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Ethical Remediation with Students Struggling to Work Effectively with Members of the

LGBTQQIAAP Population Due to a Religiously Based Values Conflict: A Delphi Study

by

Kerrie E. Taylor

A dissertation

submitted in partial fulfillment

of the requirements for the degree of

Doctor of Philosophy in the Department of Counseling

Idaho State University

Spring 2018

Committee Approval

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RE: regarding study number IRB-FY2018-197: Ethical Remediation of Religiously Conservative Students Struggling to Work Effectively with the LGBTQQIAAP Population: A Delphi Study

Dear Dr. Taylor:

I agree that this study qualifies as exempt from review under the following guideline: Category 1. Research conducted in established or commonly accepted educational settings, involving normal educational practices, such as (i) research on regular and special education instructional strategies, or (ii) research on the effectiveness of or the comparison among instructional techniques, curricula, or classroom management methods.
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Please note that any changes to the study as approved must be promptly reported and approved. Some changes may be approved by expedited review; others require full board review. Contact Tom Bailey (208-282-2179; fax 208-282-4723; email: humsubj@isu.edu) if you have any questions or require further information.

Sincerely,

Ralph Baergen, PhD, MPH, CIP
Human Subjects Chair

Dedication

To Rodney and Ranger, your selfless love fueled this journey. To Dad and Julie, your pride and support means the world. And lastly, to Liz Horn, thanks for always picking-up your phone.

Acknowledgements

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Abstract

The purpose of this study was to create concrete, practical recommendations for remediation with students struggling to effectively counsel members of the LGBTQQIAAP populations as a result of religiously-based values conflicts that are both effective and ethical. A panel of seven experts on the ethical remediation and resolution of values conflicts in counselor education participated in a Real-Time Delphi study contributing insights and opinions, which were rated and statistically analyzed to determine consensus. In total, 48 of 54 items reached consensus, with the panel agreeing on procedural considerations, interpretations of the ethical code, strategies for inclusion in remediation plans, and the management of personal biases.

Keywords: gatekeeping, faith-based values conflicts, remediation, counselor education

Chapter I

Introduction

Over the past several years, state policy and ethical code changes have resulted in an emotionally laden discourse concerning value conflicts and the interpretation of the ethical code within counselor education (Kaplan et al., 2017; Sells & Hagedorn, 2016; Smith & Okech, 2016a, 2016b). Recently, lawsuits have occurred between students refusing to work with clients identifying as members of the lesbian, gay, bisexual, transgender, questioning, queer, intersex, asexual, ally, and pansexual (LGBTQQIAAP) community as a result of religious-based values conflicts and the universities who dismissed them for this reason (Hutchens, Block, & Young, 2013; McAdams III, Foster, & Ward, 2007). While the results of these court cases have varied between states, a common element to the students' complaint is their right to religious freedom, or their first amendment rights are jeopardized by the proposed remediation processes (Hutchens et al., 2013). It has been asserted that a student can have both their religious freedom while simultaneously being held to the standards of the ethical code, and that successful resolution of values conflicts with students struggling to work with the LGBTQQIAAP population due to a religiously-based values-conflict is possible with guidance and support from counselor educators (Sells & Hagedorn, 2016). The purpose of this research was to determine how counselor educators can effectively and ethically remediate students struggling to successfully counsel members of the LGBTQQIAAP population due to a religious-based values conflict.

Values conflicts are characterized by a clinician or counselor-in-training (CIT) experiencing anxiety and/or cognitive dissonance as a result of encountering a client with contrasting personal values (Kocet & Herlihy, 2014; Veach, Yoon, Miranda, Ergun, &

Tuicompepee, 2013). Veach et al. (2013) defined a value as "beliefs and attitudes that provide

direction for everyday living, and as a set of practical criteria for decision-making (p. 3)." Values

conflicts are common in clinical work and without proper awareness on the part of the counselor,

potentially detrimental for the client (Kocet & Herlihy, 2014). As a result, counselors and CITs

have an ethical obligation to become aware of personal biases and actively work to not impose

them upon work with clients (American Counseling Association, 2014; Kaplan et al., 2017).

Thus, counselor educators and supervisors have similar obligations to facilitate awareness,

socialize trainees to the profession, and protect the interests of clients via gatekeeping functions

(American Counseling Association, 2014; Hutchens et al., 2013; Veach et al., 2013).

Gatekeeping in counselor education is understood to be "an umbrella term referring to

practices relating to recruitment, retention, and remediation" (Ziomek-Daigle & Deryl, 2002, p.

14). While gatekeeping is an ethical responsibility of educators, it also can cause stress and fear

of litigation (McCaughan & Hill, 2015). Ethically, counselor educators have a duty to protect

clients from students who are potentially harmful (American Counseling Association,

2014). However, they also have a responsibility to work in the best interests of students, and

provide support that is free of discrimination, allowing students the best chance to succeed (J. M.

Foster, Leppma, & Hutchinson, 2014; Ziomek-Daigle & Deryl, 2002). When encountering

values conflicts with CITs, counselor educators have a duty to make gatekeeping decisions that

are supportive of students and clients, while simultaneous protecting themselves from potential

litigation.

One of the more controversial values conflicts occurs when a counselor's or CIT's

religious beliefs conflict with providing services to members of the LGBTQQIAAP population.

This has become the subject of much impassioned debate in counselor education, courts, state

legislatures, as well as other helping professions (Bidell, 2014; Erin B. Comartin & A. Antonio González-Prendes, 2011; Hutchens et al., 2013; Sells & Hagedorn, 2016; Smith & Okech, 2016a, 2016b; Vera, 2009). In the most recent revision of the ACA Code of Ethics (2014) it is stated referrals of clients due to personal values, such as a counselor referring a client who is a member of the LGBTQQIAAP population due to conflict with personal values, is unethical (American Counseling Association, 2014). This clarification in the most recent revision came as a consequence of a series of court proceedings where the interpretation of discriminatory practices in the ACA Code of Ethics came into question (Kaplan et al., 2017).

Two of the most recent court cases influencing the current stance of the ACA on values based referrals are *Keeton v. Anderson-Wiley* (2010) and *Ward v. Wilbanks* (2010). In both cases, counselor education programs dismissed graduate students unwilling to work in an ethical manner with a client who identified as a member of the LGBTQQIAAP population and refused to engage in remediation. McAdams and Foster (2007) defined remediation as instruction that is geared towards the "alleviation of deficiencies and the development of new competencies" (p. 4). The dismissed CITs proceeded to initiate lawsuits against their respective universities, citing in both complaints that the universities violated the students' first amendment rights to freedom of religion and speech in the proposed remediation (Hutchens et al., 2013). One of the cases found in favor of the university (*Keeton v. Anderson Wiley*, 2010), however the other case (*Ward v. Polite*, 2010) was settled after a round of appeals favoring the plaintiff following an initial judgement in favor of the university (Hutchens et al., 2013). Among the areas of contention was vague direction provided in the ACA code of ethics (2005) regarding values-based referrals. As a direct result of these lawsuits, it is explicitly stated in the latest version of the ACA Code of

Ethics (2014) that values-based referrals are regarded as unethical and an imposition of counselor values on the client.

In addition to influencing the current ACA Code of Ethics, these proceedings could have a lasting influence on how counselor educators approach gatekeeping with students who refuse to work with members of the LGBTQQIAAP population. Most notably, in addition to upholding the duty to protect the best interest of clients, as well as employ gatekeeping strategies when working with students who are not fit for the profession, counselor educators are now compelled to ensure remediation and dismissal procedures are fairly applied and do not violate a student's first amendment rights (Hutchens et al., 2013). This may potentially add to the fear of litigation from counselor educators noted in previous studies (Swank & Smith-Adcock, 2014; Ziomek-Daigle & Christensen, 2010). This added legal responsibly is required at public universities, as private universities are allotted more discretion in dismissal procedures (Hutchens et al., 2013).

The helping professions are not value-free, and as a result, similar discourses exist in related fields, such as social work and psychology (Comartin & González-Prendes, 2011; Vera, 2009). Currently both fields acknowledge values conflicts and offer resolution models to guide students and clinicians in best practice (Comartin & González-Prendes, 2011; Sells & Hagedorn, 2016; Vera, 2009). There is also a suggested model for acculturation adapted from the field of psychology for counselor education to aid faculty in guiding students in resolving values conflicts stemming from religious beliefs in a manner that is ethical and culturally competent (Berry, 2003; Sells & Hagedorn, 2016).

Despite the extensive discourse amongst counselor educators, and those in related fields, about the common occurrence of religious based values conflicts affecting effective counseling, there is a lack of concrete, practical strategies to aid counselor educators in ethical remediation of

students struggling to effectively counsel members of the LGBTQQIAAP population.   The purpose of this study is to provide recommendations for the creation and implementation of ethical and effective remediation plans for counselor education students struggling to work effectively with the LGBTQQIAAP population due to a religious-based values conflict.

Statement of Purpose and Significance of Study

According to the American Counseling Association (ACA) Code of Ethics (2014), as well as court opinions (*Keeton v. Anderson-Wiley*, 2010; *Ward v. Wilbanks*, 2010), it is the responsibility of counselor educators to enact well-documented remediation for students of concern before beginning dismissal procedures (American Counseling Association, 2014; Hutchens et al., 2013; McAdams & Foster, 2007; McAdams III et al., 2007). However, the counselor education literature currently lacks recommendations for practical remediation plans for students struggling to work with members of the LGBTQQIAAP population due to religious-based values conflicts that are both effective and ethical.   Given the highly litigious nature of phenomena and the hesitancy reported by faculty members to engage in gatekeeping functions (Gaubatz & Vera, 2006; Russell & Peterson, 2003), there is a need for practical guidance in this area. Along with the creation of remediation plan goals, this study also sought to identify CIT behaviors that precede remediation, how to determine when a plan is successful, and how to competently introduce the plan with cultural sensitivity. Ideally, the results from this study were pragmatic, while adding to literature in the field that can begin to help guide counselor educators through a potentially litigious process.

