes together. The initial round one themes were awareness (which had three subthemes), mentoring relationships between women, and advocacy. Chris was unsure if the word "awareness" was applicable to her. She was concerned the implication might be that her process was more final or finished, rather than reflective of her as a person in process. We discussed this together and came up with "self-reflection, and striving for awareness" and the other themes, mentoring relationships, and advocacy remained. The transcript of the interpreting dialogue conversation about changing the theme of "awareness" is presented in Chapter III to support the use of interpreting dialogues. We also changed the subthemes, which were titled "awareness of…" to "seeking further awareness of.."

The theme of being a person in process, while striving for awareness and seeking change emerged from our first interview. She indicated those parts of her personality contribute to her feminist identity, and vice versa. These themes weave together to form a larger narrative of Chris' identity as a feminist woman, and as feminist counselor educator.

Striving for Awareness. Chris is constantly working on becoming more aware. This striving for awareness helps her as an educator and clinician. She discussed many of her own experiences that helped solidify her feminist identity, and those stories continue to inform her and help her be relatable to student. She told several stories that highlighted her awareness of sexism, misogyny, double standards for men and women, inequality, and the human struggle. These moments led her to strive for inclusivity in her teaching, service to the profession, and in her life outside of counselor education. Chris talked about a moment of reflection when she was made aware of her own size privilege, and that led her to thinking about how various forms of privilege affect students.

> I also talk to the students about sizeism, too. I had to order t-shirts for a conference recently. And somebody came up to me after the conference and said, "I would have ordered a t-shirt but you didn't make it in my size. You only had small, medium, large, and, like, two extra larges. And I would need a different size." And I was like, "I didn't think about it." And I really appreciate their sharing that with me because it really made me aware of that size privilege. And so, the students and I talked about that, too, about...we had another student who, um, occupied a larger body size. And they were talking about different chairs, like, someone wanted the student to sit on the couch instead of the chair. But, like, they were making a judgment. So, we talked about that, too. How, like, bodies are so political. How somebody's making a judgement because of what they feel about a size. And that person wasn't uncomfortable in that chair. I mean, 10 of us could watch the same video and be like, "What are you talking about?" So, it was

> interesting, too, about talking about that issue, too. And I think about, again, I think I try to bring those conversations into the classroom. (Chris, I1, pgs. 41-42)

As Chris continually seeks to become more aware, it is her hope that students think more critically about the systems in place. She discussed her feelings about the patriarchal nature of U.S. culture (the patriarchy), connecting it to a force at work to keep people from questioning the status quo. The feminist tenet of subversion of dominant culture is present in the way Chris works in the classroom. She reflected on this below.

> I hope that my...I hope to be that kind of educator where I have students who think more critically rather than just kind of...it's so easy to get caught up in the patriarchy. It's so subtle. And I do it, too. I mean, and I'll tell them when I do get caught up and stuff like that. Like, I will absolutely say, you know, if I make a mistake or I... if someone brings something to my attention that I was unaware of, I'll say, "I'll own it, yeah." If I mess up, I don't need to hold this place of that and that sometimes it's so easy because it's so subtle. It's like the subtle squeeze all the time. You don't realize it's even happening to you.
>
> Kristen: Subtle squeeze, tell me about that.
>
> Chris: Well, that you're... enacting patriarchy. Like, because it's very subtle you don't realize it happening. And like...just like politics. I mean, we see it and it's so red and blue, but it's so subtle we don't realize it's happening. Or we got to McDonald's and they say, "Do you want a Happy Meal?" And they say, "Boy or girl?" Because they want to know what toy to put in. It's so subtle, a thousand, a million of those are sold a day. (Chris, I1, pgs. 42-43)

Chris' desire for authenticity in the classroom coupled with the desire for students to think critically is a way in which she lives her feminist identity. Being transparent is an important value for Chris, as is challenging the patriarchal culture in which she and her students are immersed.

Human Struggle. Throughout her time as a student, Chris often worked with vulnerable populations. She saw the struggles of others, which affected her deeply. Those who could not advocate for themselves were even more impactful to Chris, especially women in situations such as homelessness or sex-trafficking.

> And particularly, there were young women who were, um...oh, either put out of their houses because of domestic violence, escaping scary situations, teen pregnancy who I then met on the street. And some from sex trafficking who were escaping that. And it really impacted me greatly that they were in this situation and then they were relying on these older men who were preying on them where we were (Chris, I1, pg. 3).

Seeing women who were being victimized sparked a desire for Chris to do something to change the systems she encountered. Chris found ways to use her feminist philosophy to begin to advocate on smaller levels for individuals who were struggling, or were dealing with crises other people did not understand. Early in her counseling career, Chris worked with sexual assault survivors at a crisis center. Frequently, the clients were referred out because supervisors did not feel confident working with the layered issue of trauma. Chris used the opportunity to advocate for the clients.

> So my supervisor at the time was like, "Refer out. Refer out. You know, we're not equipped for that." And I was like, "I'm new at this, but not everybody would ever

> meet the criteria for BPD." I'm like, "This doesn't make sense." I'm like...and again, it was always like, "Well, that's how we diagnose that." And I kept saying, "No, no, no, no. There's too many. There's too many." And so, I asked our director at the time, "Could I get a supervisor who's familiar with rape? Because I think, you know, I would like to try to work with some of these people instead of referring them out." (Chris, I1, pg. 14).

Sexism, Misogyny, and Double Standards. Chris discussed an experience in her doctoral program that illuminated a societal issue for her. She was teaching her first lecture with a male professor, and experienced sexism from him in how he chose to evaluate her performance.

> And the assignments are the class, and I had never taught a class before in my life. I never even lectured. Never did a workshop. Like, I was a clinician, right? So, I was very scared. After the class, we were supposed to meet with the faculty member and get feedback. Then, we're supposed to bring that back to our teacher or our teaching class. So, the only feedback this guy gave me was about what I was wearing. So, he says, you know, um, "When you interview for jobs you might not want to wear skirts that short." But I didn't find out that I was the only one that got this feedback until we went to class the next week. And everybody else had good feedback. Like, they all got real...everybody in the entire class got good feedback except me (Chris, I1 pg. 33-34).

The experience of feeling objectified, and not getting the feedback she desired affected Chris, and it changed the way she thought about teaching. She began to notice more gender inequality, and tried to name it when she saw it appearing. As she stated, "And so

I did wind up in supervision and in my other co-teaching, really start to examine, particularly gender issues, and talk about them when they would come up." (I1, pg. 34). Chris started incorporating feminist themes, particularly attention to gender dynamics, as a doctoral student.

> So, I'm like, "Okay, so talk about what's in your genogram. You know, talk about the different gender roles in your family. And talk about, you know, where you learned, like, this pattern of interaction." So, it was interesting to me to get to start incorporating some of that with the students. And then we could take it into supervision, start talking about it with the clients. I really appreciated, particularly, looking at, um, gender and also different theories (I1, pg. 34).

Inequality via "the informal curriculum" *Starting* from her own experience, Chris noticed the inequality of society, and the 'othering' occurring. Her first experience of this theme was during her first semester at college. Chris used the phrase "an informal curriculum" several times to describe her experience of not knowing how the system of higher education worked when she first entered it. As she stated, "[T]here was an informal curriculum that maybe my family didn't understand. And I don't think I'd ever really thought about it before, but I just realized I felt kind of like 'an other' in that process" (Chris, I1, pg. 2). Chris believed she was starting behind her peers, and it became a goal to help level some of the inequality in education once she became a teacher. Transparency and authenticity, which are tenets of feminist counseling and feminist pedagogy, is part of how Chris works to subvert the 'informal curriculum'. In addition, Chris feels fortunate to work with others who value authenticity.

> I've seen and my friends and colleagues in different parts of academia, that informal curriculum is there in a lot of places. And so, I think we try to work really hard to dispel that where we work. And so, I like that, though. But we have to fight that because it's like patriarchy. Everywhere. It comes in. Right. I mean, it's not that it doesn't exist because it's a patriarchal system, it's a hierarchy, it's a university. It's how that subtle squeeze works, but at least we name things and we talk about it, and we're not, like, you know, off in this ivory tower. Like, I think, feel like we're real people and we try to hire real people.
>
> and I hope our students would say that, too, like, we're just regular people. And I like that about my department. (Chris, I1, pg. 30)

I asked Chris if she thought feminism helped her subvert the informal curriculum, and responded, "It has. It has that, um...not only with the curriculum but changing the curriculum. So, if I don't know the curriculum, sometimes I just have to make my own curriculum" (Chris, I1, pg. 53).

Self-Reflection. During our first interview, Chris' self-reflection appeared as a theme and a characteristic of her personality. Chris engages in self-reflection consistently, and it stems from her own goal of seeking awareness. Her own feminism contributes to her self-reflection as well, as reflecting on one's own position is a component of feminism. She discussed the connection between feminism and self-reflection below.

> I think it's a very feminist idea to continuously look at our privilege and to examine the ways in which we are in relationships with other people, with our privilege. I think it just sneaks up on you sometimes. Sometimes it's really

> obvious but a lot of times it's not. I think that's where I feel like the self-reflection or awareness comes into it and if I can promote that in students or supervisees, I think I would feel very proud to have said I could do that. For me, I think that piece is important. (Chris, ID1, pg. 7)

Mentoring Relationships. Chris spoke often of the influence mentors have had in her development, not only as a counselor educator, but as a person. Many of the hopes she has for her future relate to her wanting to be a mentor for other women. She discussed how one of her earlier mentors encouraged her to pursue a master's degree in counseling. Chris told me of how that same early mentor was willing to take risks for others, thought of the welfare of others, and was willing to show her humanity. The story from Chapter Three of Chris and her supervisor delivering a homeless woman's baby and the potential impact for her supervisor's career was an important moment for Chris, to see firsthand the sort of supervisor and clinician she could be.

> "And I saw a practitioner who actually lived, sort of, her truth of that. Because I don't know that everybody would have done that. Not even everybody that worked there would have done that. And so, I feel like it was heavily influential on my life as here was a person, she was a social worker, but who cared so much about this woman and this baby and this situation that she was willing to sort of stake her own, um, license or her own self on it that she would say, "We have to, you know, have this event happen." And then, um, and see what happens. And so, from [name], and from there when that happened, you know, time went on and, um, eventually she was the one who encouraged me to go to school and get a master's degree."

Chris further thickened a storyline related to working with sexual assault survivors, and requesting a supervisor who had more knowledge regarding trauma led Chris to finding another powerful and informative relationship with a female supervisor. This again showed Chris the kind of supervisor she could become, and influenced her greatly.

> [She was told] “you'd have to drive, like, an hour a week." And I was like, "Well I don't care." I'm like, "To have the opportunity for someone that does not just say, 'Refer out,'. So [name] became my supervisor for the rest of my licensure. And it was having this feminist and empowered supervisor who saw people as people rather than diagnoses. I was used to having a supervisor who was, "Oh, this criteria, this criteria." And she was like, "Tell me about her. Tell me about him." And it was always from a person-first point of view. And I learned from her these are people struggling with unimaginable pain and see it there first. She really encouraged me to think, um...also, you know, what are those barriers in their lives, like the sociopolitical? What are the things that are impeding them? Because you also had to think about what was going on with their rape or sexual assault trial. (Chris, I1, pg. 16)

Chris recalled the moment of influence the former supervisor had in her development and related it to how she strives to see people as more than the labels they are given by others.

> She really was an expert at navigating some of those conversations. And that was also influential in that she helped me grow into my licensure and not, you know, see people as their diagnosis, but really be able to work with people on a different level. And I was a much better clinician when I could actually do that. (Chris, I1, pg. 14)

"Women to women" relationships. Chris spoke frequently about the relationships between women as a powerful influence in her life. Relationships between women carry significant meaning to Chris, as she works to create space for other women, to bring other women into the profession and places of power. Chris used the phrase "Women to women" a few times in our first interview, and it became an in-vivo code, as I saw it as a near mantra for Chris. Below, she was reacting to the code and theme of "women to women" in her narrative. The conversation around the theme represents her way of empowering women.