Research Question

In order to uncover consensus among counselor educators with specialized knowledge in the realm of ethical remediation with students struggling to work with members of the

LGBTQQIAAP population due to a religious-based values conflict, the research question guiding this study was as follows:

1. What aspects are necessary for remediation to be effective and ethical with students struggling to work effectively with the LGBTQQIAAP population due to a religious-based values conflict in counselor education?

Method

The Real-Time Delphi (RTD) method, a mixed-methods approach, was utilized for this study. The Delphi method was developed in the 1950's by employees of the RAND corporation, a "think-tank" (Gordon, 2009a). This method was created as a way to gather expert opinions to create policy and solve complex problems, carried on the assumption that experts will be more accurate at forecasting and decision-making in a particular field. It was noticed that when assembling groups of experts in person, usually a few of the participants carried the conversation and were less likely to voice a dissenting opinion among colleagues. Thus, the Delphi method was created as manner to engage in what Gordon (2009) terms a "controlled debate" (p. 4), emphasizing anonymity of participants to find consensus without group dynamics affecting results, which can potentially arise during face-to-face interaction.

RTD was developed by Theodore Gordon in the 1990's to address the limitations of the Delphi method. This round-less version of the methodology is hosted on an online platform allowing for anonymous consensus to be reached in real-time, reducing the time and cost of the traditional Delph approach, while still allowing for asynchronous participation from panelists, creating a flexible application (Gnatzy, Warth, Gracht, & Darkow, 2011; T. J. Gordon, 2009b; Gordon & Pease, 2006). This method has been used in research across diverse disciplines aiding

in answering complex, globally-focused research questions (Gnatzy et al., 2011; T. J. Gordon, 2009b; T. Gordon & Pease, 2006; The Millenium Project, 2015).

This RTD study involved recruiting a panel of experts to provide recommendations for the ethical and effective remediation plans for students struggling to work effectively with members of the LGBTQQIAAP population as the result of a religiously-based values conflict. Participants anonymously responded to a questionnaire with open-ended prompts regarding aspects of ethical remediation students. Anonymity, controlled feedback, iteration, and statistical aggregation of the data are key features of the Delphi method (Skulmoski, Hartman, & Krahn, 2007, Rowe & Wright, 1991). While iteration is not present with RTD, due to the lack of traditional rounds, participants still contributed to the study anonymously, while controlled feedback and statistical aggregation was provided in real-time (Gnatzy et al., 2011). The opinions of each panelist were available for rating on agreement with a six-point Likert scale by peers; these ratings were also available for viewing. As participants reviewed and rated opinions, they had opportunities to refine and clarify their own stances in light of new information. This process proceeded until the research questions were answered (Skulmoski et al., 2007).

The open-ended questions on the questionnaire were designed to elicit pragmatic recommendations for ethical remediation plans from counselor educators who have expertise in ethical remediation.   The creation of items on the questionnaire was informed by key features of questions found in qualitative inquiry by Corbin and Strauss (2008), with the intention of reducing researcher bias. There are nine initial prompts appear on the first-round questionnaire:

1. List one behavior indicating a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

2. List a second behavior indicating a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

3. List a third behavior indicating a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

4. In order to   remediate ethically a student whose religious values conflict with counseling LGBTQQIAAP clients, list one element you might include in a remediation plan.

5. In order to remediate ethically a student whose religious values conflict with counseling LGBTQQIAAP clients, list a second element you might include in a remediation plan.

6. In order to remediate ethically a student whose religious values conflict with counseling LGBTQQIAAP clients, list a third element you might include in a remediation plan.

7. What measures can faculty take to ensure their own personal biases are not influencing the remediation process?

8. How can faculty determine the success of remediation plans with this population?

9. How might faculty competently introduce a remediation plan of this nature?

The participants had a one-hundred-word limit on the questionnaire to ensure for concise answers to facilitate a more efficient controlled feedback process.

Assumptions

There were several assumptions present in this study. First, it was assumed there is significant value in expert opinion, more so than those without knowledge or expertise in the field being studied. This assumption is inherent with the chosen methodology, while the questionnaire was understood to elicit responses to answer the research question adequately. It was also assumed the participants answered the questionnaire truthfully and meaningfully, in addition to having expertise on ethical remediation in counselor education. Veracity in opinions was necessary to find consensus and for a true debate to occur. As such, a self-report of honesty from the participants was assumed, without the inclusion of additional instruments. Finally, a neutral execution on the RTD method on behalf of the researcher for the purposes of bias reduction and impartiality was assumed.

Delimitations

True to the methodology, the results of this Delphi study were not intended to create generalizable findings beyond this expert panel. Instead, the results of this study were intended to be a first step toward providing guidelines for the creation of ethical remediation plans for students with religious-based values conflicts surrounding LGBTQQIAAP clients. The results were ideally transferable allowing for consumers of this research to create meaning to be applied to unique contexts and situations.

This study was not designed to create empirically based remediation plans, but instead to create expert-opinion derived recommendations to include in remediation plans. This study was also not created for the purposes to advocate for a specific approach to the implementation of

gatekeeping processes or specific items to be included on a remediation plan when a counseling student expresses religiously-based values. Instead, it was the author's hope to allow for a discussion among experts in this area designed to seek solutions for those identified as in need of remediation due to the inability to work effectively as a result of a religious-based values conflict.

Definitions

1) **American Counseling Association (ACA).** A "not-for-profit, professional and educational organization that is dedicated to the growth and enhancement of the counselor profession" (ACA, 2014, p. 1).

2) **Counseling.** "A professional relationship that empowers diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals" (ACA, 2014, p. 20)

3) **Counselor Educator.** "A professional counselor who engages in a formal relationship with a practicing counselor or counselor-in-training for the purpose of overseeing that individual's counselor work or clinical skill development" (ACA, 2014, p. 20).

4) **Discrimination.** "The prejudicial treatment of an individual or group based on their actual or perceived membership in a particular group, class or category" (ACA, 2014, p. 20).

5) **Gatekeeping.** "The initial and ongoing academic, skill, and dispositional assessment of students' competency for professional practice, including remediation and termination as appropriate" (ACA, 2014, p. 20).

6) **Remediation.** The "alleviation of deficiencies and the development of new competencies" (McAdams & Foster, 2007, p. 4).

7) **Student.** "An individual engaged in formal graduate-level counselor education" (ACA, 2014, p. 21).

8) **Training.** "The instruction and practice of skills related to the counseling profession. Training contributes to the ongoing proficiency of students and professional counselors" (ACA, 2014, p. 21).

9) **Values.** "Beliefs and attitudes that provide direction for everyday living, and as a set of practical criteria for decision-making" (Veach et al., 2013, p. 3).

10) **Values Conflict.** Occurs "when a counselor's personal values conflict with those of their clients," which could lead to ethical concerns" (Kocet & Herlihy, 2014, p. 181).

Chapter II

Literature Review

This chapter provides an overview and critique of the code of ethics, values conflicts, gatekeeping, and remediation literature in the field of counseling and counselor education. The ethical obligation of counselor educators to provide competent and ethical remediation for counseling students struggling to embrace professional competencies and dispositions is well documented despite a lack of guidelines on how to implement gatekeeping procedures. This is particularly true when proposing remediation with students struggling to work effectively with members of the LGBTQQIAAP population because of religiously-based values conflicts. The researcher in this study seeks to provide practical strategies to guide counselor educators engaging in remediation with CITs experiencing values conflicts stemming from personally held religious beliefs. These recommendations could provide greater protections for current and future clients, and equip educators with strategies that could reduce the hesitancy to engage in gatekeeping and remediation while working in the best interest of the student.

Values Conflicts

It is inevitable counselors or CITs will encounter a client who has personal values in contention with their own. Encountering another person whose values are in conflict can create anxiety for both the counselor and the client (Priest & Wickel, 2011). The encountering of conflicting values, coupled with a clinician's experience of dissonance is known as a value conflict (Elliott, 2008; Francis, Dugger, & Editors, 2014; Merali, 1999; Priest & Wickel, 2011). Examples of this could include a counselor whose religious beliefs views marriage as an eternal covenant between a man and a woman working with a couple who is getting divorced or a client in a same-sex relationship.

As this is a common experience, the profession encourages ongoing self-awareness and exploration of biases within clinical training, supervision, and as a part of professional practice in order to reduce the potential imposition of personal values on a client (Bidell, 2014; Elliott, 2008; Francis et al., 2014; Kaplan et al., 2017; Sells & Hagedorn, 2016; Smith & Okech, 2016b). The preamble of the code of ethics also describes the values of the profession, which is meant to be internalized and integrated by clinicians, and can serve as a guide when experiencing value conflicts (American Counseling Association, 2014; Francis, Dugger, & Editors, 2014; Kaplan et al., 2017). Ideally, a counselor or CIT who is experiencing a value-conflict will defer to the professional values in lieu of personal values to influence clinical decision-making (Kaplan et al., 2017; Sells & Hagedorn, 2016). However, even with significant training, supervision, and reflection, it is possible for a clinician to instead act upon personal values over professional values, which could lead to potential harm of a client (Francis et al., 2014).

Francis et al. (2014) explored the potential danger of imposing values on clients, highlighting the need for clinicians to resolve values conflicts. The authors argued a client is more likely to adopt a counselor's personal values if communicated, especially if they are members of a vulnerable population with low access to clinicians, such as schools and rural areas (Francis et al., 2014). This can affect the autonomy of the client, potentially resulting in harm. Francis et al. argued it is a counselor's duty to ensure they are not imposing personal values on a client, which has been deemed central to harm reduction (Francis et. al., 2014). The authors assert while most counselors are aware of this importance, it is possible to communicate personal values nonverbally, through homework assignments, and chosen focus on sessions (Francis et al., 2014). This point further emphasizes the need for counselors and CITs to continually be aware of and address how personal values influence intentional choices when working with clients,

particularly those who identify as members of an oppressed population. Several resolution

models exist to aid a clinician in exploring, identifying, and resolving values conflicts.