> That made me so happy. Because I do feel strongly about that. That's something that I think is, for me, definitely who I am and how I also grow in relationships, more often than I would even say I grow through self-reflection. I probably grow more in relationships than I do through my own reflection on things, is reflecting it and then discussing it with somebody else and getting feedback, and how that plays out in a relationship. So, I love that. I think I had some really influential women in my lifetime, in my professional past and I hope that I will continue to have many more. I just met a woman at this conference and I think she'll be a new mentor for me because I was like, "Wow, I really want to get to know her," because she's amazing and I feel like I –I just want to know more about her and who she's like. Everything she's been through." How does she do that? I find that's something I have real importance of, and I think those relationships are what does help us grow. So, I think that and I love that theme. (Chris, ID1, pg. 7)

Overall, Chris' narratives reflected her commitment to feminist themes such as equality and inclusivity. I saw the beginnings of larger implications as to how she lives her feminist

identity, and how it affects her work as a counselor educator. I also began to see a larger perspective theme emerge for Chris, as being a feminist is simply who she is and not something she can stop doing; she is an advocate naturally.

Connie's Narratives

As the only participant of color, and the only participant to identify as queer, Connie's narratives include experiences related to feminism, racism, and marginalization. Connie answered questions regarding her experiences with not only the impact of her feminist identity, but with her queer and woman of color (WOC) identity woven in to the stories. Feminism, as an ideology, reflects the need to pay attention to these topics, as they are an inherent part of the goal of feminism, equality (Valenti, 2014). The most accurate representation I could give Connie, is that of representing her themes as an amalgamation of several identities, as that is a representation of her experience in the world.

For our first interview, we met via video-conferencing software for a 'face-to-face' interview, as that was important to Connie. I appreciated the opportunity to see her face as she spoke. Her face often reflected the pain she felt from the memories of the narratives brought with it. She spoke openly and frankly of her experiences of marginalization in the profession, which became a theme that emerged from round one analysis. Other themes that developed from the first round of analysis were a lack of visibility in the profession, the influence of mentors, intersections of identity, and bravery. Connie confirmed these themes as an accurate interpretation of her narratives during the first interpreting dialogue. That conversation lasted 50 minutes, and Connie gave more context to each theme.

Experiences of marginalization. Connie shared frequent instances of feeling marginalized and oppressed within counselor education. She told a story of going to a conference and being invited to a leadership reception, surprised that she did not see very many people of color, and the weight of that instance left an impression.

> At that conference, they had a reception for current and future leaders, and this was Thursday night, right? Once again, that that's kind of exclusive party where only the people who have purpose are actually on the ground, right? So, I go up to this reception, and I have a lot of anxiety, you know, and I've got all the weirdness of a woman scholar that you might imagine. I walk into this room and I look around and there are no black women. No women of color in the room whatsoever, and only one or two black men. So, I go into this room and I think, "Well, what the hell does that mean? Like, I am the black woman leader? Like, there is only one?" One would think...because this is the national conference. This is not regional, and I had a panic attack. I truly did, I was about to pass out. (Connie, I1, pg. 7)

This story exemplified a later and interconnected theme of responsibly, as Connie realized in the moment she was representing a larger group, of others than just herself. She told a story of her attempts to publish articles regarding Womanism, and some of the difficulty she has faced. In the following story, Connie narrated an instance of feeling marginalized from the experience of publication.

> It's interesting, because I had a conversation with my co-author this morning. She is an African American woman too. The first draft was a little bit all over the place, because there was four of us working on it, and it wasn't very clear whether

> we were talking mentoring relationships or specifically in counseling. The first journal turned us down, just no. The second journal gave us a revise and resubmit, basically saying what I'm saying to you, it was not necessarily clear what we were talking about. We totally repurposed the article to focus very specifically on what counselors could do, and then the article was declined. We went to a third journal who said that African American women don't come to counseling. (ID1, pg. 1)

Connie made a face at that last remark, she sat still for a moment with her eyes wide open, duplicating for me the experience of her own shock at hearing that statement from someone else. I inquired about how she felt about that, and she relayed feeling sad and angry. She continued to expound upon the story.

> But this is what is happening in the world of counseling, really quietly. While we're talking about social justice, it really becomes a thing of, "we want to save you, kind of from yourself." How dare you, and this is directed towards me and other African American women, try to define yourself for yourself? (Connie, ID1, pg. 2)

For Connie, the experience of hearing others state they do not think African American women are counseling clients translated into Connie hearing African American women do not matter, or not worthwhile populations to focus on. She further explained her feelings of anger regarding her attempt to publish an African American women-centric article. Connie stated she perceived the experience as being told she was not able to define Black women's counseling needs as a black woman, that dominate culture should be setting the definitions of needs.

Lack of visibility in the profession. A theme emerged in Connie's interview that

I began to conceptualize as a lack of visibility in the profession. Connie pointed out how few women were visible as feminists, and as womanists. This theme was further thickened by Connie's identities as an African American and Queer woman, as she described moments of realizing how few African American or Queer women have a high profile in the profession. Two related sub-themes-emerged. Connie spoke of the pressures and sense of responsibility to represent those with whom she shares identity, such as African American women, Womanists, and queer women. The second sub-theme was that of leadership, as she strives to become more visible in order to advocate on behalf of marginalized and oppressed peoples. She reflected on her experiences attempting to have Womanist work published and finding it difficult, which contributed to the feelings of invisibility in the profession. As she stated, "[W]e are submitting the work, the journals are not publishing it" (Connie, I1, pg. 1). She continued to explain her feelings of invisibility, with feelings of marginalization as a result, "so, I think by not publishing our work, you continue to perpetuate this idea that we don't exist, while we are very much here" (Connie, I1, pg. 5). In the moment she made that statement, Connie became tearful and asked for a moment to pause. She continued by reflecting on the low numbers of women of color in the profession, or feminist and womanist-identifying individuals. Connie expressed gratitude for her position being tenure-track, as she knows CACREP-accredited programs report the numbers of women and minorities.

> And in tenure-track, we are counted in the numbers, if not, we don't get counted. Like I said, I'm very fortunate to be tenure-track. I tend to be counted in these numbers. But me and my colleagues, who are adjunct, or visiting, or other statuses, are not in that headcount. So, they're doing the work, but they're not

being counted. (Connie, I1, pg. 5)

Pressures and Responsibilities (i.e., "The Queer Black Poster Child"). Connie's narrative demonstrates her feelings of needing to perform to certain standards, as she feels she is often a representative of those who share some of her identities. She labels herself "the queer black poster child" which became an in-vivo code. That identity is not without struggle, although it brings her joy to think she might be helping others. Connie wants to be visible within the profession to counteract the lack of visibility for feminist women, women of color, and queer-identifying individuals in the profession weigh heavily upon Connie. Here she was discussing the responsibility of her intersecting identities.

> So, I mean, for me, I am tirelessly working. I have a profile, I call myself the queer black poster child. If you look at my desktop or even this device where I'm working on, I have a black woman with a Superman. Like, she's Superman, but she's a woman, and I look at her every day because that is my alter ego in a lot of ways. Looking great and being brilliant is like...it's a responsibility. (Connie, I1, pg. 5)

She further explained the need for her own visibility and the same for others in the African American counselor education community; the need for her to be a representative for African Americans in counselor education is particularly impactful because of several incidents like the one detailed below.

> I find myself in those places where leadership will say things like, "We want to see more African Americans, but you guys have to show up", and there are like 30 of us in the room. Are we invisible? What are you talking about? You're going

> to tell us, while we're sitting here, that we need to show up? We're here. That is just a constant push/pull around constantly showing up and then people saying, "We don't see you". (Connie, ID1, pg. 9)

The above quote relates not only to the previous theme "lack of visibility" but also to the great responsibility Connie feels as to being a person who is somewhat visible. The desire for a voice in the profession for herself and her community are elements of Connie's own tenacity and instinct to do the work that needs to be done. I began to see that tendency Connie displayed as an innate part of her character.

Leadership. Relatedly, Connie finds herself in leadership positions where the responsibility to be a representative for those who do not have a voice is present within her thoughts. Connie seems to have a natural leadership ability, and those around her seem to notice this ability and put her in positions to be a leader. She discussed the times in her life where she found herself in a position of power and felt the responsibility to be a representative.

> And it's interesting because whenever I'm in positions of power, which I am often in positions of power, I'm often carrying something or leaving something. And that has been... I'm laughing because I was talking to my husband. Like, I have always been...like, in elementary school, I was on the student's representative board. Like, people always pick me to be a representative of them. And I didn't necessarily...not that I haven't run for an office, but it wasn't necessarily for me advocating for myself or putting myself in that position to say, "Vote for me." (Connie, I1, pg. 6)

She continued:

> It was often just people kind of saying, "You're gonna lead this," or, "You're gonna do this." And so, from that, this idea of servant leadership is very central. As my mother is a servant leader, my grandmother is a servant leader. May they rest in peace. (Connie, I1, pg. 6)

The concept of servant leader appeared twice in our first interview, and during round one interpreting dialogue, I asked Connie what that term meant to her. She explained her thoughts below.

> You don't do it so that people can applaud you. If they do, great, be gracious about it. It's not like I won't accept a gift or a thanks, but that's not why you do it, and you don't make trophies out of that. (Connie, ID1, pg. 6)

For Connie, being a servant leader is part of her activism and advocacy, and part of her feminist identity. I asked her to explain how her womanist/feminist identity contributes to or overlaps with her servant leader identity. She explained that being a woman inspires her to be the servant leader, and she believes women to be natural agents of change.

> …[T]here's love for possibility, and I think women, just because we can bring life forth, are a symbol of – and I have never had babies, so that's always interesting thing to think about – we bring it forth. We don't do it alone, we need sperm, I've got that, but we're the incubator. We're the place where that happens, and I think that becomes like a spiritual force that gives me a sense of meaning. It's not a pie in the sky, it's not a complex thing to understand. It doesn't matter where you came from, people from all over the world can have babies. You don't need a

> degree, a license, permission, this is nature, and this is a natural state. Bringing forth life is a natural state for women, and we need to respect it. It comes through us, it does not belong to us. (Connie, IDI, pg.12)

She further explained the above point, "When I think about things I'm doing, it's coming through me, it's not for me to feel self-important about. I am a vessel, and that in itself is a privilege. So, I'm full.". (ID1, pg. 13)

Influence of mentors and community.

> I have many mentors. I'm more actively engaged in my life than others, right? But I have, you know, Asian women, black men, black women, white women. I mean, whoever wants to collaborate with me, and we support one another. For me, it can be pure mentorship, it could be mentorship from someone who's further along in the profession. But I am all about that. So, I feel like...when I feel insecure, that there is always somebody that I can call on, who's willing to have empathy with me and help me strategize about the next best thing to do. And that is such a blessing for me. I'm almost getting emotional about that. (Connie, I1, pg. 5)

Mentors hold an important place within Connie's life and career. Throughout her narrative, she spoke of her mentors and community frequently. As with Chris, mentoring has a relationship to feminism, as it is a core value of feminist theory and feminist therapy (Brown, 2010). The importance of community emerged as a component of this theme as well. Much of feminist theory, ideology, and research has focused on the idea of community and connections between people, but specifically, women (Brown, 2010; Brown, 2016; Reinharz, 1992; Valenti, 2014; Zeisler, 2016).

Bravery. The concept of bravery emerged several times during Connie's first interview. She discussed being one of a small group of individuals doing some of the things she talked about in her stories of challenging norms of counselor education. Connie was very open about her own feelings of fear and insecurity, and the need to move through those to get to the work in which she so strongly believes. I asked Connie to relate how she thought feminism and Womanism affects her in the profession of counselor education, to which she replied,

> I think it makes me fearless. I think it makes me fearless. There is nothing that I cannot accomplish that is within the human realm. I can't fly, right? But I simply have nothing to lose because it's already gone. The idea that I need to be cautious is ridiculous because I'm already not getting, you know, publications. All of these things are already not working, so what is there to lose? You just have to dismantle it piece by piece, and I had the joy of seeing Angela Davis a few days ago and she made a...oh my God! Oh my God! She made a comment that you don't do the work to see the result, you do the work to push it further. (Connie, I1, pg. 16)

She described how her bravery helps her take risks for the for advocacy and activism with her Womanist/feminist focus, "I am fearless, maybe foolishly so, but I'm not afraid to be a fool." (ID1, pg. 11). The bravery she has helps her take risks and be visible in the profession.