Resolution Models

Merali (1999) explained there have been attempts in the profession to address differing

values in counseling for several decades. Influenced by the recognition of how culture and

ethnicity influence personal values, during the 1970's it was recognized there was a lack of

practitioners who are members of minority populations, prompting a push to recruit more

minority counselors to serve minority clients (Merali, 1999). This movement was influenced by

the assumption that minority clients would prefer a counselor from their own cultural

background with shared values systems (Merali, 1999). Eventually it was determined, however,

that client outcomes were not significantly different between same-culture and different-culture

counselors (Atkinson, 1983; Merali, 1999). Due to the lack of minority representation in the

counseling profession and the high need for services for culturally diverse clients, there is

currently a strong emphasis placed on the development of cultural competence, social justice,

and ethical decision-making for practicing clinicians and trainees to reduce the imposition of

values on a client and the delivery of effective services (Kaplan et al., 2017; Merali, 1999; Sells

& Hagedorn, 2016).

Many resolution models exist in the counseling literature to provide direction on how to

address values conflicts that can arise in a counseling relationship. These models are influenced

by a variety of philosophical stances that guide the counseling process (Fallón et al., 2013;

Francis et al., 2014; Merali, 1999; Priest & Wickel, 2011). While some approaches are more

structured than other non-directive alternatives, the models are mostly influenced by the values

of the profession and guide the clinician towards suspending their own personal beliefs. Most

models instruct counselors to and ground themselves in their professional responsibility and ethical obligation to serve diverse client populations (Fallón et al., 2013; Francis et al., 2014; Merali, 1999; Priest & Wickel, 2011).

Fallón et al. (2013) suggested a way to resolve a values conflict is through critical thinking. There are four suggested steps to critical thinking: "(a) identifying assumptions influencing thoughts and actions; (b) critiquing assumptions' supporting evidence to evaluate their accuracy, reliability, and generalizability; (c) examining assumptions from multiple and varied perspectives; and (d) taking actions informed by this process (p. 45)." The authors asserted working these steps can help an individual examine evidence influencing their dissonance and make an informed choice when moving forward. The authors stated there may be push back from some clinicians and trainees to use critical thinking, to examine the values conflict, as it may be considered threatening. They underscored the need to uphold the ethical values of the profession before personally held beliefs, highlighting the promotion of dignity and welfare of clients (Fallón et al., 2013).

Priest and Wickell (2011) argued values conflicts result in anxiety for the practitioner and client, which needs to be resolved in order for counseling to be effective. The authors offered a 5-step process to examine personal values to reduce anxiety created by values conflicts. The steps of the process are as follows: "(a) examine values from a broader ecological systems perspective; (b) remember that narratives are not values; narratives explain values; (c) seek to increase differentiation; and (d) listen to understand not judge. The authors argued reflecting on these steps may help decrease triangulation, or the therapist allowing personal values to influence a session with a client (Priest & Wickel, 2011, p. 143-144). Taking these steps could help a counselor view themselves and a client in a more expansive context, potentially reminding the

clinician of a counselor's role to listen nonjudgmentally. The authors asserted this may help resolve anxiety and reduce counselors' discrimination towards clients (Priest & Wickel, 2011).

Merali (2009) suggested taking a multicultural perspective to resolve value conflicts. The author proposed values conflicts are resolved through acknowledgement of differing values, accepting that biases exist, and disclosing these to clients (Merali, 2009). This moves a practitioner from the traditionally held view as a neutral party, to a more congruent clinician (Merali, 2009). She stated this genuine interaction would allow client and counselor to examine potential outcomes from their respective cultural perspectives (Merali, 2009). This exercise can help counselors examine how their perspective is inherently biased, and better suspend their own beliefs to enter a client's world. The author argued by engaging in this manner, counselors can be better prepared to work with clients from diverse backgrounds (Merali, 1999).

Ametrano (2014) provided guidance on how she assists students in navigating their own values from influencing ethical decision-making in counseling students. She argued learning how to navigate personal values in ethical decision making is difficult for students and provided suggestions for classroom assignments to help students develop the awareness, knowledge, and skills in order to do so effectively. The author asserted students are initially strongly influenced by their personal perceptions of right and wrong behavior and was guided by the Handelsman et al (2005) adaptation of Berry's (2003) model of social or ethnic acculturation to socialize students to the culture of the profession. The author found that in addition to assignments, the students required a great amount of time to process with their classmates about their own development and understanding of ethics and laws. She found by the end of the semester, students had increased tolerance for ambiguity, and greater awareness of how personal values influence the counseling process (Ametrano, 2014).

Kocet and Herlihy (2012) offered practical strategies to help counselors work though values conflicts. They suggested employing ethical bracketing, defined as "the intentional separating of a counselor's personal values from his or her professional values or the intentional setting aside of the counselor's personal values in order to provide ethical and appropriate counseling to all clients, especially those who worldviews, values, belief systems, and decision making differ significantly from those of the counselor (Kocet and Herlihy, 2012, p. 182)." They argued this process will allow the counselor to explore her or his own values, while ensuring clients are not harmed and can maintain autonomy. This process has five steps: (a) immersion; (b) education; (c) consultation; (d) supervision, and (e) personal counseling. When initiating the first step, counselors engage in self-reflection and self-awareness. It was suggested that they then consult with the ethical code and receive supervision. Finally, counselors are encouraged to receive personal counseling to explore personal biases preventing them from being an effective counselor (Kocet & Herlihy, 2014).

Kocet and Herlihy (2012) also developed the Counselor Values-Based Conflict Model (CVCM) to aid counselors, supervisors, and educators who are experiencing a values conflict. This first step in the model is: determine nature of value based conflict. The authors stated important questions for counselors or CITs to ask themselves are: (a) "what is the nature of the values conflict between me and the other person?" and (b) "is the conflict due to a clash in personal values or professional values?" (Kocet & Herlihy, 2012, p. 184). The second step is: explore core issues and potential barriers to providing appropriate standards of care. When engaging in this step, counselors explore the core issues influencing the values conflict. These core issues could include a lack of training on a client's presenting issues, conflicting personal beliefs, or a lack of self-efficacy in the CIT. The third step is: seek assistance/remediation for

providing appropriate standard of care. Counselors are urged to seek supervision and consultation from colleagues and the code of ethics, as well identify personal biases that could influence ethical decision-making. The fourth step is: determine and evaluate possible courses of action. This step calls for not only exploring courses of action in the counseling setting, but also the effectiveness of remediation efforts. Finally, the fifth step is: ensure the proposed actions promote client welfare. When applying this step, the authors suggested counselors, supervisors, and educators only employ ethical decisions in support of the welfare of the client (Kocet & Herlihy, 2014).

Choudhuri and Kraud (2014) argued most of the counseling literature discusses values conflicts from a Judeo-Christian worldview, offering to contribute the Buddhist perspective when encountering value conflicts. The focus of this philosophy when applied to counseling will help practitioners focus on accepting the present and the true nature of self. The guiding principles are labeled the Four Noble Truths and are as follows "(a) suffering is dissatisfaction with the way of life, (b) suffering is caused by attachment to desires and the subsequent distress when desires are not met, (c) suffering ends by relinquishing the belief that desires are unmet, and (d) liberation from suffering is achieved by following an internal journey of enlightenment" (Choudhuri & Kraud, 2014, p. 195).   The authors stated exploring this perspective will help counselors be more aware of their own feelings and cognitions, be more accepting of others, reduce assumptions and judgements, and allow clients autonomy and growth opportunities (Choudhuri & Kraus, 2014).

Utilizing this worldview, counselors are encouraged to accept and expect discomfort from values conflicts when working therapeutically. Engaging in mindful acceptance and mediation grounded in the Buddhist philosophies, the authors assert counselors can work with

those who are different from them, reengage in the therapeutic relationship, and connect with the humanity of clients. When encountering a values conflict, counselors can be curious about the cognitions, feelings, and perceptions they are experiencing, as opposed to trying to change them (Choudhuri & Kraus, 2014). In addition the authors suggested the use of breathing techniques to keep a clinician in the present and focused on the client (Choudhuri & Kraus, 2014).

Regardless of the resolution model chosen, it is important for counselors and CITs to reconcile their values conflicts in accordance with the code of ethics. A particularly common and controversial values conflict is one experienced by clinicians struggling to work effectively with member of the LGBTQQIAAP population as the result of a religiously-based values conflict. This values conflict has been the source of great debate in counselor education and the subject of lawsuits (Herlihy, Hermann, & Greden, 2014; Kaplan, 2014). As a result, it is an area of exploration in the counselor education literature.

LGBTQQIAAP Values Conflicts

A topic of discourse in counselor education literature is values conflicts experienced by some counselors and students identifying with religiously-based values when working with members of the LGBTQQIAAP population (Ametrano, 2014; Balkin, Schlosser, & Levitt, 2009; Herlihy et al., 2014; Rainey & Trusty, 2007; Sells & Hagedorn, 2016; Smith & Okech, 2016a, 2016b; Whitman & Bidell, 2014). The doctrines of many common faiths practiced in the United States condemn sexual expression and affection outside a monogamous, heterosexual marriage (Bowers, Minichiello, Plummer, & Bowers, 2017; Hunsberger & Jackson, 2005; Poteat & Mereish, 2012; Whitley, 2009). Consequently, clinicians ascribing to these faiths can experience dissonance when working with the population, resulting in discomfort and the desire to refer. This action is now considered unethical according to the most recent edition of the Code of

Ethics, as a result of legal proceedings and debate in the field (American Counseling Association, 2014; Ametrano, 2014; Balkin, Schlosser, & Levitt, 2009; Herlihy, Hermann, & Greden, 2014; Rainey & Trusty, 2007; Sells & Hagedorn, 2016; Smith & Okech, 2016a, 2016b; Whitman & Bidell, 2014).