Connie's narratives exemplify the complicated relationship of her multiple intersections of identity, (i.e., being a WOC, and queer). Embedded within her narratives were concepts relating to intersectional and womanist/black women's feminism, such as

racism, discrimination, and oppression. The complicated nature of Connie's narratives seemed to represent her social reality, as not only a woman of color in counselor education, but in the United States.

Susan's Narratives

Susan's first interview took place via phone in October 2016. Susan was in the midst of a sabbatical semester, and she expressed immediate interest in participating in the study. I quickly began to know Susan as a woman with a lifelong history of advocacy and outspokenness, especially for women's issues. As the participant with the longest career in counselor education, and the only participant to have been in counselor education when it was still a male-dominated segment of academia, Susan brought a richness to the project. Her narratives added a larger temporal quality to the project, as she was able to easily reflect upon the more distant past, and was a part of the original women's rights movement of the 1970s. Her recollections of a time when counselor education was not as friendly to women, people of color, or LGBTQ persons brought a valuable sense of history and social change. Susan's narrative was slightly different than Connie and Chris in that her way of conveying meaning did not involve as many stories about specific incidents. Rather, Susan's narrative was an interconnected set of her thoughts that depict a narrative of a life devoted to activism.

Themes emerged immediately during my conversation with Susan. I noticed she had a manner of speech in which she was matter of fact, yet highly descriptive. I created several in-vivo codes from her words. Susan confirmed all of the themes as accurately capturing her narratives during our interpreting dialogue, which took place three weeks after our first conversation. The themes that conveyed Susan's narrative were that of

equality, congruence and authenticity, and lack of visibility in the profession. Unlike Connie, Susan's theme of lack of visibility in the profession is directly related to feminists in counselor education, explicitly, feminist women.

Equality and Access via "A seat at the table." A significant portion of my conversation with Susan centered around her desire to see equality for not only women, but all people. She specifically discussed her work with LGBTQ ally activism, and multiculturalism as parts of her personal feminism. Related to equality, Susan discussed the need for access in a myriad of settings. Susan used the phrase "a seat at the table" several times. For Susan, feminism is not simply about women's rights, it is about all having opportunities for equal representation.

> The whole concept that everybody needs to sit at the table of power, everybody needs to be there and all voices need to be heard is critical to me, because it doesn't happen in this country. That, to me, is exceedingly critical if we are going to move forward and respect all human beings for who they are. (Susan, I1, pg. 7).

She further explained the meaning behind the phrase.

> [B]ecause when I'm talking about seats at the table, I'm talking about everybody who's not a white man, all the voices that have not been recognized as legitimate, historically in this country need to have a seat at the table. (Susan, I1, pg. 10)

She expanded her thoughts regarding equality with the following quote. Susan spoke frequently about feminism, and the need for furthering feminist issues and accomplishing social change. It seems Susan sees herself as an agent of social change, and it is an important component of her feminism, to grant equality and access to all.

> For me, feminism has moved beyond just sort of the 60s 'look at gender equality for women'. I agree with Brown, the patriarchy is detrimental to everybody, men included, though they don't like to see that. We really need to challenge that system, because it supports sexism and racism and classism and heterosexism and etc. It's so embedded that we don't see it as a system that is detrimental to all human beings. (Susan, I1, pg. 10)

For Susan, the idea of "a seat at the table" is visible in her work environment. She discussed her departmental philosophy of granting access. As Susan is department chairperson, it seems possible she leads in her actions and her feminism is a significant influence.

> Luckily as a department, we try to do consensus as much as we can. We don't always do that, but we do try to operate by consensus, we all come to a place where we can agree on the decision. Of course, it takes a lot longer and all those kind of things, but I think it helps with everybody feeling committed to whatever decision we made, because we've all had a voice in the matter. So, that's kind of how I think about feminism. (Susan, I1, pg. 4)

Congruence, authenticity "Walking the Talk". Susan's narrative demonstrates a personal commitment to living her feminism in all aspects of her life. An in-vivo code that seemed a natural fit was her phrase, "walking the talk". The phrase seems to convey how Susan conceptualizes her feminism and how she is congruent. It also communicates further meaning for Susan as to how she lives her life as an action-oriented person.

> Those are how I think about feminism, then I need to walk my talk as best I can every day in everything that I do. It influences what gets put in my syllabus in

> terms of things that we look at in class. It certainly influences how I do leadership and the importance of having everybody's voice at the table and everybody being heard and respected. (Susan, I1, pg. 4)

Susan explained how allowing for the intertwining of the personal and professional aspects of feminism are congruent with her as a person.

> For me, that's a part of my feminism. I don't think you can be a feminist without living the values and walking your talk. For me, I can't separate the two. I can't say I'm a feminist therapist and not be a feminist in everyday life. I can't say I'm a feminist counselor educator and not be it in my personal life. It's something we have to do. (Susan, I1, pg. 3)

She continued below, expanding her thoughts as to the interwoven nature of her person and professional feminism. This belief stays with her in the classroom, the counseling room, and beyond. As our conversation continued, it began to become apparent being a feminist occupies such a large part of Susan's personality and belief system, it is simply who she is.

> Yes, it's like I can't separate that belief, and then the actions that necessarily follow from that belief system from who I am as a person, as an individual, because it's a lens I use to look at the world. It certainly was a lens that began to help me understand my experience as a woman. (Susan, I1, pg. 5)

She continued to process the meaning of her feminist belief system, relating it to how she works as a counselor.

> [F]or me a lot of it is also the way of being. We know from research the relationship that's so critical, and so who you are as a person and what you bring

> to that relationship is so critical, so technique is well and fine, but it ain't the be-all-end-all. How do you communicate and let your client know that you truly hear and understand what they're telling you? For me, it's a focus on emotions, because people don't like to do emotions, and what they think about things. You've got to give them both back to demonstrate that you hear and understand. Then you can figure out from there what you're going to do. (Susan, I1, pg. 14)

Feminism as a Path to Social Change. Susan's narratives contain her belief of the need for social change, and social action. Susan discussed her frustration with what she sees as a frequent dismissal of the action-oriented portion of feminist counseling theory. As she stated, "If you keep that piece out of it, you're not doing feminist therapy, and you're not a feminist counselor. You're not a feminist, I think, if you take that piece out of it" (Susan I1, pg. 9). Susan shared her thoughts on noticing feminist counseling presentations are attempting to separate the social action component, which she described as removing an important element of the fundamental ideology behind feminist counseling theory.

> I've gone to some presentations on feminist therapy and really had difficulty because they're leaving out the social justice action piece of it. Then it just becomes just a counseling approach that looks at the individual, which I think is very dangerous, period, for any client. (Susan, I1, pg. 7).

She further discussed her belief of the importance of feminism, and what feminist counselor educators can add to the profession. She believes counselor educators can learn from feminism and it will benefit students and clients. Below, she continued this thought.

> I think it has a lot of value to add to the profession in terms of the lens that it provides, in terms of understanding clients, understanding systems, understanding the world. Let's just talk about our election process, you know? I think if people could see it as a way of looking at the world, that would be extremely helpful. I think particularly as we're moving towards more social justice and action, I'm hoping that people can be saying feminists have been doing this for a long time, we could learn a lot from looking at their movement and looking at the ways that they've gotten things done. (Susan, I1, pg. 18)

Lack of visibility in the profession. Susan identified a lack of feminist counselor educator visibility in counselor education, which is a source of anger for her. She has been working throughout her career to contribute to the greater visibility of feminist thought within counseling.

> I get resentful because all of a sudden the multicultural movement is now – it's like feminist therapy was talking about the stuff that the social justice movement is talking about now. We've been talking about that since the 60s. So, when I read articles about multiculturalism and social justice, they ignore the ground work that feminist therapy has laid and the feminist movement laid for them. I just get so angry with that, because it's like we were doing this first. I don't know what it is about feminism that frightens people so much, but there is something about it. I think it's about women actually being equal with you and having the same rights as a man has. It just terrifies people. (Susan, I1, pg. 9)

Throughout her narratives, Susan expressed feelings of being oppressed as both a woman and feminist. She talked about the need she saw for the profession to be more accepting

and affirming of feminism.

> I don't know whether I'm articulating it very clearly, feminism and the feminist theory has a lot to offer, I just don't know whether counseling is at all going to recognize and/or embrace it in any way. It still feels very peripheral to me. (Susan, I1, pg. 18)

Women as a marginalized population. A sub-theme that developed in Susan's narratives is that of women being a marginalized population in counselor education and society at large. She noted what she characterized as a lack of representation for women in the counseling profession, compared to her experience with the American Psychology Association (APA) from her background in counseling psychology.

> I belonged to APA for a while because of my counseling psychology, and they had division 35, which was at that time the psychology of women. So, there was a lot of good research being done on women's issues, and there was a strong women's voice in APA. Then you come to ACA, and there's nothing…. I've been amazed at the lack of women's voice in ACA when the majority of members are women. (Susan, I1, pg. 8)

Susan also pointed out how some of the interest networks under ACA focus on women's issues, but not from a feminist perspective. She describes her thoughts and feelings on the matter below.

> A lot of people want to talk about women's issues, but they don't particularly want to talk about it from a feminist perspective. I'm like that's what you need to talk about any issue; whether it's racism or sexism or classism, you need that perspective. That's been always intriguing to me that it's never developed, despite

> some efforts on people's parts to have it develop, it just never has gotten under way. I think that's sorely missing. I think it needs to happen. (Susan, I1, pg. 7)

Susan was the not only participant to reflect this belief, and to discuss the need for female representation. She was, however, the only participant to have experience in another major organizational body (APA), that had more representation for women. Moreover, her experience as the longest-serving counselor educator in this study helped add depth and breadth to reflections on the past within counselor education.

Susan's narratives contained the most overtly feminist themes, as she used the words, "feminism and feminist" the most. She spoke to the term feminist in a more direct manner than the other participants, as she explained her own views on using the word itself, and the importance she places in taking the label of "feminist" for herself.

Conclusion

Each participant answered the round one questions in a manner unique to them, and I experienced this as reflecting what I began to see as perhaps their personality emerging, which is a hallmark of narrative inquiry (Clandinin, 2000). I was pleased to begin deepening my understanding and experience of the participants. during the first round of analysis. Each woman contributed a unique perspective, and I began to understand how each lived her feminism. Although not every participant spoke directly to feminism consistently, I saw elements of feminist theory embedded in the stories they told.

Chapter V

Round Two Analysis

After the conclusion of round one, I had a cursory understanding of how the participants lived their feminist identity, both in their professional and personal life. I wanted to further understand how their feminist identify affected their work as counselor educators. I structured the second round to include more direct questions about how feminism impacted the participants' service, teaching, and scholarship.

Asking about the relationship between participants' feminist identities and components of academia more explicitly provided a fuller picture of the narratives of each of these women. As I began to have some understanding of who they were, and saw their personalities emerge in round one, I believed I would gain more insight into their identities in round two. As Chris pointed out in round one, "there isn't a one-size-fits-all-bra-burning-feminism" (I1, pg.38). This round of inquiry helped me gain a better understanding of how each woman lived her feminist narratives.

Each participant answered the same questions. As with round one, they answered in their own unique style and represented what was most important to them. Participants were asked three questions in total, with one having four parts. They answered these questions: 1) How does feminism inform a) Your work the classroom? b) Your service to the profession? c) How you engage with your community? d) How you approach scholarly work? 2) What memories or stories from your life can you think of that contribute to your focus on social justice, advocacy, and feminism? 3) What other stories from your work might you have to share? Each interview lasted at least one hour, with interpreting dialogues scheduled after I completed coding. The interpreting dialogues

were all at least 45 minutes. Each participant confirmed the themes as accurately depicting her narrative.

Chris' Narrative

Chris and I completed the round two interview in mid-December of 2016. I emailed Chris the round two questions about 48 hours prior to the phone conversation. Overall, Chris' answers provided some depth to how she lives her feminist identity in various aspects of the profession. Three major themes emerged from the second round of analysis, *deconstructing perfection, advocacy and social change, and empowering others*. Chris' narratives throughout the study had contained these themes, and when the questions were framed around specific academia-related incidents, the themes were stronger. She confirmed all the themes during our interpreting dialogue conversation that took place in early 2017. In addition to discussing themes from round two, I asked Chris about the themes from round one, to discern whether they were still applicable to her overall narrative. She confirmed round one themes of *striving for awareness, self-reflection, mentoring, and advocacy* were still important concepts in her larger narrative. I also asked Chris about a theme I heard in smaller ways from all three participants, *the natural advocate identity*. This theme was coded as one of Susan's round two themes, but as I reviewed transcripts repeatedly in preparation for Chris' interpreting dialogue, it seemed as though that theme might fit with Chris as well. She confirmed, indeed, the concept of an identity as an advocate stemming from a natural part of her personality fit for her. We added it to her final themes in the interpreting dialogue. For further clarification, and a visual representation of Chris' themes, see Figure One.

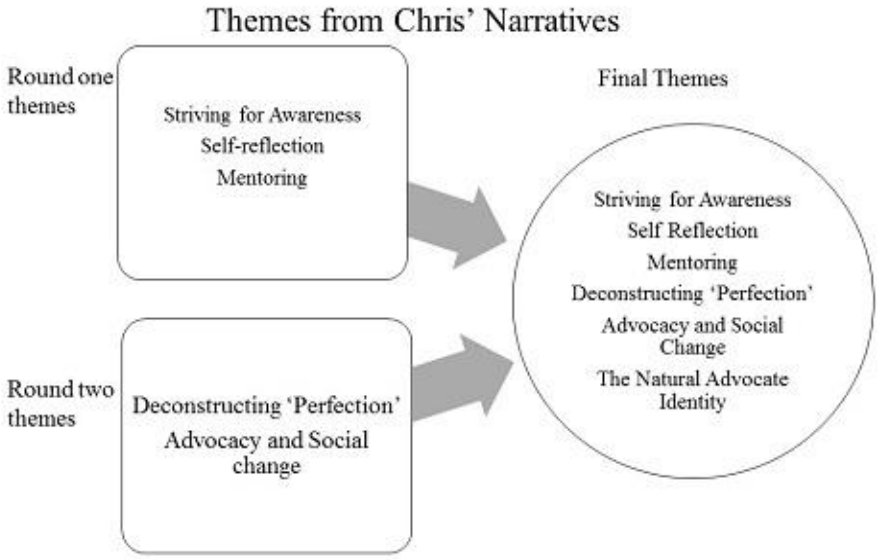

Figure 1. Themes from Chris' Narratives

Deconstructing 'perfection'. Chris often spoke of the idea of 'perfection 'as she does not want her students to think she is perfect, nor does she believe herself to be perfect. She spoke frequently of there being multiple ways of doing anything correctly, be that feminism, counselor education, or career in general. The notion of perfection was two-fold, as Chris wanted to make clear in our interviews she does not always live up to her own ideals; deconstructing perfection took on a new meaning for her as she owns her shortcomings. As we were discussing her goals of striving for awareness from the previous interviews, she made mention of her own need for growth several times. Chris frequently discussed living in a patriarchal society. She stated she sees the effects of patriarchy in everything, and believes it subconsciously affects individuals. Below, she was discussing her own struggle of with being aware how she exerted her power in the classroom, as the person with the most power.

> Like I said, I'm not perfect at it. But, I also know that it's a struggle for me, too. I have to work really hard at it. Because, you get on your train of what you want to talk about, or the agenda you have, or what you need to cover, and it always takes that extra space to really have that be part of your agenda, too. I think, to me, it's just willing to keep trying. But, if I know that I have to work hard at it." (Chris, I2, pg. 5)

Chris discussed the awareness of patriarchal influences in the classroom as it was related to giving students space to speak their minds and explore ideas and topics important to them. For Chris, this goal is related to her own feminism, as she hopes to find new ways of being in the classroom. Those new ways for Chris include her transparency and authenticity, which are feminist concepts as well. This concept extends to including empowering students to see that she is not a perfect human who knows all.

> I feel like it's so easy for students, especially for beginning students, to believe that person who has the title 'Dr.' that's in front of the class, knows everything. And they don't. They're just people. So, it's trying to instill some of that, that you don't have it all together. (Chris, I2, pg. 13)

It seems as though allowing herself to be seen by students as a fallible human being compels Chris to own her mistakes and biases. Owning her biases is especially important to Chris in matters of her beliefs, which she acknowledges emerge in the classroom sometimes.

> Another point I want to make is that I am not perfect at that. I mess up all the time. So, I try, but it's very easy for me to get on my soap box, like my

> superintendent would say, ‘my liberal soap box’. I can do that really easily. (Chris, I2, pg. 12)

Chris discussed her feelings surrounding discussing mistakes and being seen as an imperfect person; the importance she ascribes to deconstructing the notion of perfection relates to her beliefs about the counseling profession.

> I think that that’s really important, because I think counselling is not generally a one-answer profession, it’s more honest to say, “Well, there’s where I made a mistake.” A recent mistake I made was with a supervisee, just so you know, that I do, in fact, struggle with things, and you will struggle with things, and that’s going to happen. Don’t feel like you’re going to graduate and then you’re going to know everything, because you won’t. (Chris, I2, pg. 13)

Attending to power dynamics as they emerge in the classroom is a core feminist belief. Being able to be transparent with students helps neutralize potential power imbalances for Chris. Additionally, the authenticity she brings into the classroom is a core feminist tenet. Both concepts demonstrate how Chris lives her feminist identity.

Chris discussed her surprise at the theme of deconstructing perfection emerging from the second interview, “[I]t's not something I think about every day, but it made sense. I did think about it yesterday and I thought yes, that's probably really accurate. It is sort of a value of mine” (Chris, ID2, pg. 1). She continued to explain her beliefs, explaining more about her desire to be seen as an imperfect counselor educator.

> I think it's so easy to get lost in the hierarchy, it's just the way that culture works, and there's so much hierarchy inherent in it that you have to take those micro-movements. In my little bubble, I want to try to dispel that. (Chris, ID2, pg. 2)

Although Chris was surprised at the theme of *deconstructing perfection*, she acknowledged it fit for her and is a part of a larger narrative, which is one of being congruent and authentic. She spoke of authenticity frequently, relating it to her feminist beliefs. The next themes that emerged were ones that appeared in our first conversation, and continued to be present in each subsequent. Once again, I began to make the connection of the themes of advocacy and social change being a part of a larger narrative for Chris.

Advocacy and social change. Advocacy was a theme that appeared in every conversation with Chris, be it large or small, overt or covert. Advocacy and social change are monumentally important to Chris, and she frequently focuses her efforts on them. Chris' advocacy and social change efforts revealed two sub-themes, each relating how she enacts advocacy, speaking up and speaking out, and empowering others.

Empowering others. Empowering others is an important goal for Chris. She discussed how she attempts to communicate her own philosophy of advocacy with her students. Advocacy via fighting for equality is a core feminist concept. She stated, "I also think about it in terms of advocacy, too, that advocacy is not always big advocacy. It can be just as important that giving someone a voice is a part of advocacy" (Chris, I2, pg. 5). Chris attempts to empower others through her leadership style, and her classroom management. As she explained,

> I think that patriarchy shows up when we least expect it, and then people respond to it, and then just expect leader who takes over because, I think, they're used to it. And so, when you have a leader who says, "Thank you," or invites other people to talk, they're like "what are you doing?" Also, encouraging people who don't

> talk. I also found out that trying to different voices at the table has been very difficult, because under a different leadership team some people talk, some people don't. And I think those that do talk sometimes take up all the space in the room sometimes. I try to encourage those that have the least power. Say, the graduate students or encouraging those who don't have a lot of power culturally or nationality-wise. (Chris, I2, pg. 3)

The concept of engaging quieter individuals is important to Chris, as she wants to hear all voices and have those individuals feel a sense of respect. This is another example of Chris living her own feminism. She stated,

> [I]t's actually hard to do. It's harder to have to figure out, "well, why is it this person talking? What can I do to help this person feel more comfortable?" I think I am a work in progress, too. I'm not saying I'm great at it. But, I think that I increasingly feel that I need to pay attention to -- when we're at the table, who's not talking, who is talking, and how to challenge some of that leadership patriarchy. (Chris, I2, pg. 3)

I followed up by asking Chris how she engages quieter people. She explained:

> Well, I think that's also where a personal connection comes into it. I don't know if you've ever noticed it, but when you call on somebody in class, they don't want to talk anymore, either. Like my sister, because she can be in a group, and she'll say, "Oh, I hate it when people say, "What's your take?" It would make her shut up even more, she would really just go into herself. So, I think what I try to do is make a connection outside of class. That works better for me. I try to make a more personal connection. Like, "Oh, I noticed you didn't say a lot about it, but then

> once I read your post or your paper, I was really interested in your idea. Tell me more." And then, if I can encourage them, "Oh, you should share it with the class. A lot of people were interested." That strategy I've used. But, you're going to have to work a little bit harder to pay attention to that. You know what I mean? So, I'm not saying I'm perfect at it. But, it is something I try to keep a hold on, particularly those who don't talk. (Chris, I2, pg. 4)

Chris' narratives continued to reflect the same feminist foci of round one, demonstrating empowerment, advocacy, and reflexivity. The depth of these themes was examined in Chapter IV, and those themes are strengthened by the addition of data from the second round of analysis. For Chris, being congruent and authentic represents her core values. The narratives she told demonstrated the amount of thought she puts into her interactions with others.

Connie's Narratives

Connie and I met via video-conference for her second interview, mid-December 2016. We spoke for just under an hour, and the conversation was focused on her efforts to continue advocating for marginalized populations. During our interpreting dialogue, which took place in early 2017, Connie confirmed all themes as accurate in capturing the meaning in her narrative. Connie's round one themes, *experiences of marginalization* and *lack of visibility* remained in the construction of the final themes, as she confirmed those to be salient elements of her overall narrative. We combined *influences of mentors* and *community* from round one with *mentoring and being a support for students* from round two and renamed that theme as *mentorship*. We also combined round one theme of *bravery* with *furthering the cause* from round two, as those were interrelated for Connie.

As with Chris, I checked in with Connie to see if *the natural advocate identity* fit for her as well, and she agreed, her own advocacy comes from a deep part of who she is as person. Figure Two, below, represents the changes Connie's themes underwent because of data analysis.

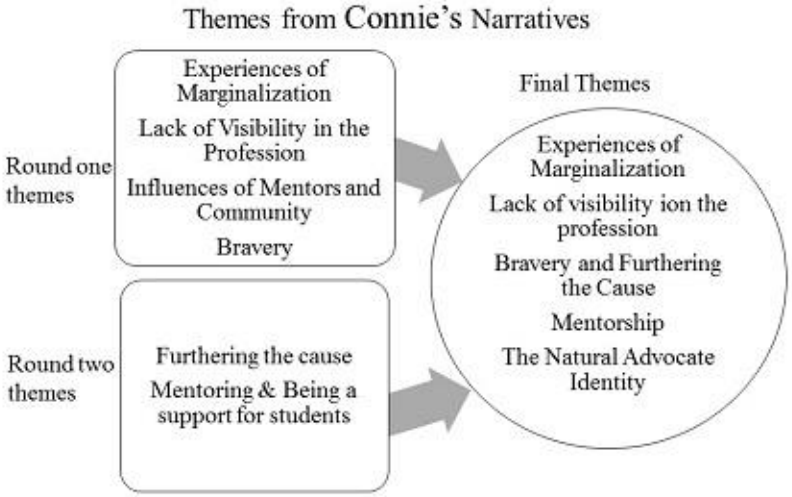

Figure 2. Themes from Connie's Narratives

Furthering the cause. Throughout our interviews, Connie frequently discussed the goals of her activist work. She explained how most movements with which she is involved are grass roots, ground-floor efforts on her part, and that recognition of her own efforts is not the goal. She used the term "scrappy activism" to describe being subversive and being in a grass-roots movement. The "scrappy activism" implied a way of pulling together resources, or people, to accomplish a greater goal with larger purpose. Connie's own brand of feminism is activist and community-oriented, and done for a larger goal in mind as she described below.