There is a long, well-documented history of stigmatization of the LGBTQQIAAP population in the mental health field (Bayer, 1987; Herek, 2009; IOM, 2011). Much of the discrimination, in both mental health and the greater society can be linked to the influence of moralistic, religious values (Bayer, 1987; IOM, 2011). Whitman and Bidell (2014) argued the LGBT community is faced with discrimination and oppression in society in a manner akin to members of racial minorities. They also stated the occurrence of mental health issues in members of the LGBT community is higher than found in the general population, as well as homeless and suicide rates (Whitman & Bidell, 2014). As a result, the LGBTQQIAAP population is very vulnerable and in need of services, while conversely, working with this population can be a source of values conflicts for some counselors and CITs (Ametrano, 2014; Bidell, 2014; Borgman, 2009; Bowers et al., 2017; Fallón et al., 2013; Herlihy et al., 2014; Priest & Wickel, 2011; Smith & Okech, 2016a, 2016b).

There is a strong record linking conservatively held religious values and bias towards the LGBTGGAI population by counselors (Ametrano, 2014; Balkin et al., 2009; Bidell, 2014; Borgman, 2009; Bowers et al., 2017; Fallón et al., 2013; Herlihy et al., 2014; Hunsberger & Jackson, 2005; Mayhew, Bowman, & Rockenbach, 2014; Poteat & Mereish, 2012; Priest & Wickel, 2011; Rainey & Trusty, 2007; Satcher & Schumacker, 2017; Smith & Okech, 2016a, 2016b; Whitley, 2009) Bidell (2014) uncovered a relationship between religious beliefs and LGBT competence in the counseling community. A link was found between a decrease in

LGBT competence and those identifying with moderate and fundamental religious beliefs, which was about 1/3 of the study participants (Bidell, 2014). It was concluded there is a strong relationship between religiosity and a decrease in competence working with this population (Bidell, 2014). The moderately strong covariate was friendship with those identifying as members of the LGB population, revealing participants with relationships with LGB individuals were more likely to have higher competence working with the populations, which has also been found in similar studies (Rainey & Trusty, 2007; Satcher & Schumacker, 2017). Unfortunately, taking a multicultural class was not found to be a covariate, concluding the class may not be properly preparing CITs to work with this population. (Bidell, 2014).

Several court proceedings involving counselors and CITs who refuse to affirm clients identifying with the LGBTQQIAAP populations due to conflict with their religious beliefs has brought this particular values conflict to the forefront (Priest & Wickel, 2011; Sells & Hagedorn, 2016; Smith & Okech, 2016a). *Bruff v. North Mississippi Health Services* (2001) and *Walden v. Center for Disease Control and Prevention* (2010) are two cases in which professional counselors brought suit against their places of employment. It was argued the organizations infringed upon their first amendment rights to freely practice their religion by not accommodating the desire to refer clients who were members of the LGBTQQIAAP community and terminating their employment. In both cases, the professional counselors asserted their religious beliefs prevented them from affirming members of the LGBTQQIAAP population, stating a desire to refer these clients to colleagues. The two counselors did not find accommodations offered by their workplace agreeable, resulting in the initiation of the lawsuits. In both cases, the judgements were found in favor of the defendants, or the organizations, determining the complainants' inflexibility with accommodations created undue hardships for

their colleagues (*Bruff v. North Mississippi Health* Services, 2001; Herlihy et al., 2014; *Walden v. Center for Disease Control and Prevention*, 2010).

Similarly, there are two recent lawsuits initiated by CITs who were dismissed from their respective programs following the refusal to work with clients who are members of the LGBTQQIAAP community. The two school counseling students involved in *Ward v. Wilbanks* (2010) and *Keeton v. Anderson-Wiley* (2010) pursued lawsuits arguing their first amendment rights were violated by faculty members during remediation processes. Both students argued their religious beliefs prevented them from working effectively with members of the LGBTQQIAAP population, requesting to refer out clients to other counselors in practicum. Finding the exhibited behavior unethical and discriminatory, faculty at the universities initiated remediation procedures to aid the CITs in attaining ethical behavior. Both students refused to engage with remediation and were dismissed from the counseling programs. *Ward v. Wilbanks* (2010) resulted in a settlement following the appeals process, while *Keeton v. Anderson-Wiley* (2010) upheld her dismissal from the university (Herlihy et al., 2014; Hutchens et al. 2013; *Keeton v. Anderson-Wiley,* 2010; McAdams et al., 2007; *Ward v. Wilbanks*, 2010)

Out of these two court cases came several findings that would come to directly influence counselor education programs. As outlined by the fourteenth amendment, counselor education programs must provide due process to students prior to dismissal and any actions taken by faculty must be well documented and remedial in nature. It was also determined that students are entitled to informed consent about practicum and clinical expectations. For example, if students are not allowed to refer clients in practicum, this needs to be available and presented to students prior to beginning the class. Finally, faculty must approach students in a non-discriminatory manner when engaging in remediation, such as requesting a student to suspend

personal beliefs in order to work effectively with clients, not change them (Herlihy et al., 2014). The findings in both cases has greatly influenced the recent revisions to the ACA Code of Ethics, particularly expectations for referrals.

Code of Ethics and Values Conflicts

The ACA code of ethics was first developed in the early 1960's and was intended to guide the ethical decision making of counselors, viewing the practitioner as an expert (Kaplan et al., 2017; Ponton & Duba, 2009). Since that time, the code of ethics has undergone numerous revisions, with each update reflecting the changing values and vision for the profession (Kaplan et al., 2017; Ponton & Duba, 2009). Currently, the living document serves to guide practitioners and inform and protect the public, reminding readers of the purpose and mission of the profession, while reflecting current client-focused trends (Kaplan et al., 2017).

Ponton and Duba (2009) proposed the code of ethics as a tangible object exhibiting covenants the profession has made to the public. The authors argued the counseling profession exists to fulfill a societal need, and as such, must fulfill obligations to the public (Ponton & Duba, 2009). Through this lens, the code of ethics is an outline of the counseling profession's agreement to serve the public ethically (Ponton & Duba, 2009). The authors' perspective supported the purpose of the code as a protection for consumers and reflects the currently prominent client-centered approach (Kaplan et al., 2017).

The current code of ethics, most recently updated in 2014, consists of a preamble and several sections outlining the ethical expectations of counselors and counselor educators (American Counseling Association, 2014; Kaplan et al., 2017). This newest edition was a product of three years of work from an appointed committee, whose purpose was to update the document to best address and reflect evolving needs of a diverse society (Kaplan et al., 2017).

Most notably, the changes from a 2005 version include expectations for referral procedures and navigating social media. The previous version of the code, provided a vague description of referral procedures, while mentioning that is not ethical to discriminate against clients. Within the 2014 version, these two concepts are overtly combined, with the directive that it is unethical to refer a client as a result of conflict with personal values. In addition, the previous version did not mention social media expectations. Counselors are now expected to have separate personal and professional social media pages, as well as must receive permission from a client before searching for them on the internet (American Counseling Association, 2005, 2014; Kaplan et al., 2017).

Another notable difference in the codes, the preamble of the 2014 code of ethics provides readers with the values and commitments of the counseling profession (American Counseling Association, 2014; Kaplan et al., 2017; Pedersen, 1997), whereas the previous 2005 version discussed the purpose of values without overtly listing them (American Counseling Association, 2005). This recent listing of values was intended to serve as a resource for clinicians, educators, and clients to equip readers with the philosophical spirit of the code for interpretation and decision-making (Kaplan et al., 2017). The ACA code of ethics (2014) lists the following guiding values for the profession: "1) enhancing human development throughout the lifespan, 2) honoring diversity and embracing a multicultural approach in support of the worth, dignity, potential, and uniqueness of people within their social and cultural contexts, 3) promoting social justice, 4) safeguarding the integrity of the counselor-client relationship, and 5) practicing in a competent and ethical manner (p. 3)." The preamble reflects the universal trend of concretely and openly disclosing the values and expectations of ethical behavior of counselor and counselor educator, as well of the influencing philosophy of the updated document (Kaplan et al., 2017).

These changes have been directly influenced by legal proceedings surrounding the refusal of professional counselors and CITs to counsel LGBTQQIAAP clients as a result of dissonance caused by personally held religious beliefs. The 2005 version of the code of ethics did not explicitly condemn referring a client due to personal beliefs, which led to the court litigation previously discussed. More concrete expectations are found in the newest version of the code of ethics, resulting in the expansion of unethical behavior to include referral due to a values conflict (American Counseling Association, 2005, 2014; Kaplan et al., 2017). These changes have a direct bearing on the current study as they created values conflicts for many counselors and CITs whose religious/spiritual affiliation was not LGBTQ+ affirming.

The 2005 code of ethics provided vague expectations for clinicians experiencing value conflicts, stating it is unethical to impose values and discriminate against clients, but lacking details on behavioral expectations for the clinician (American Counseling Association, 2005; Kaplan et al., 2017). Consequently, it was not uncommon for clinicians to refer or refuse services to a client due to a values conflict (Kaplan et al., 2017). Following the previous discussed lawsuits, clarification on referrals procedures were provided in the updated code of ethics (American Counseling Association, 2014; Kaplan et al., 2017). Currently, referrals for competence, or lack of training and knowledge, is considered ethical; conversely, referring due to personal beliefs, particularly for protected populations, is deemed unethical (American Counseling Association, 2014; Kaplan et al., 2017). For example, a counselor who is not properly trained to work with a particular issue, such as complex trauma, addiction, or with children can practice ethically by referring to another counselor who has competence in this area.