> I think that kind of scrappy activism is what I do. I talk about Angela Davis every time now, because I got to see her. It was what she was saying, "you do the work because the work needs to be done" (Connie, I2, pg. 9)

She continued to discuss the balance she seeks to strike between continuing to work when not seeing results right away, and not doing activism work for selfish reasons alone. As she stated, "and not to get discouraged and not to get so self-ingratiating because you're doing it, kind of like an arrogance that is kind of the American way, like 'I deserve something' (Connie, I2, pg. 9). I asked Connie how she keeps from getting discouraged, given how she fights to further causes where she does not always see results.

> I have a heart of joy. I believe in fairies and stardust, my favorite color is leopard pink, I truly embody some of that inner conviction that love is the key, is the most important thing, and that love in me that connects with the love in other people and I really believe that. I experience that on a frequent enough basis, and I'm recognizing it in small gestures. (Connie, I2, pg. 10).

Connie also related "scrappy activism" to the round one theme of bravery, and how she is not afraid to take on a conflict in order to help other people. She told a story of being a child and fighting a school bully who was targeting her younger cousin. Connie applied the story to how she conceptualizes activism work in the present day.

> This kid was picking on my little cousins, it was a boy, he was bigger than me and he just kept bullying one of my smaller cousins, it was a boy cousin, and would make him cry on a regular basis and that just pissed me off. I went outside on the playground in the middle of the day when everybody was outside, and I told him he needed to leave my little cousin alone. I guess he could have tried to beat me

> up, but I'm imagining that didn't seem to be the best option with an audience out there. So, I took on the bully, I stared the bully down, I even antagonized the bully and the situation changed. I don't think it was peaceful, but there was at least an agreement that we're not going to cross these lines again because the cost is too high. I think that's kind of, for me, sometimes the best that we can anticipate with advocacy is that not necessarily that people change their core beliefs, but they know better than to mess with you. (Connie, I2, pg. 9)

Connie's goal in her activism work is to further the cause, whatever that cause might be. In relation to her womanist/post-structural feminist identity, she described the concept of freedom and equality, and the goal of furthering that cause.

> I think in this country, we have to work on the fact that there's so many that don't even get the fair share to start. Equality issues have to be addressed before we can even talk about actualizing what it looks like to be in freedom. You actually have to get people to be free first. (Connie, I2, pg. 10)

Mentoring, Being a Support for Students. Consistently, Connie spoke of mentoring, sometimes indirectly. In round two's interview, the theme of mentoring emerged as being a support person for students. Connie was reflecting on the experience of students coming to her office after the 2016 Presidential Election results.

> I showed up, and students were waiting for me to arrive. There were chairs outside my office, not just for me, there are other people there too, but it's directly across from my office, and I had students round-robining from three to five, which are my office hours. That just let me know that this is an opportunity. They didn't necessarily come to talk about the election, but I ended up incorporating

> that into every conversation I had that day, but not in Trump/Clinton terminology, because I'm very careful that this was not about that. I talk to my students every week about social justice and multiculturalism. That week was no different, but the conversation took a turn, and that's kind of what I stated to them, and I let them know that I was a safe space. I have students in my class who are lesbian who are out. I have students in my class who are Hispanic students. We didn't necessarily talk about what that meant for them one way or the other. It just was an amazing opportunity of making sense of this whole thing, it was an amazing opportunity to practice the principles I preach." (Connie, I2, pg. 6)

Connie espouses a belief in mentoring students and others in the profession. It seems to be a core value to her. Being a support for students seems to give Connie a feeling of pride. I asked for her thoughts on the qualities she possessed that help students feel safe to come to her with their fears about the national culture of the moment.

> Because I'm very transparent, I am a social justice, multicultural advocate in every way, and I introduce myself to my students in such a way, so we talk about where the university stands around multicultural issues, my affiliation within the counseling profession, my connections to AMCD, and so I talk about race, ethnicity and affectionality, social justice and underserved populations. (Connie, ID2, pgs. 3-4)

As with round one analysis, Connie's narratives included the intertwined concepts of racism, marginalization, and community. These themes strengthened with the new data from round two. Her intersections of identities made analysis of our conversations less straightforward than the other participants, whose identity intersections are less

embedded in complicated social constructs. I make mention of this not to place a judgement on that reality, but more to illuminate the very fact. I consistently made the choice to allow Connie's themes to stand as they were, and not try to force more focus on feminism. It seems that Connie lives her womanist and post-structural feminist identity in an intersectional way, and that is how I interpret the narratives. Her complex locations of identity make her stories rich and interesting, adding a depth to the study that I found valuable.

Susan's Narratives

Susan and I met via phone for our second interview in December of 2016. She was still thinking ahead and reflecting on the recent presidential election. Susan spoke of the connection between her life and the larger social narrative. From our conversation, themes emerged that connected the two, via Susan's drive for social change. The theme of *"a seat at the table"* was present, as well as *the natural advocate identity*, and *social change* emerged as themes from round two analysis. Susan confirmed all themes during our interpreting dialogue, which took place in early 2017. Themes from round one, *congruence and authenticity via "walking the talk"* and *lack of visibility in the profession* remained overall themes for Susan. Although not as strong in round two, Susan acknowledged the presence of these themes in her overall narrative, and wanted to keep them. We added more to the theme from round one, *equality and access via "a seat at the table"* in round two, and *feminism as a path to social change* became *social change, revolution, and moving forward* in round two, merging the two round's themes into one. Susan's themes are represented in Figure Three, below.

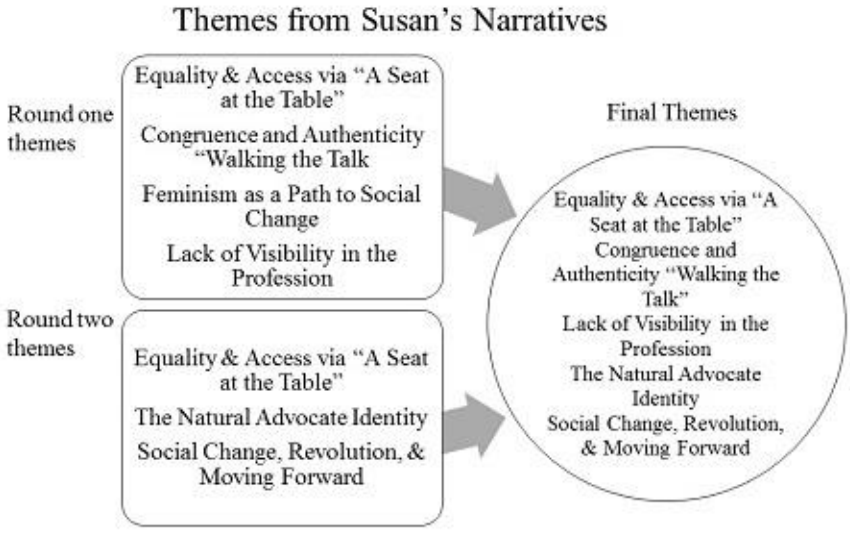

Figure 3. Themes from Susan's Narratives

Equality, Equity, Access, "A Seat at the Table". For Susan, her feminist values inform her choices for service options to her university and the profession. Those values are reflected again in the in-vivo code "a seat at the table", which became a theme. Susan reflected on her service, and what choices she had made.

> I think I've chosen service to the profession sort of based on feminist values. Let's see, I can't even remember the ACA Committee now, but that was when the whole idea of marriage for gays and lesbians was coming up, and so I suggested we put out a statement of support and that got passed. I got involved in ALGBTIC, too. When it was till a task force, just because I wanted to be of service and to be of help. (Susan I2, pg. 1)

She continued to explain her service choices based on her values of seeking equality and access for all. A great deal of Susan's work on her own campus reflects her commitment to feminism and women. The catalyst for "a seat at the table" began with Susan's own

desires to have her own "set at the table" as a woman, and she worked to help other women gain access.

> I've been involved in ACA Women's Task Force, and certainly on campus that has influenced my service, too. I was one of the founding grandmothers of the women's center on campus back in the '90's when I came. I pick and choose; I get involved in organizations and activities that can make a difference for people and help better their lives or their experience in the world. (Susan I2, pg. 1)

The Natural Advocate Identity. Throughout my conversations with Susan, in both rounds, one theme keep appearing, although it was much stronger in round two. I struggled with how to conceptualize the theme, as just a word or two did not seem to capture the experiences I was hearing. After collapsing a few codes, I began calling what I was hearing "the natural advocate." It is a phrase that represented more of an identity, rather than simply an experience, or part of a story. Susan agreed, and discussed the theme in our interpreting dialogue.

> I've learned about myself, particularly in this position here at the college. I cannot, *not* keep my mouth shut. Even if I say I am not going to take on this battle, sometimes I just can't help myself. It's just a part of who I am. (Susan, ID2, pg. 3)

During our round two interview, Susan discussed the political climate of the country, and related her natural advocate identity by discussing her desire to stay uniformed and uninvolved, while at the same time knowing her own activism is an eventuality. Her feminist identity compels her to act, as those values are strong within her.

> And then there's, frankly, a part of me that just wants to throw up my hands and go, "Okay, well, it's not my problem I'm going to be dead soon", in the long run.

> So, there's a part of me, part of me doesn't even want to worry about it. But I don't think I cannot *not* get involved. But there's a part of me that says, "Oh, I'm too old for this". I've been fighting all my life and I want to retire and have a nice time, you know? But I have trouble not *not* getting involved. So, I'm assuming I will at some point get involved.
>
> Kristen: And that seems to be that part of who you are. With so much of what we've talked about, all your life has been noticing that there's injustices in the world and wanting to do something about those.
>
> Susan: Yes. I think I'm hard-wired that way, in some sense. (Susan, I2, pg. 9)

For Susan, that advocate identity emerges when moments occur that seem obvious and simple to her, but others disagree. As an example, Susan talked about an issue that arose early in her career, when she started a campaign at her university for faculty and staff to wear blue jeans on Fridays to support LGBTQ+ individuals.

> I'd gone to a workshop on gay, lesbian, bisexual, transgender issues in higher ed. and came back from that just like really excited and decided that we needed to do something on campus. And so, we did blue jeans day, you wear blue jeans on Friday in support of it. [Region] is very conservative, there was a huge uproar in the community. I talked to somebody in the newspaper, and all those kinds of things. Some people were not happy with what was going on, but I didn't experience any professional backlash. Yes, I probably was lucky. I've gotten wiser the older I've gotten. But I'm kind of naïve, like "who could be upset with this?". And then go do it and find out, "Oh yeah other people are upset with this" (Susan, I2, pgs. 3-4)

I followed this story by reflecting the feelings I noticed in Susan's voice, anger and confusion. She responded by processing further her feelings, and her thoughts on differences between people. Her tone was that of mild anger, and annoyance as she said,

> Yes, I just don't get it. I mean I get it intellectually, I can understand it. But on an emotional level I guess I just don't get it. Like what is the problem here? Why is someone being different from you so freaky? Why do we have to limit people and judge people and kill people for being different than we are? I mean, there is a naivety in me I think that's still there that I just don't get. (Susan, I2, pg. 4).

Susan reflected on her frustration with marginalization of those that are 'other' and her own work to counter the marginalization and oppression various people face. She continued to describe the way she lives her feminist identity in the next theme that emerged in round two.

Social Change, Revolution, and Moving Forward. Susan and I discussed the future of the counseling profession, feminist issues within the profession, and broader implications for American culture. From the first interview, Susan spoke of social change as being an important part of feminist theory. She used the word "revolution" several times to describe her hopes for women in the United States.