However, when a counselor refers a client to seek services elsewhere due to a personal belief, such as a values conflict, it is considered discriminatory and a violation of the ethical code

(American Counseling Association, 2014; Kaplan et al., 2017). This action is considered an imposition of values on the client and can be interpreted as abandonment by a client, and thus is not in line with the values and mission of the profession (American Counseling Association, 2014; Kaplan et al., 2017). Examples of this include a counselor referring a sex offender seeking treatment for depression due to a moral stance about the client or a counselor refusing to work with same-sex couples due to religious beliefs. It is instead suggested that counselors engage with resolution models, which can aid in the suspension of personal beliefs without altering or changing the beliefs when working with clients, to ensure ethical, competent care is provided (Kaplan et al., 2017; Sells & Hagedorn, 2016).

The recent changes in the 2014 ACA code of ethics did result in controversy, particularly in the state of Tennessee where two bills were introduced legalizing the discrimination of clients via the referrals process. Tennessee senate bill 1556 and companion house bill 1840, were proposed in January 2016 following the state's adoption of the most recent code of ethics (Nickel, 2016). These bills created as a rebuttal to the code of ethics changes, which allowed counselors to refer clients due to "strongly held personal beliefs" (Nickel, 2016, p. 10), including religious beliefs. The ACA's response was swift, moving the national conference scheduled to be held in Tennessee the following year to San Francisco, CA. In addition, Richard Yep (2016), chief executive officer of ACA, also released a statement addressed to Rusty Crowe, the Tennessee Senate Health and Welfare Committee Chair in opposition of the bill. In this statement, the tenets of the profession to provide accessible, ethics services to all client was explained, as well as the danger of discriminatory practices (Nickel, 2016). Despite the emphatic opposition of the Tennessee bill from the counseling profession, it was signed into legislation in April 2016.

The revisions in the ACA code of ethics, in addition to court findings, has greatly influenced gatekeeping protocol in counselor education and remediation procedures with students struggling to affirm members of the LGBTQQIAAP population. Educators have an ethical and legal responsibility to protect the public by continually assessing CITs' ability to practice effectively, and address student concerns. This includes determining whether students' personal beliefs impede the ability to uphold the code of ethics and values of the profession. As a result, counselor educators not only assess for skills, but also dispositions of those entering the profession allowing for effective work with diverse populations (Bhat, 2005; Enochs & Etzbach, 2004; Gaubatz & Vera, 2006; Goodrich & Shin, 2013; Homrich, Delorenzi, & Bloom, 2014; Hutchens, Block, & Young, 2013; Letourneau, 2016; McAdams & Foster, 2007; McAdams, Foster, & Ward, 2007). This ongoing assessment is done as part of a process known as gatekeeping.

Gatekeeping

History

The origin of the term "gatekeeper" in academia traces back to Lewin (1947), who coined the concept in the field of communications (Kerl & Eichler, 2005). As defined in 1947, gatekeepers in the communications field determined the information made public and disseminated versus information held back from society. The current understanding of the role of gatekeeping in the counseling profession is reminiscent of the Lewin's (1947) introduction, as counselor educators have an ethical obligation to determine a student's ability to work appropriately in the counseling profession, while addressing student development concerns as necessary, (Bhat, 2005; Crawford & Gilroy, 2012; J. M. Foster et al., 2014; Goodrich & Shin, 2013; Hutchens et al., 2013; Mccutcheon, 2008; Ziomek-Daigle & Christensen, 2010). These concerns can be either personal deficiencies impacting the ability to work effectively with clients

(i.e. lack of warmth, unwillingness to follow the ethical code, inability to integrate feedback, inability to regulate emotions) or academic in nature. Counselor educators assume gatekeeping responsibilities as both an ethical and legal obligation to protect current and future clients from ineffective and unethical clinicians. Additionally, educators and supervisors also have an obligation to work in the best interest of CITs and supervisees, providing competent, ethical remediation when deficiencies are identified (American Counseling Association, 2005; CACREP, 2016; Kaplan, 2014). This results in a delicate balance of developing gatekeeping protocols ensuring safety and justice for both clients and students.

Gatekeeping Roles and Responsibilities

There are four identified gatekeeping phases: (a) preadmission screening, (b) post admission screening, (c) remediation plan, and (d) remediation outcome (Ziomek-Daigle & Christensen, 2010). The preadmission screening phase pertains to the admission process lasting from recruitment of students to the offer of admission into a counseling program. The post admission screening phase begins at enrollment in a counseling program and lasts until graduation or remediation occurs. The remediation phase is initiated when a student is found to be in need of extra assistance or guidance in order to be an effective, ethical clinician. During this phase, educators will intervene to aid the student in gaining the knowledge, skills, and attitudes consistent with programmatic expectations. Finally, during the remediation outcome phase educators evaluate remediation efforts to determine if further action is necessary, including potential dismissal from the program (Ziomek-Daigle & Christensen, 2010).

Gatekeeping in counselor education is generally described as a role taken by educators when determining the appropriateness of a CITs future participation in the counseling profession. Homrich et al. (2014) stated "the role of the clinical gatekeeper is twofold: to protect the

integrity of the counseling profession and to prevent harm from being inflicted upon future clients receiving services from incompetent counselors." (Homrich, Delorenzi, & Bloom, 2014, p. 126). Foster, Leppma, & Hutchingson (2014) define gatekeeping as "the process of intervening with students so that only those who are competent graduate and enter the field of counseling" (p. 190). Foster & McAdams (2009) described gatekeeping as "the responsibly of all counselors, including student counselors, to intervene with professional colleagues and supervisors who engage in behavior that could threaten the welfare of those who receive their services."   Hutchens, Block, and Young (2013) described the legal authority of educators to "uphold ethical standards of the counseling profession" as gatekeeping (p. 52). Throughout the descriptions of gatekeeping is the commonality of those with power actively assessing the development of trainees, while keeping protection of current and future clients as a priority in decision-making.

Brear et al. (2008) identified several functions consistent with effective gatekeeping: (a) promoting student equality; (b) fulfilling the educational and ethical responsibilities of the educator; (c) guarding the integrity of training programs; (d) ensuring the quality of graduates; (e) enhancing the status of the profession; (f) maintaining societal sanction; and (g) protecting the interests of the community, especially current and future clients (Brear, Dorrian, & Luscri, 2008). Counselor educators embody these functions during each phase of gatekeeping, while working with diverse student populations across developmental levels from initial recruitment until graduation. As a result of the intentional continual assessment of appropriateness of fit of CITs, educators and students have reported emotional consequences as a result of gatekeeping.

The nature of gatekeeping has been described as stressful and isolating, and it is not uncommon for educators to feel hesitant to participate in gatekeeping functions and roles (Kerl &

Eichler, 2005, McAdams, Foster, & Ward, 2007). Reluctance to embrace the role and

responsibilities associated with gatekeeping has been linked the empathetic nature of those who

enter the profession, as well as fear of legal reprisal resulting in litigation and the accrual of legal

fees (Bodner, 2012; Crawford & Gilroy, 2012; Hutchens et al., 2013; McAdams et al., 2007;

Russell & Peterson, 2003; Wester, Christianson, Fouad, & Santiago-rivera, 2008). Several court

cases involving counselor educators and dismissed students provided evidence that the fear is not

unfounded (Dugger & Francis, 2014; Herlihy et al., 2014; Kaplan, 2014). In addition, in a study

conducted by Gautbatz & Vera (2006) 2% of student respondents indicated they would seek

legal action if identified for remediation, however 22% reported they would if dismissed, further

emphasizing the realities of legal retaliation due to gatekeeping. Students also reported feeling

uncertain and uninformed about gatekeeping processes, as well as discomfort regarding dismissal

from programs, particularly for non-academic purposes (Foster, Leppma, & Hutchinson, 2014).

Despite the lack of comfort regarding gatekeeping in the counseling profession, educators and

supervisors have an ethical responsibility to protect clients from harm by proactively engaging in

the roles and functions to acclimate CITs to professional expectations and values (American

Counseling Association, 2014).

     Ethical Responsibly. Counselor educators and supervisors have an ethical responsibility

to serve as gatekeepers of the counseling profession (ACA, 2014). As such, there are

expectations on how to approach the roles and function in an ethical manner. Historically, the

process has been informal, potentially influenced by stress felt by faculty (Forrest, Elman,

Gizara, & Vacha-Haase, 1999). Perhaps recent litigation and a movement towards greater

transparency in regulatory processes have influenced the standardized processes that are now

more prevalent. It is common for faculty to encounter students with personal deficiencies

inhibiting the ability to work effectively as a counselor. In addition, non-academic reasons are also more commonly cited as cause of dismissal from a counseling program, creating a need for more standardized processes (Bhat, 2005; Brear et al., 2008; Enochs & Etzbach, 2004; V. Foster & McAdams, 2009; While & Franzoni, 1990).

It is required in the ACA Code of Ethics that evaluation of CITs happens through-out schooling (ACA, 2014). In accordance with CACREP standards, the assessment process should include: (a) identification of key professional dispositions; (b) measurement of student professional disposition over multiple points in time; and (c) review or analysis of data (CACREP, 2016). When approaching student assessment, Foster & McAdams (2009) recommended faculty take a "top-down" and "bottoms-up" approach cultivated by a culture of transparency (p. 276). They argue this can be best achieved by a dynamic, continuous discourse between faculty and students, emphasizing acknowledging policies, procedures, and expectations (Foster and McAdams, 2009). Multiple opportunities exist for this discourse and are recommended, including: (a) student orientation; (b) syllabus; (c) advising; (d) supervision; and (e) the student hand book (CACREP, 2016; Foster & McAdams, 2009). As it is also an ethical obligation to work in the best interest of students, it is important to emphasize remediation and assistance, as opposed to punitive measures (ACA, 2014; McAdams, Foster, & Ward, 2007).

Legal Responsibility. Hutchens, Block, & Young (2013) explored how the first amendment, or the right to freedom of speech and religion, influences gatekeeping processes in counselor education. It was determined in *Keeton v. Anderson-Wiley* (2010) and *Ward v. Wilbanks* (2010) counselor education programs can legally impose ethical mandates on CITs, even if a CIT claims the ethics and values of the profession contradict their own. This holds true even if the personal values are guided by religious beliefs (Herlihy et al., 2014). It was also

determined, however, there is a difference between voicing disagreement with the code of ethics, which is protected free speech, versus refusing to comply with the code of ethics. As such, it is appropriate, and legal, to engage in remediation with students should they refuse or voice an inability to follow the ethical expectations of the profession, but not if they are discussing disagreement with the standards.

Remediation practices are at the center of legal challenges to the counselor education gatekeeping practices (Dugger & Francis, 2014; Herlihy et al., 2014; Kaplan, 2014, McAdams, Foster, & Ward, 2007). Remediation with a sound pedagogical intention, such as helping a student follow the code of ethics, was determined in court to not infringe on a student's first amendment rights (Herlihy et al., 2014; Kaplan, 2014). In order to have legal, sound gatekeeping practices it is recommended the following actions are taken by faculty members: (a) policies applied fairly and consistently with periodic policy reviews; (b) create a written record of concerns and remediation actions taken; (c) written statements from students stating they have reviewed program rules and policies and this was provided clearly from faculty; (d) distinguish between a student's willingness to uphold rules versus expressing opinion about the rules; (e) standards are well-documented and consistently followed; (f) faculty acknowledge legal authority to assess student's abilities to work effectively and ethically with clients; and (g) many opportunities for students to learn and apply ethical standards should be provided, included out-of-class activities (Hutchens et al., 2013, McAdams, Foster, & Ward, 2007). As developing and maintaining ethically and legally sound gatekeeping procedures can be stressful and complicated for all involved, many models exist in counselor education literature to guide the development and identification of protocols for faculty.

Gatekeeping Models

Several models for gatekeeping exist in the counselor education literature. It is recommended systemic, contextual perspectives are taken when working with students who are displaying an inability to work effectively as a counselor, particularly when a student identifies as a member of a minority populations (Goodrich & Shin, 2013; Letourneau, 2016; Mccutcheon, 2008). Frame and Steven-Smith (1995) proposed a three-step model for monitoring student progress and dismissal. They recommended providing program policies and procedures in the student manual, as well as providing formal evaluations at the mid-and-end-of-semester. Finally, Students who are continually evaluated low by multiple supervisors would then be considered for dismissal (Frame & Stevens-Smith, 1995). This early model provided some insight to how processes can be standardized. Later models provided more detailed theory-based direction to faculty.

Wilkerson (2006) proposed a gatekeeping model based on the therapeutic process: (a) informed consent; (b) intake and assessment; (c) evaluation; (d) treatment planning and follow-up; and (e) termination. He suggested policies and processes can be housed in the program manual for prospective and enrolled students to refer to throughout their academic career, akin to informed consent given to a client. Screening during admission can be compared to intake and assessment period when working clinically; with proper screening, students who are best suited to work in the field will be admitted to programs. On-going evaluation while in a master's program ensures students are progressing adequately. He compared remediation processes to treatment planning; students in need of greater support will have an individualized plan created to best help them achieve professional and ethical competence. Finally, termination with clients can be compared to either graduation or dismissal from a program (Wilkerson, 2006).

Goodrich and Shin (2014) asserted it is necessary to consider multicultural considerations in gatekeeping procedures to ensure behaviors of concern are not the result of differing cultural norms. They recommended working with students on four levels: (a) intrapersonal, (b) interpersonal, (c) group-as-a-whole level, and (d) supragroup level. This systems-based approach can be beneficial when working with students with identified problematic behaviors from multicultural backgrounds. When implementing the first two steps, the authors advised reflecting on the student's background and cultural norms which could be influencing their behaviors and then including the student in the conversation to reduce potential stereotyping, these are referred to as the intrapersonal and interpersonal levels (Goodrich & Shin 2014). They then recommended considering program and university environment and supports that can affect a student's success in a counseling program, referred to as the group-as-a-whole level. Finally, it is imperative to take into account the larger social justice implications of gatekeeping with students from multicultural backgrounds, referred to as the supragroup level (Goodrich & Shin, 2013). Utilizing this model can help ensure faculty involved in gatekeeping with CITs from a minority culture can assess for power and cultural differentials which can be biased towards the trainee (Goodrich & Shin, 2013).

Letourneau (2016) identified three important aspects of gatekeeping decision-making models: (a) collaboration; (b) cultural sensitivity; and (c) systems approach. She combined Shin and Goodrich's (2013) model with the step-approach of Hill et. al.'s (1995) feminist model for ethical decision-making to create a comprehensive approach for faculty when addressing problematic behaviors in CITs. There are seven recognized steps to Hill et al.'s (1995) model: (a) recognizing a problem, (b) defining the problem, (c) determining potential courses of action, (d) choosing a course of action, (e) reviewing process, (f) implementation and evaluation, and (g)

continuing reflection. Letourneau (2016) suggested each of these steps are influenced by the four levels of Shin and Goodrich's (2014) model: intrapersonal level, interpersonal level, group-as-a-whole level, and supragroup level. This comprehensive approach can also allow faculty and superiors to consider how their own power and privilege can influence the decision-making process, giving CITs from multicultural background a more equitable evaluation process when problematic behaviors are identified (Letourneau, 2016).

Problematic Behaviors versus Impairment

Bhat (2005) argued clients are in a subordinate position due to the client-counselor power differential, creating a need for supervisors and educators to prioritize client safety. Identified deficiencies affecting a CIT's ability to be an effective counselor are grouped into two categories, personal concerns and academic concerns (Bodner, 2012; Crawford & Gilroy, 2012; Enochs & Etzbach, 2004; Forrest et al., 1999; Frame & Stevens-Smith, 1995; Goodrich & Shin, 2013; Russell & Peterson, 2003). Academic concerns are related to grades and scholastic performance. Personal concerns are more nuanced and behavioral-based, relating to how a student is presenting in a variety of situations and the potential to cause harm. Examples of personal concerns include the integration of feedback, emotional regulations, substance abuse issues, lack of warmth and flexibility, inability to uphold the ethical code, and unacknowledged counter-transference (Enochs & Etzbach, 2004; Forrest et al., 1999; J. M. Foster et al., 2014; Homrich et al., 2014).

Quantitative studies report the prevalence of CITs with personal decencies affecting their ability to be ethical counselors. Gaubatz and Vera (2006) conducted a survey study to gather statistics regarding trends in gatekeeping. It was reported 98% of faculty responding were aware of students with personal deficits in the program, estimating around 8.6% of students were unfit

for the profession. The authors also reported 90% of students indicated knowing CITs with deficits in counseling programs, determining 21.5% of peers were unfit for the profession. Faculty believed 2.8% of students with deficits were allowed to graduate without intervention, compared to students who estimated 17.9% of peers with deficits graduated (Gaubatz & Vera, 2006). Additionally, it has been asserted in the field of professional psychology, about 12% of doctoral students believed their peers were not suited for the field, reporting frustration that programs did not do more to intervene with deficient students (Oliver, Bernstein, Anderson, Blashfield, & Roberts, 2004).

There is a lack of consensus in the field on how to refer to students who are struggling to meet ethical expectations. Most commonly, these identified CITs are referred to as having either problematic behaviors or impairment (Crawford & Gilroy, 2012; Enochs & Etzbach, 2004; Goodrich & Shin, 2013; Letourneau, 2016; Mccutcheon, 2008; Russell & Peterson, 2003; Wilkerson, 2006). Problematic behaviors are defined as behaviors negatively affecting the professional and ethical practice of the CIT, which are able to be remediated (Goodrich & Shin, 2013; Letourneau, 2016). If the behaviors cannot be remediated, the student is then considered impaired (Crawford & Gilroy, 2012; J. M. Foster et al., 2014; Mccutcheon, 2008).

It is considered inappropriate for impaired students to counsel clients, as they are unable to do so effectively or ethically (Crawford & Gilroy, 2012; Enochs & Etzbach, 2004; Forrest et al., 1999). Crawford & Gilroy (2012) conducted a study to determine if masters level counseling programs are gatekeeping and assessing for professional impairment. It was found 89% of programs rate students on adherence to ethical and professional standards, while 92% provide feedback to students on academic and interpersonal performance. Identified options to students who have impairments include: (a) withdrawal from the program; (b) taking a leave of absence;

(c) increasing advising or mentoring; (d) repeat recommended courses; and (f) reduction in course load. There were also identified barriers to taking action with students of concern: (a) a lack of formal guidelines; (b) the university legal department; and (c) finances. This further highlights the importance of consistently and uniformly applying procedures with all students enrolled in a counselor education program (Crawford & Gilroy, 2012).

A commonly identified problematic behavior is engaging in unethical behavior, such as placing personal values on clients or engaging in discriminatory practices as a result of personal beliefs (Elliott, 2008; Francis et al., 2014; Kocet & Herlihy, 2014; Merali, 1999). While often these issues are addressed in supervision, at times it may be necessary to engage in remediation to provide support and guidance for a struggling CIT. McAdams & Foster (2007) acknowledged counselor educators have a legal responsibility to provide due process when a student is determined deficient in professional performance, which is also emphasized within the ethical code (ACA, 2014). As such, when counselor educators encounter a student struggling to work with client populations due to personal beliefs, it is a duty to engage in ethical remediation practices to provide opportunities for students to improve, as well as protect the public (McAdams & Foster, 2007; McAdams et al., 2007).