> I'm hoping that there will be some revolution going on. That there will be protests. I'm afraid it's going to be violent, that's what I'm afraid of. And I don't know whether there can be peaceful demonstrations any more but I think people need to take to the streets. (Susan, ID 2, pg. 8)

I asked Susan what she thought women needed to do to continue to advocate for ourselves, in academia and beyond. She stated, "I think we need to be involved. I think

we need to raise our voices. I mean the whole attack on women's rights, I'm sure feminists are going to be right there because that's so critical" (Susan, I2, pg. 7). Susan continued to speak about those who are "other" as she did during round one. She relayed her hopes as to those who are other coming together and uniting for the same cause.

> [H]opefully a coalition can form. Because we're stronger together. You know that's Hillary's campaign thing, but there's some truth to that.
>
> Kristen: So, all of those that are 'othered' need to come together?
>
> Susan: Right, yes. And we need to do something. Because if we're passive, we're done. We're done. (Susan, I2, pg. 7)

She continued to discuss the revolution for women, sharing a story about her daughter. She expressed happiness and relief at seeing other people, especially women, taking action working toward social change.

> That's the one refreshing piece about it, is that people are not taking it lying down. People are out in the streets. Trump has radicalized my daughter, who I'm just so excited about, because about a year ago I remember saying to her – she lives in North Carolina – "You've got to pay attention. There are things happening in your state you've got to pay attention to", and she said, "Mom, I'm just not political" and I said, "I think you ought to be". She texted me the other day a link to a march against the ban on Muslims that they're holding in Raleigh, that she helped to organize. I'm so proud of her. So, good things are happening, and I have to remember that. (Susan, ID2. Pg. 1)

During round two, Susan's narratives continued to reflect her feminist activist identity. Her focus on the future, hers and that of feminist issues, was evident in our

conversations. Social change has been a goal of Susan's and she has worked toward that goal for most of her career. The time of our interviews was fortunate for narrative analysis, as Susan was in her last year of working before retirement. Her reflections on her career are timely and thoughtful, with a temporal quality as she reflected on her past and spoke of her hopes for her future.

Conclusion

Within round two of data analysis, the participants and I arrived at the final themes for the study. Each woman had additional themes emerge from this round. I had a better sense of their personalities, and their narratives after having spent several hours in conversation with each person. I spent a total of five and a half hours with Chris, five hours with Connie, and four and a half with Susan. Feminist concepts were reflected in each of the narratives, such as. authenticity, attention to power, empowerment, equality, and subversion of dominant culture.

The timeliness of the project seemed reflected in the narratives. At the beginning of this process, I could not have anticipated the social changes that would be occurring as the participants and I sat together to connect. How each woman answered the same questions was interesting and reflective of their unique stories; they brought a richness and fullness to this study that gave their narratives life.

Ch VI

Discussion and Implications

After several months of coding for themes and interpreting dialogues, final themes for each participants' narratives were co-created. I conducted the final member check in tandem with final interpreting dialogues. It was at that time I reminded participants of the initial themes and provided them an opportunity to change themes as they needed. Each woman's unique narrative contained themes which can inform counselor educators and provide possible strategies for applying feminist tenets across the profession. Relatedly, as feminism is closely aligned with, and stems from social justice, counselor educators who want to enact more social justice strategies might see opportunity in how these participants live their feminist narrative.

Each participants' narratives are again outlined below, with implications for the profession. Throughout this process, it was my desire to contribute to the advancement of the field of counselor education through research outcomes, and as such it was important to link my findings to the larger profession. Though the results of qualitative inquiry are not generalizable, the data gained from these stories is valuable and worth consideration. Implications herein include the stories of participants and suggestions for the adaptation of the findings to concerns within the field.

Narrative themes and Implications for the Profession

The themes from each participant were related to an aspect of her feminist identity. Some of the themes were distinctive to the individual participant, while other themes were analogous across all three participants. I will present themes in their

individual context below, and then provide comment on those that share communal aspects.

Chris' Final Themes

Chris' themes tell the story of her personal growth and ever-expanding empathy for the struggles of those that are marginalized, oppressed, or disenfranchised. As her awareness and empathy grows, Chris indicated she is compelled to act in the arenas she can, through her platform as a counselor educator and leader within the profession. Her themes, like those of the other participants, build upon each other and are imbedded within each other.

Striving for Awareness. Chris' first theme of striving for awareness encompassed several of her goals through feminist ideology. The theme represented Chris' attempts at understanding others and having empathy. The theme also signified Chris' hard work, as she was always reflecting and attempting to be a model for her students, as she believed in the need for reflection and growth as counselors.
Chris led by example, evidenced by her desire for growth and greater reflexivity in regard to awareness of the struggles of others. She saw her desire to understand how individuals are impacted by the systems in which they live, or interactions with others was part of what counselor educators needed to do to be a model for students. She believed as counselor educators, we do not stop growing and learning. Instead, counselor educators are called to be life-long learners, and should strive to examine bias, position, and systems for how the profession can be more inclusive or better assist clients.

This position is reflected in the American Counseling Association (2014) *Code of Ethics*, and the Multicultural and Social Justice Counseling Competencies (MSJCC)

developed by Ratts, Singh, Nassar-McMillan, Butler, and Rafferty McCullough (2015), and adopted by the Association for Multicultural Counseling and Development (AMCD). The process of becoming aware is an intentional process that counselors and counselor educators embark upon to continue to be their best selves in service to their clients (ACA, 2014). Awareness of privilege, positionality, power, and bias are reflected in both the Code of Ethics (ACA, 2014), and the MSJCC (2015). Stated in the Code of Ethics, "Counselor educators actively infuse multicultural/diversity competency in their training and supervision practices. They actively train students to gain awareness, knowledge, and skills in the competencies of multicultural practice" (pg. 15). Further, the Code of Ethics implores counselor educators to "serve as role models for professional behavior" (pg. 14) in whatever capacity that may be, such as ethical or multicultural.

The MSJCC (2015) states, "Privileged and marginalized counselors take action to increase self-awareness of their social identities, social group statuses, power, privilege, oppression, strengths, limitations, assumptions, attitudes, values, beliefs, and biases" (pg. 6). This action also applies to counselor educators. Chris was intentional with modeling for her students exactly how she achieves this. As an example, she explained how she often will tell students her theoretical orientation when they ask, as she feels it neutralizes power, and educates students on how to be more reflective regarding their own bias. As stated,

> I'll try, when I'm aware, to let them know how it [her theoretical orientation] colors what I'm talking about. And I've gotten good comments from students about that. So, I feel like whether they like it or don't like it, they say, "Well, she's honest." I try to approach my work that way, and working with students and

> clients of diverse backgrounds, and looking at how to talk about different things. (I2, pg. 3)

Chris' example of overtly stating when her own position and worldview is influencing the classroom conversation is directly related to feminist tenets. Brown (2016) reminded feminist supervisors and counselors to own their own views as subjective and label them as such. She posited those who label themselves as objective are privileging their own opinions, experiences, or beliefs by calling them objective. Her caution was to feminists to stay firmly entrenched in reminding themselves and others that "objective" is falsehood and not a feminist belief (2016). Brown (2016) further linked this belief and behavior to feminist counseling tenets of egalitarian relationships. She explained when the person with more power in a dyad owns their option as just that, it sends the message to the other person this individual (counselor, supervisor, or teacher), does not believe her or his beliefs or opinions to be more important than the other person. Chris held this concept dear to her, as wanted students to see she does not view herself or her opinions as more important than others. She wanted to open the space for others to express their opinions, as she believes everyone can learn from each other. An example of how Chris enacts her belief is below, as she was reflecting on teaching a counseling theories course, and wanted to ensure her students were critically examining all theories. She was able to recognize when her theory was influencing her in the classroom.

> I'll say, "I'm gonna tell you my theoretical orientation up front because I want you guys to hear that. I'm also gonna tell you when it influences the things I say and do because I want you to be aware of it and I want it to be open for dialog or critique, too." Because another part of feminism that I think is important is that

> challenging of ideas. And I think it opens me up in saying I'm this way. It doesn't mean I want you to believe it or I'm the expert. It means, you know, let's talk about how that fits or doesn't fit for you. (Chris, I1, pg. 40)

The example above again demonstrates how Chris wanted her students to see her as part of the discussion, not above it. She also eschews the notion of counselor/counselor educator as expert. For Chris, part of her awareness was she is still in process; she desired to model this idea for students. At the center of her teaching, she was aware she serves as a model for students, and attempts to keep up with her own development. The subsequent themes are all interrelated, as Chris' narrative contains the theme of awareness in layers across them.

Self-Reflection. Chris' theme of self-reflection is directly related to the previous theme, and it served as a personal value for her. She felt called to engage in self-reflection as a way to further her efforts to enact her feminism and the ethical code for professional counselors and counselor educators. Moreover, Chris was compelled to engage in self-reflection as it is a fundamental component of her personality; reflection is at Chris' core.

Not only was active self-reflection at Chris' core, she believed it is the crux of feminist philosophy. She indicated engaging in self-reflection allows feminist counselors and counselor educators to continue to grow and understand their own belief systems, positions, privileges, and reactions. She hoped the awareness that comes with reflection can be modeled for students, as students are attempting to understand their own viewpoints as well. The knowledge that growth and reflection do not stop at the end of

counselor training programs might provide some comfort and normalize the act for students.

In the counseling profession, the act of self-reflection is part of the MSJCC, and counselors are aware they must work on actively striving for continued multicultural awareness (Ratts et al., 2015). The MSJCC designates reflection as fundamental to the process of becoming a multicultural and social justice-competent counselor/counselor educator, "multicultural and social justice competent counselors acquire reflective and critical thinking skills to gain insight into their assumptions, worldviews, values, beliefs, biases, and privileged and marginalized status" (Ratts et al., 2015).

In addition to being a crucial aspect of multicultural and social justice-competent counseling, self-reflection is an integral concept in the modern feminist movement (Brown, 2010; Evans, Kincaide, & Seem, 2011). Current feminist movements inside and outside of counselor education are taking major strides to think critically and form an intersectional viewpoint to focus on broader oppression and marginalization outside of gender (Crenshaw, 1993). Applying Chris' self-reflective worldview may help feminist and non-feminist counselor educators become more inclusive, which not only benefits the students themselves, and their future clients.

Deconstructing 'Perfection'. Related to both previous themes, yet unique unto itself is Chris' theme of deconstructing perfection. Deconstructing the idea of 'perfection' applies not only to herself, but to the students with whom she works. Chris actively wants to disabuse counselors-in-training of the idea 'perfection' is possible. Many counselors-in-training are concerned with "getting it right" where counseling is concerned (Stoltenberg & Delworth, 1987 in Bernard & Goodyear, 2013). Often,

students enter a counseling program with a previously held idea as to what counseling should look like, thus have considerable anxiety regarding their own performance (Ronnestad & Skovolt, 2003 in Bernard & Goodyear, 2013).

Feminist supervision models and feminist pedagogy call for transparency on the part of supervisor or instructor so as to lower the anxiety of counselors-in-training (Brown, 2016). Moreover, authenticity is a critical component of feminist supervision, counseling, and pedagogy (Brown, 2010; Brown, 2016; Penny-Light & Nicholas, 2015). Authenticity is required on the part of the educator or supervisor as a method of modeling to students; authenticity is also thought to help accomplish the egalitarian relationships many feminist education and counseling models seek (Brown, 2010; Brown, 2016; hooks, 1994).

Listening to Chris discuss her philosophy of teaching, and how she strives to model authenticity for students led me to reflect upon how the profession of counselor education often espouses similar beliefs. Chris is intentional with her action of modeling, and the counselor educators can learn from her by setting the intention to deconstruct the notion of perfection when it emerges in the classroom or in supervision.