Remediation

Remediation processes are utilized when a CIT may need extra help to gain the skills, knowledge, and attitudes necessary to become a competent counselor. Henderson & Dufrene (2013) uncovered that 51.1% of behaviors perceived in need of remediation surface during the entry-level skills course, however is not usually addressed until clinical courses. The behaviors most commonly identified are: (a) receptivity to feedback; (b) basic counseling skills; (c) boundaries with clients, supervisors, and/or colleagues; (d) openness to self-examination; and (e)

advanced counseling skills. While it is common to encounter behaviors warranting remediation (Gaubatz & Vera, 2006; Henderson & Dufrene, 2013), it is acknowledged while there is a need for remediation, there is a lack of literature or guidance on how to remediate as the majority of the literature focuses on impairment (Bemak, Epp, & Keys, 1999; Branson, Cardona, & Thomas, 2015; Henderson & Dufrene, 2013).

Despite the lack of literature concerning remediation, there are identified common remediation strategies reported by counselor educators. The actions taken can include: (a) referral to counseling and increased amount of supervision, (b) repetition of courses, (c) increased assignments related to the concern, (d) referral to peer tutoring, and (e) referral to peer support group (Bemark et al., 2009; Branson, Cardona, & Thomas, 205; Foster, Leppma, & Hutchinson; Russell & Peterson, 2003; Vacha-Hasse, Davenport & Kerewsky, 2004). Gautatz & Vera (2006) found the great majority of students involved with remediation engage in the process. They found 97% of students responded they would follow recommendations from the program, and 43% indicated they attempt to re-enroll in a program if dismissed (Gaubatz & Vera, 2006).

Remediation measures also provide due process prior to dismissal from a counseling program (Bemak et al., 1999; Kress & Protivnak, 2009; McAdams & Foster, 2007; McAdams et al., 2007; Russell, Dupree, Beggs, Peterson, & Anderson, 2007). "The U.S. Supreme Court has interpreted the doctrine of due process to have substantive and procedural components. Substantive due process pertains to the legitimacy of reasons or causes for depriving someone's freedoms, whereas procedural due process pertains to the procedures that must be followed before personal freedoms can be deprived for legitimate reasons" (McAdams & Foster, 2007, p.

4). As a part of due process, transparency with the student on all processes and procedures is expected, as well as the ability to respond (McAdams III et al., 2007).

In remediation, there are considerations for substantive due process: (a) relevance, (b) comparability, and (c) corrective intent. It is important that any remedial actions taken should be the least restrictive given the deficiency, has a crucial, compelling interest (i.e. client welfare), and is not punitive in nature.   There are also identified procedural due process considerations: (a) clarity of expectations, (b) distinct supervision and support, (c) regular progress evaluation, and (d) thorough documentation. Students should expect to be told concretely what actions need to be taken to improve performance, have consistent on-going feedback with supervisors, along with documentation to support actions and interventions (CACREP, 2016; McAdams &Foster, 2007). These fundamental fair remediation practices are as follows: (a) accessibility, (b) adaptability, and (c) consistency with accepted practice. Remedial practices need to be properly adapted to a student's unique needs and circumstances. The student needs to be provided with opportunities to fulfil the plan, and expectations need to be consistent with that of other CITs (McAdams et al., 2007).

The use of structured, written documents during remediation could be beneficial in the remediation process (Gaubatz & Vera, 2002; Kress & Protivnak, 2009). Kress and Protivnak (2009) recommended using professional development plans (PDP) to address problematic behaviors in CITs. In developing a PDP the authors recommended: (a) identifying problem behaviors, (b) establishing remediation activities, (c) integrating informative feedback, (d) determining individuals' involvement, (e) signing the document, (f) establishing timelines, (g) right to appeal, and (h) provision for immediate dismissal. When creating this document, it is suggested to define concrete, specific behaviors that will remedy the situation, as well as include

a group of people to develop the plan. It is also important to establish the consequences for not completing elements of the PDP, as well as situations that would result in immediate dismissal (Kress & Protivnak, 2009). Providing a student with opportunities to sign and respond to the plan could help ensure this document meets ethical and legal expectations (McAdams et al., 2007).

A topic of heated discourse in the counselor education pertains to the ethical remediation of students experiencing a values conflicts when working with members of the LGBTQQIAAP population due to religious beliefs (Balkin et al., 2009; Balkin, Watts, & Ali, 2014; Bowers et al., 2017; Fallón et al., 2013; Francis et al., 2014; Herlihy et al., 2014; Kocet & Herlihy, 2014; Priest & Wickel, 2011; Rainey & Trusty, 2007; Sells & Hagedorn, 2016; Smith & Okech, 2016a, 2016b; Whitley, 2009; Whitman & Bidell, 2014). Vera (2009) stated when a student encounters a value conflict that is not based in religious beliefs, it is more comfortable for a supervisor to confront the biased views. However, when there is a religious basis for a student's biases, supervisors are less likely to confront or help a supervisee work through this issue. She argued ignoring this allows supervisors and educators to be complicit in maleficence, as it is possible to have both strong religious beliefs and be nondiscriminatory. She contended until there is discourse confronting discrimination in the field, professionals are complicit in maleficence and not prioritizing human rights (Vera, 2009).

Remediation for LGBTQQIAAP Values Conflicts

Whitman & Bidell (2014) stressed counselor education has been progressive in pursuing effective mental health treatment for members of the LGBTQQIAAP community. The current CACREP standards and ACA Code of Ethics explicitly condemn discrimination based on sexual orientation, and promote training on competencies to work with this population (ALGBTIC, 2009, 2013; American Counseling Association, 2014). However, the authors argued a review of

literature showed CITs often felt unprepared to work with the population, conceding it is not uncommon for students to feel strong reactions pertaining to religious values and working with the population (Whitman & Bidell, 2014).

Whitman & Bidell (2014) made several programmatic recommendations to help foster LGBTQQIAAP competence in CITs. They first recommended counselor educators examine their own values and biases and engage in personal reflection, offering that it is not uncommon for educators to hold discriminatory views towards the LGBTQQIAAP population. It was also recommended there be an assessment of the counselor program to ensure programmatic barriers are eliminated. Sue's (1991) model for cultural diversity was endorsed to guide programmatic choices. In addition, programs were advised to provide "informed consent" (p. 165) to students by providing the expectations for LGBTQQIAAP affirmation from counselors upfront to allow students to make informed choices about career choices. Finally, it was suggested aspects of LGBTQQIAAP competence are incorporated throughout the curriculum to normalize language and educate CITs on issues concerning this group (Whitman & Bidell, 2014).

Witman & Bidell (2014) also provided suggestions to help students experiencing values conflicts resolve dissonance. They recommended educators guide students to reflect on their beliefs and review empirical research about the LGBTQQIAAP community, encouraging students to explore research counter to religious teaching. They also suggested reminding students that practice is to be based on evidence-based practices and not religious tenets, while integrating expectations for ethical practice. In addition, it may also be helpful to expose students to members of the LGBTQQIAAP population, as there is strong evidence connecting affirmation of the population to personal relationships and contact with the group. This can be done through exposure to media and music, as well as hosting a panel discussion with

individuals identifying or working with the population. Counselor educators are reminded that the goal of this work is to help CITs reconcile their religious beliefs and ethical responsibilities, while modeling empathy and providing safety for students (Whitman & Bidell, 2014).

Elliot (2008) argued it is possible for counselors' and CITs with religious beliefs in conflict with counseling members of the LGBTQQIAAP to still practice ethically while maintaining personal beliefs, by working with a mentor or supervisor to alleviate dissonance and understand role obligations (Sells & Hagedorn, 2016). She argued a counselor has rights as a citizen to believe as they see fit, however when practicing, there is an obligation to uphold the ethical code that transcends civil liberties as a private citizen. This includes when religious beliefs are in competition with ethical obligations, such as working with the LGBTQQIA population. She conceded that is possible in some states for a counselor to practice without licensure and with membership to a professional organization other than ACA, which is an alternative to leaving the profession. She asserted, however that a counselor can resolve dissonance by taking a both/and perspective, instead of an either/or when encountering a values conflict. This perspective can be taken by embracing the core condition found in humanistic counseling: a) empathy, b) unconditional positive regard, and c) congruence. It is argued that this will help the supervisee gain a both/and perspective, where they can maintain their personal beliefs, while fulfilling their obligations to clients (Elliott, 2008).

While existing theoretical models can help guide faculty members implementing remediation with] CITs struggling to work effectively with members of the LGBTQQIAAP population due to personally held religious values (Bashe, Anderson, Handelsman, & Klevansky, 2007; Elliott, 2008; Handelsman, Gottlieb, & Knapp, 2005; Sells & Hagedorn, 2016), there is a lack of pragmatic recommendations for faculty engaging in this work. It is recommended

counselor educators provide structure to gatekeeping and remediation procedures, characterized by formal plans and procedures and concrete behavioral objectives emphasizing remediation over punishment (Bemak et al., 1999; V. Foster & McAdams, 2009; Hutchens et al., 2013; Kress & Protivnak, 2009; McAdams & Foster, 2007; McAdams et al., 2007), however there is an absence of literature regarding how to approach this process effectively and ethically in the counselor education fields.   The current study will provide recommendations to help clinicians and CITs resolve values conflicts surrounding religious beliefs relating to LGBTQQIAAP individuals, filling a gap in the literature.

Relevance of Remediation Plans Addressing LGBTQQIAAP Values Conflicts

It is clear it is not uncommon for educators to encounter students in need of remediation due to a values conflict between religious/spiritual beliefs and LGBTQQIA concerns, however the remediation process is stressful, time-consuming, and potentially litigious in nature which can result in a reluctance to engage (Foster & McAdams, 2009; Frame & Stevens-Smith, 1995; Kerl & Eichler, 2005; Russell & Peterson, 2003). Given the charged nature of this particular conflict and a lack of clear guidelines for ethical remediation, there may be even more reluctance on the part of counselor educator to engage in remediation. There is a recognized lack of literature guiding faculty members on how to navigate this process, even though the phenomena has had a profound effect on the current understanding of values, ethical practice, and gatekeeping in the field (Hutchens et al., 2013; McAdams & Foster, 2007; Sells & Hagedorn, 2016; Smith & Okech, 2016a, 2016b). Smith and Okech (2016) called for greater transparency in the remediation process of students experiencing this values conflict in counselor education programs housed in CACREP accredited institutions with policies and missions that disaffirm or

disallow sexual minorities. With more transparency in this process counselor educators may be better equipped to ethically remediate students.