Mentoring Relationships. Mentoring is an important principle for Chris. It seems to represent one of the pieces of action she takes to living out her feminist identity. Mentoring relationships are an important concept in the feminist tradition, as women in the workplace have long sought to help other women gain access and find success (Enns & Williams, 2013). Chris aimed to help those who were from underrepresented groups gain access to academia, and saw mentoring relationships as a path to that access. Recognizing her own journey into counselor education as a less traditional path helped

Chris notice where the access points may be blocked for some. Education, family socio-economic status, language of origin, were a few barriers of which she spoke. Chris focused her efforts in eliminating those barriers through mentoring relationships. Collaboration was important to Chris, as she avoids the traditional mentoring and academic model of competition. It seemed as though she actively sought to subvert the competition often seen in academia through her leadership. Recently, Chris served in a leadership role in the profession and she discussed her effort to consistently recognize the other members of team. When asked why she did this, she responded, "we are a team of equals" (I2, pg. 6). Through modeling a collaborative approach, and recognizing those that might not always get recognition, Chris is mentoring those around her. Her mentoring is especially powerful for women, as it shows them a tenured professor and leader in the profession who has accomplished a lot while being collaborative, emotion focused, and egalitarian.

Advocacy and Social Change. Located within Chris' narratives was the theme of advocacy and a goal of social change. Chris used the word "advocacy" consistently, as if it is a natural part of her own lexicon. It also seemed as though Chris was predisposed to advocacy work, via her personality; it is simply a part of who she is. She credited her own mother for the model of seeking social change that she witnessed while growing up.

Working with the homeless population early in her career seemed to solidify for Chris the need for advocacy and social change. She discussed learning of her own privileges and the desire to use them to advocate on behalf of those that are marginalized,

oppressed, and disenfranchised. Seeing change is possible, even in small increments, impacted Chris. She continues her tenacity in advocacy in her role as counselor educator. Chris' feminism emerged through her advocacy work. She believed it to be feminism that gave her the words to describe the oppression and marginalization she saw with the homeless population, and she used her feminist language to impart these concepts to students. Chris believed in living out the counseling profession's Code of Ethics, which calls for counselors and counselor educators to be advocate on behalf of clients and the profession.

The Natural Advocate Identity. This theme initially emerged from Susan's interviews, but I asked Chris if it resonated with her as I heard the same qualities in her narratives. She agreed, citing several examples of how she is predisposed to being an advocate, even using a metaphor of developing an ulcer if she were to hold in her thoughts when seeing oppression occur. It seemed to be very much a part of Chris' feminist personhood, and a core value of hers to be an advocate. A connection can be made between the feminist tenet of, "the personal is political" and even vice versa, where political becomes personal. This mantra means everything which happens in the counseling room is connected to a social construct, or larger societal system (Brown, 2010). For Chris, ignoring this part of herself would be ignoring part of her identity. As Chris and I discussed how the natural advocate identity theme fit for her, she brought up the current political climate, and how she felt compelled to action from a deeper calling.

> [W]hen you talk about being a natural advocate, when something is going on that gets bigger and bigger, it's just feeling like you need to do something. I don't

> know what yet, because right now it's overwhelming, but it's figuring out what's the best and right piece of it to bite off within my community. (Chris, ID2, pg. 7)

From Chris' example, it seemed as though her instincts led her to advocacy. She mentioned trying to work with likeminded individuals in the profession, having built a network around her of other activists.

Connie's Themes

As was outlined in the data analysis chapters, Connie's narratives contained a more complicated dual narrative, that of a woman of color. Her stories were fraught with themes related to her intersections of identities as Black woman, queer woman, queer woman of color, and woman of color in academia. The addition of Connie's intersectional perspective provided a wider lens with which to view counselor education. All of these intersections of identity are related to a larger feminist narrative, especially modern feminism, which is exponentially more intersectional and inclusive of WOC than in the past (Valenti, 2014). **Experiences of Marginalization.** A primary concept throughout all of Connie's narratives was that of her own experiences of, and subsequent feelings regarding, marginalization within counselor education. This theme encompassed times in which Connie felt oppression and discrimination from systems, individuals, and the profession as a whole. This concept was comparable to Connie's experiences outside of the profession, as a woman of color, notably as a Black woman, in the United States. Feminism began as a way for women to speak about the marginalization and oppression they experienced, and the modern feminist movement highlights issues of race, class, ability, and LGBTQ+ issues, to name a few (Crenshaw; 1993; Valenti, 2014; Zeisler, 2016).

Incidents in Connie's narratives that contributed to the theme of marginalization ranged from passing microaggressions to more overt and severe incidents. Several of those incidents are presented within Chapter IV. Connie spoke of moments where she realized she was the only person of color in the room, causing her to feel pressure of the spotlight and insecure. She also spoke of feeling unwelcome in those spaces, which reflected her general perception of her place in the profession. The more overt moments included feedback on her manuscripts that seem to indicate black women were not a worthy population to research.

Despite her experiences of rejection within counselor education, Connie indicated she will persist with efforts to make space for herself, and others like her. She hoped others will not share her experiences of marginalization. Like Chris, Connie's themes are related to one another and form a distinct line of action, moving from the abstract to the concrete, and from thought to action.

A major implication of Connie's narrative is how counselor education as whole might begin to pay closer attention to the experiences of WOC in order to determine the treatment of women of color counselor educators(WOCCEs). The profession can learn from Connie's experiences there is still work to be done in terms of inclusion and acceptance. She advised despite all the advances within the social justice movement, we all need to pay more attention to how welcoming the field of counselor educations is for women of color, and people from underrepresented groups.

Lack of visibility in the profession. Within Connie's narratives was a continuous thread of feeling unseen, unheard, and unwelcome in the profession of counselor education. This seemed less about her identity as womanist/post-structural

feminist, and more about her identities as a queer woman of color in academia. Bradley (2005) posited many graduate students are experiencing an African American woman as professor for the first time. CACREP's most recent *Vital Statistics* report indicated in CACREP-accredited counselor education graduate programs, African American women make up only 8.76% of full-time faculty; measuring this number against the 684 CACREP-accredited programs in the United States, and the number seems even smaller (CACREP, 2015). Connie is one of a small number of African American women in counselor education. It seems logical her narratives regarding her feminist perspective would also be strongly linked to her identity as a WOC.

Privileging and validating the experiences of those that are marginalized, oppressed, or disenfranchised is a tenet of feminist counseling (Brown, 1994; Brown, 2010; Enns, 2012; Evans, Kincaide, & Seem, 2011). Counselor educators can do much to increase privilege among those who have traditionally been marginalized and correct some of the systemic influences that imped WOC from being counselor education faculty. Connie mentioned her frustration with difficulty in publishing her work that is focused on women of color; she saw this as a lack of recognition of the work of WOC, which is reflected in her narratives in Chapter IV. Connie had a tone of sadness when she spoke of her experiences, which resonated with me as the researcher. I felt sad and angry the profession has not been more welcoming to women like Connie, and connected that feeling with my hope for this project as a way for the larger profession to hear Connie's voice.

Much investigating can be done to determine the micro and macro-level systemic influences contributing to the low numbers of representation of the classically

marginalized or oppressed. This can be done at the department level, with counselor education faculty reviewing their mission and vision statement, and/or revising recruitment and admission policies to help attract and admit individuals from marginalized or oppressed backgrounds.

From Connie's narrative it seems one way to combat a lack of visibility would be to shine a light on the work done by WOCCE and provide them with more opportunities for collaboration. Bradley (2005) stated African American female counselor educators reported being excluded from research projects with colleagues at rates higher than their white counterparts. Similar to above, counselor education faculty can be overt in their inclusion (i.e., intentionally asking WOC to participate in research). This could potentially counter the invisibility in professional realms that Connie reported feeling.

Bravery and Furthering the Cause. Connie discussed her own bravery in terms of how she perceived it aiding her advocacy. She reported she is often a voice for those who are afraid to speak, fearing consequences. Connie indicated she has been able to get past her fear of the consequences of holding a post-structural feminist identity. She no longer fears the pop culture stereotypes of feminism. She explained how culturally, it has not always been safe for her to use the term 'feminist' to describe herself. The idea of what a feminist is, and is not, is reflected in the title of this dissertation, as the word itself is fraught with misconceptions and judgements. Within the first interview, I asked Connie about her identification as feminist, and which words she preferred to use, to which she explained she used womanist, Black Feminist, and post-structural feminist. She continued, "those are the categories that I identify under. I just don't always call myself a feminist because of some of the cultural implications that that has within my

own community" (I1, pg. 13). In the interpreting dialogue, I had the chance to follow up on that statement, as I had not caught it during the initial interview. Connie explained,

> I hear it a lot that in our community, black women tend to play a pretty central and powerful role and there's an idea that we don't really need it [feminism] , but the amount of violence against women, the kind of disrespect for women's ways of thinking and doing are very present. If you were raised by a single mom, it doesn't mean that you have a heightened respect for women. It's not everybody, but there's a large enough segment of women and men in the African American community who see being woman-centered as being wicked and counter culture. I'm just not having it. (ID1, pgs. 13-14)

In some respects, Connie's willingness to identify as feminist is an act of bravery, as she risks alienating people from her community. Connie's need to continue her activism work seemed to also emerge from that bravery.

The second half of this theme, further the cause, comes from Connie's determination to do advocacy and activism, sans recognition even if she is not recognized for the work she is doing. Connie explained her family of origin, specifically the women in her family imparted to her the sense of servant leader she discussed in Chapter IV. She explained see saw her teaching as small moments of activism, along with conference presentations.

She also acknowledged how change sometimes happens in small increments, and pushing her cause incrementally farther with each bit of advocacy is enough to feel as though some movement is happening. Connie would like to see African American

women in more tenure-track positions. The profession can continue to further social justice efforts by incremental change, and celebrating those changes.

Mentorship. For Connie, mentorship was a two-fold concept of markedly different experiences within, that of having a mentor, and that of being a mentor. Connie's mentoring philosophy comes from her community, as her African American culture is mentor-centric. Connie's mentoring relationships also differ from Chris' in that Connie spoke frequently of herself as a mentee. But most of all, Connie's mentoring relationships came from a African American cultural aspect of helping those who share her identity intersections obtain success in higher education. As with Chris, the connection to feminism is similar, with the importance of the relationship focus between professional women to sustain and give encouragement (Enns & Williams, 2013). Connie spoke of both aspects with different perception and function applied to each. Having mentors gave Connie hope, fulfillment, encouragement, and a model. Being a mentor allowed Connie to "give back" to new generations of counselor-in-training, and counselor educators in training. In fact, Connie credited her belief in mentorship as part of the reason she chose to participate in this project.

Mentoring relationships, particularly those of WOC in academia, are a growing field of research. Bradley (2005) contended mentoring relationships were a potential channel for the recruitment and retention of African American women within counselor education. Mentors often function as facilitators of socialization into the profession they represent, and provide valuable networking opportunities (Tillman, 2001). Considering the underrepresentation of African American women as faculty in CACREP-accredited

programs, utilizing a mentoring process could prove beneficial to the profession of counseling.

The Natural Advocate Identity. As with Chris, this was not a theme that emerged from Connie as strongly as it did with Susan, but there were threads of it throughout her interviews. She agreed this was a fit for her and embraced the theme. As I explained the concept to Connie, I told her how I was noticing a similar phenomenon across all participants of activism and advocacy without intention to be an advocate per se, to which Connie remarked, "I think it's needed, I think many of us are doing it and many of us are learning how to be better advocates" (ID2, pg. 1). It is important to point out how Chris and Connie's natural advocate identities are different. Connie, as a woman of color, had been in situations where fighting for her rights or those of others was necessary for survival or safety, as is represented in the story of the schoolyard bully in Chapter V. She was less intentional about her advocate identity than Chris, which is perhaps influenced by her theme of bravery. Her inherent willingness to be the one who took the risk to speak or act, made her an advocate.

Susan's Final Themes

Susan's narratives contained the most overt references to feminism of all the participants. From her narratives and themes, connections between counselor education and feminism can be easily made. Susan's direct nature, and own strong feminist identity contribute to seeing those implications. One of Susan's core values is that of social change, and her themes all represent working toward social change.

Equality & Access via "A Seat at the Table". Susan used the idiom, "a seat at the table" to represent her thoughts and feelings on giving all individuals access to power

in the larger social system. The idiom has been used frequently in popular culture, from Langston Hughes poem *I, Too* (1945) to singer Solange Knowles 2016 concept album *A Seat at the Table*. Susan used it in conjunction with the concepts of quality and access for all who are oppressed, marginalized, and disenfranchised. Making space for those who are marginalized is a personal cause for Susan, as she believes a diversity strengthens the profession. She discussed her current group of faculty colleagues to demonstrate this point, as she had long advocated for the hire of minorities and women.

> Well, when I came to this department, I was probably the first hire in 20 years, and there was one other woman in the department. Now, we're a department of more women than we are men, and we have what I call our token white man, which is really kind of cool (laughs). We have white women and we have an African American woman and we have an African American man, and our interim dean is Hispanic. So, we've managed to move the department from largely male and largely white to largely female at this point, and I think we're doing well in diversity. It really has impacted the quality and the kinds of conversations we have in the department now that we have different voices. (Susan, I1, pg. 3)

The "different voices" aspect of that statement reflects Susan's desire to have as much representation as possible, as she believes counseling and clients are diverse, and thinks faculty should reflect this fact.

Congruence and Authenticity "Walking the Talk". For Susan, her use of the phrase, "walking the/my talk" indicated her need to take action and do the things she says she believes in. Authenticity across settings is a strong feminist tenet, and it seemed a strong personal value for Susan. She also used this phrase as a call to action for the

profession, contending she would like to see counselors and counselor educators "walk our talk" as well.

The MSJCC reflected Susan's call to action as well. Throughout the document the authors posited actions counselors and counselor educators need to take to be competent in the realms of multiculturalism and social justice. Practical examples were given to help counselors and counselor educators take necessary action to begin "walking the talk." For example,

> Multicultural and social justice competent counselors: 1) Take action to learn about their assumptions, worldviews, values, beliefs, biases, and culture as a member of a privileged and marginalized group. 2) Take action to seek out professional development opportunities to learn more about themselves as a member of a privileged or marginalized group. 3) Take action to immerse themselves in their community to learn about how power, privilege, and oppression influence their privileged and marginalized experiences. 4) Take action to learn about how their communication style is influenced by their privileged and marginalized status. (Ratts et al., pg. 6)

Susan was adamant counselors and counselor educators need to become more active in social justice issues. She indicated while concepts were discussed in coursework, frequently she did not see enough action taken or follow-through made. The MSJCC may be a catalyst for changing this in the future.

Lack of Visibility in the Profession. Although this theme is the same as one of Connie's, the meaning behind it is slightly altered for Susan. Susan identified areas in which the profession of counselor education seems to downgrade the work of women,

feminists, and people of color. Her theme was directly related to the visibility of women and feminists in counselor education. She shared different experiences with belonging to the American Psychological Association (APA), which has a specific women's division, and publications devoted to women and gender.

> I belonged to APA for a while because of my counseling psychology, and they had division 35, which was at that time the psychology of women. So, there was a lot of good research being done on women's issues, and there was a strong women's voice in APA. Then you come to ACA, and there's nothing. I've been involved in the women's interest network, when it existed, but at some point it's like, "I'm tired of fighting this freaking battle". (Susan, I1, pg. 8)

Susan shared her disappointment and fatigue throughout our interviews. She indicated she will be retiring soon. Being a constant advocate seemed to have caused Susan some burnout and taken a strong toll on her life. She stated how she was tired of having several of the same conversations as a profession, and would like to see the profession come together on social justice issues. Perhaps an implication for counselor education is to further the feminist tenet of privileging the voices of the marginalized, oppressed, and disenfranchised, which includes women. A woman's division might provide an outlet for female-identifying counselors and counselor educators. In addition, there are a host of issues women face, that a women's issues-related academic journal could cover, leading to more research in areas the profession is lacking.

The Natural Advocate Identity. This theme reflected how Susan's action-oriented life and career is an innate part of her being. She made several statements that connected a sense of feeling deeply compelled to do advocacy and activism work, as if

she could not help but do the work. Her sense of duty to be a voice for the marginalized, oppressed and disenfranchised was a part of her being. She simply was an activist by her very nature.

Susan felt strongly that this theme was a part of her story. She tied it in with her "seat at the table" theme stating, "I believe everybody should have input and a voice in what happens in their lives, and in their communities, and in their country" (Susan, ID2, pg. 3), and then stating, "You have to say something, it's a drive that makes it whatever I feel about it, that I don't have a choice about it, I really need to say something or do something" (ID2, pg. 5). For Susan, advocacy was not simply an offhanded choice, but instead something that was more a part of her being, and underscores the *natural* aspect of this theme. She believed advocacy was an organic part of her identity and her story. She wished more counselor educators possessed this quality, and that the profession fosters this quality in those that are in training.

In order to better emphasize social justice, counselor educators may want to consider recruitment of individuals who possess an inherent sense of advocacy. Educators like Susan, and subsequently Chris and Connie, most likely recruit or admit others whom they see as potential advocates into master's and doctorate programs. An intention could be set in fostering those with the natural advocate identity, and mentoring them to achieve their social justice goals.

Social Change, Revolution, & Moving Forward. Related to her action-oriented nature, Susan's final theme was that of social change. Some of her calls for revolution and action might not have been as strong were it not for the time period of our interviews, right after the 2016 United States Presidential Election. Susan acknowledged the current

social system was in her thoughts more than usual, but she indicated the weight of the messages in her narratives would have always carried the social action piece, as that is one of Susan's guiding principles.

Social change is not only a guiding principle of Susan's, but of feminist counseling as well. Feminism has social change at the crux of both theory and the political movement. Susan pointed this out in our interviews, "if you keep that piece [social change] out of it, you're not doing feminist therapy, and you're not a feminist counselor. You're not a feminist, I think, if you take that piece out of it" (I1, pg. 9). In addition to social change residing at the core of feminist theory, social change and action have become important within the counseling profession. With the recent MSJCC, and the focus of social justice in other realms, such as conferences and individual department mission statements, it seems like a natural partnership between feminists and those who focus on social justice. As feminists have been a part of strategy for social change in the past, their experiences could be valuable for the profession to seek in order to plan for broader changes in the profession and beyond.

Overlapping and Similar Themes

The goal for analysis was not to arrive at similar or overlapping themes. However, there was some degree of overlap in each participant's narratives that deserve further examination. Much of this examination is mentioned below in "further research," as it was outside of the scope of this project. It was interesting to see how each participant's themes included some aspects of others.

Each woman identified with Susan's theme of "the natural advocate identity". For Susan, that concept arose after I kept coming back to the idea that her advocacy

identity was a deeply inherent part of who she is. From my interviews with Chris, I thought this concept might resonate with her as well, and she agreed. Chris' advocacy comes from her personality as well. Connie's advocacy does as well, but she acknowledged there was also a cultural component for her (i.e., this is not necessarily unique for African American women to be advocates). I am also aware of the privilege that exists in this concept. As Susan and Chris are white women, they do not necessarily have to see or experience the injustice WOC suffer. Within this theme, both Susan and Chris see oppression that exists for individuals of varying identities, and have chosen to consistently speak of what they see. Whereas, Connie conversely, has no choice in seeing multiple oppressions, as she directly experiences them.

Susan and Chris' willingness to be vocal about all forms of oppression relates to Connie's theme of bravery, as being willing to advocate in as many realms as all three participants have shown some degree of bravery. Not all participants reflected on their bravery in the same manner as Connie, but it seems to be present in each.

In addition to bravery in advocating, advocacy itself was a significant shared theme along with social justice. All participants spoke of social justice and advocacy, even if those specific words were not how they described their work. For example, Chris used the word "advocacy" repeatedly, while Connie and Susan spoke more generally around the actions of advocacy and social justice without using the words directly. Connie reflected on, "doing the work" and, "furthering the cause", while Susan spoke of political action through revolution.

Mentoring was important to Chris and Connie. Both women identify the concept as part of their philosophies of teaching and counseling. Mentoring seems to be a way

that both women can give back, and help the next generation of advocates and feminist counselors and counselor educators enter the field.

All three women's storylines contained elements of strife and battles for equality or recognition. There was a distinct degree of sadness in each narrative, at the amount of oppression these women have endured. Each felt disappointed by the profession's lack of movement where social justice, multiculturalism, and feminist are concerned. As Susan reflected, "feminists have been doing activism for years" (Susan, I1, pg. 16). Susan's comment connected the idea of feminist invisibility within the profession, as it is still a stigmatized label to adopt.

Many of the concepts the participants described were not radical ones, they reflected the ACA *Code of Ethics*-stated professional values, "honoring diversity and embracing a multicultural approach in support of the worth, dignity, potential, and uniqueness of people within their social and cultural contexts; and, promoting social justice" (ACA, 2014). A point of irony is present in the apparent stigma associated with identifying as feminist. It would be interesting to know if this stigma comes from a lack of understanding of what it means to be feminist. It also seems ironic given how hard these participants indicated they had to fight in order to live these principles within the profession.

An overarching implication of this dissertation has been the need for more work, for more "furthering the cause." The profession of counseling has made great strides toward inclusion and equality for those that are "other," and there is still a long road ahead. All of these women indicated there were still many areas of injustice and inequity

within society and counselor education. They each believed it was important work and would continue to advocate for marginalized groups.

As narrative inquiry does not require patterns across narratives to find meaning in the narratives (Kim, 2016), it was interesting and meaningful for me to notice similar themes for the three participants. Each woman's themes are unique to them, but seem to be of similar storylines. I believe this speaks to a larger connected community of likeminded feminist counselor educators.

Limitations of the study

Although I took every care to minimize limitations of this study, inevitably, some limitations existed. Early in the process, I had difficulty recruiting my final participant. I had secured Chris and Connie as participants at a conference we were all attending but had trouble recruiting another. I initially emailed potential participants with the subject line of "dissertation participation request: the narratives of feminist counselor educators." Dr. Horn suggested I change my subject line to something more personal, "request for interview" and that helped secure Susan as a participant. Perhaps if I would have used that subject line earlier in the recruitment stage, it would not have taken as long to find my final participant.

I had originally planned to interview participants for 60-90 minutes, and Chris' initial interview ran over that amount of time. A potential limitation could be the unequal first interview time with all participants. Perhaps spending more time with Connie and Susan could have added more perspective and insight.

It may have been beneficial to gain insight from participants with other identities than female. Those that identify as cisgender male, or transmen might have brought a

perspective the female participants did not. That same sentiment can be expressed with other populations, such as Latina/o individuals, or Asian individuals, for example.

Future Research

Engaging in this study illuminated several areas of need in the profession. I would like to continue this project and turn the results into a book. This way, I could tell as many individuals' stories as possible. As stated above, the current project contained no male-identifying individuals, it would be interesting to recruit only male-identifying feminist counselors to determine if their feminist identity comes from a similar of different internal place as the female participants. I also think a grounded theory study would be beneficial given the similarities in these participants' themes.

Aside from further qualitative studies, I believe there are some implications for quantitative or mixed methods research herein. The participants all seemed to have a varying degree of similarity in pedagogy, counseling theory, and supervision model they used. It might be beneficial to do a Delphi study to interview those that practice from a feminist lens to determine the main tenets of all three to determine if the modern feminist versions of feminist counseling, pedagogy, and supervision have changed since their inception. I intend to continue to research in the intersection of feminism and counselor education and view this project as a starting point for a career investigating a subject close to my heart.

Conclusion

Three female-identifying counselor educators were interviewed using a narrative inquiry approach primarily informed by Reissman (2008), and Kim (2016). I completed two rounds of inquiry, with in-depth interviews and Coe Smith's (2007) interpreting

dialogues as data collection methods. I used coding methods outlined by Reissman and Saldana and arrive at 19 initial themes in total. Chapter III provided relevant background narratives for the participants and a meta-narrative capturing the social implications during the time of data collection. Data analysis was presented in Chapters IV and V. Throughout Chapter VI, I presented and discussed the final themes.

This dissertation reflects each participant's, and my own, commitment to furthering the visibility of feminist counselor educators and advocating for feminist issues within the profession of counseling. I conceptualized this project as an advocacy project at the core, as I would be able to hear the voices and tell the stories of the participants, which are three remarkable women; the participants contributed to advocacy, activism, social justice, and diversity within counselor education and their stories have implications for the profession of counselor education and beyond.

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