In this study, the researcher hoped to bring more transparency to the process and provide practical suggestions for ethical remediation of CITs experiencing values conflicts associated with counseling LGBTQQIAAP clients. The purpose of this study was to provide recommendations for the creation and implementation of ethical and effective remediation plans for counselor education students struggling to work effectively with the LGBTQQIAAP population as a result of a religiously-based values conflict. Along with creation of remediation plan goals, this study also sought to identify CIT behaviors that precede remediation, how to determine that a plan is successful, and how to competently introduce the plan with cultural sensitivity. Through the use of a real time Delphi model, desired results from this study provided concrete, pragmatic guidance and suggestions from experts to aid counselor educators implementing remediation practices for values conflicts designed in the best interest of CITs and their current and future clients.

CHAPTER III

Methodology and Research Procedures

The need to ethically address students struggling to work with members of the LGBTQQIAAP population as a result of religiously-held values is well-documented in the counselor education literature (Bidell, 2014; Bowers et al., 2017; Elliott, 2008; Rainey & Trusty, 2007; Satcher & Schumacker, 2017; Sells & Hagedorn, 2016; Smith & Okech, 2016a, 2016b; Whitley, 2009; Whitman & Bidell, 2014). While the need is evident, there is a lack of literature guiding counselor educators on how to implement ethical and effective remediation. Filling this gap is particularly crucial given recent litigation surrounding the remediation process with students experiencing this values conflict, the fear of potential lawsuits influencing counselor educators' choice to engage in remediation, and the vulnerability of this historically marginalized population. Utilizing a contemporary approach to the Delphi method, the researcher of this study sought to collect the opinions of experts in the field of counselor education to produce pragmatic recommendations for inclusion in ethical remediation plans for students struggling to work effectively with members of the LGBTQQIAAP population due to a religiously-based values conflict.

Research Question

In order to uncover consensus among counselor educators with specialized knowledge in the realm of ethical remediation with students struggling to work with members of the LGBTQQIAAP population due to a religiously-based values conflict, the research question guiding this study was as follows:

1. What aspects are necessary for remediation to be effective and ethical for students struggling to work effectively with the LGBTQQIAAP population due to a religiously-based values conflict in counselor education?

The Delphi Method

The Delphi Method is a flexible and innovative method used to collect and refine the opinions of a group of experts with the intention of reaching consensus. This is done through the use of questionnaires and multiple rounds of feedback. Skulmoski, Hartman, and Krahn (2007) stated "the questionnaires are designed to focus on problems, opportunities, solutions, or forecasts" (p. 2). The results of each round influence the following and allow panelists to revise and elaborate on their opinions, stopping when the research question is answered (Skulmoski et al., 2007). Gordon (2009) argued the method provides a true debate, which is achieved through anonymity. Group dynamics can influence opinions when a group of experts meet in person to discuss and resolve an issue, such as when one person dominates the conversations and another person alters their opinion to match others in the room. Participation in the Delphi method is anonymous, those invited and selected for the study will not meet nor discuss opinions in person. It is assumed this reduces the likelihood of group dynamics influencing the data, thus creating a true debate (T. J. Gordon, 2009a). The method has been used in a variety of fields, including healthcare, engineering, counseling, and political science (Skulmoski et al., 2007).

History and Overview

The Delphi method, named after the oracles from Greek mythology, was developed by the RAND corporation, a "think-tank," in the 1950's, influenced by research on the superiority of expert opinion for decision-making (Landeta, 2006). Olaf Helmer, Nicholas Rescher, and Norman Dalkey headed the creation of this methodology for the purpose of forecasting,

particularly in the area of policy development (T. J. Gordon, 2009a; Landeta, 2006; Skulmoski et al., 2007). Genius forecasting, or assembling a panel of experts to find a solution to an issue or problem, was initially developed to solve military and political problems. From preliminary testing, it was determined the method: "(a) gathers a vast amount of information; (b) contains multiple rounds providing feedback to participants from previous rounds; (c) allows a collective group response to become more precise and narrowed as rounds continue, and (d) allows for anonymity which creates a more accurate group consensus (Forbes, 2014, p. 68)." Since its inception, the Delphi Method has grown in popularity, and implemented in a variety of academic fields over the decades (T. J. Gordon, 2009a; Landeta, 2006; Skulmoski et al., 2007).

Rowe and Wright (1991) determined four key features of the Delphi method: (a) anonymity; (b) iteration; (c) controlled feedback; and (d) statistical aggregation of group response. The anonymity of Delphi participants allows for opinions to be expressed without the influence of others. The value of an opinion is determined by the strength of the argument, not by ownership. As the round of questionnaires progress, participants can clarify and change arguments, with each participant having a chance to respond to a question at least twice (Landeta, 2006), also called iteration (Skulmoski et al., 2007). These clarifications/changes could be influenced by the assertions of other participants, which are shared anonymously, also known as controlled feedback. Quantitative analysis of the data is characterized by statistical aggregation of group response, the final key feature (Skulmoski et al., 2007).

Skulmoski et al. (2007) provided a visual representation of the first three rounds of the Delphi method used to conduct research (Figure 1).
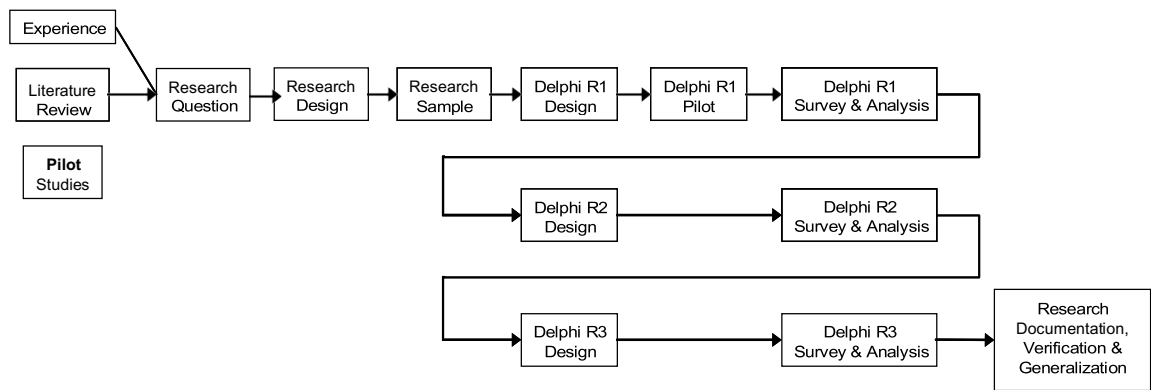
Figure 1: Three Round Delphi Process (Source: Skulmoski, G. J., Hartman, F. T., &

Krahn, J. (2007). The Delphi Method for Graduate Research. *Journal of Informtion*

*Technology Education***, 6, 1–21.)**

The authors also identified 11 potential steps to take when utilizing the Delphi method, stating

that the process is flexible and can be modified to meet the needs of the researcher and study.

These 12 steps are: (a) develop the research question; (b) design the research; (c) research

sample; (d) develop Delphi round one questionnaire; (e) Delphi pilot study; (f) release and

analyze round-one questionnaire; (g) develop round-two questionnaire; (h) release and analyze

round two-questionnaire; (i) develop round-three questionnaire; (j) release and analyze round-

three questionnaire; and (k) verify and document research results.

The initial few steps of the Delphi method are to develop a research question, design the

research, and determine a research sample. The research question should be informed by the

literature on the particular phenomena and is designed to address areas that are lacking. Once a

gap is identified, a research question can be developed that will then inform the design of the

research. Considerations for research design include a qualitative, quantitative, or mixed-

methods focus to the study, the make-up of the expert panel participating, and how many rounds

of questionnaires will be utilized (Skulmoski et al., 2007). Parameters do exist to guide a

researcher to define experts and determine the number of rounds to include in a Delphi study.

Adler & Ziglio (1999) determined the requirements for expertise in a Delphi study: (a) knowledge and experience; (b) desire to participate in the study; (c) time to participate in the study; and (d) effective communication skills. To find the expert participants Skulmoski et al. (2007) suggested purposive and snowball sampling to ensure the requirements for expertise are met and participants can answer the research question. The number of experts in any given sample is positively correlated to the number of experts in the field, thus the fewer number of experts will result in a smaller sample size (Skulmoski et al., 2007).

Whether the sample is a homogenous or heterogeneous group will also determine the sample size. A homogenous group of experts are people who come from the same field and school of thought; they are experts in the same area. In contrast, a heterogeneous group will be a group with varying expertise who may have been informed by differing training and disciplines. While there is not a dictated number of experts for a given panel, generally a homogenous sample is smaller than a heterogeneous sample (Skulmoski et al., 2007). For example, a homogenous group of experts in an area with a limited number of individuals knowledgeable about the research question could have as few are three participants, whereas a study with a heterogeneous panel seeking international expertise from several countries could have several hundred participants (Skulmoski et al., 2007). A larger sample size is associated with a reduction in error of a group, however results in a large amount of data that may be less feasible to analyze (Woudenberg, 1991). For this study, a homogenous group will be chosen to participate in the study, given the small number of counselor educators with expertise in the research area of the ethical remediation of students experiencing religiously-based values conflicts related to working with the LGBTQQIAAP community.

For the purpose of this study, an expert was defined as an experienced counselor educator with expertise in ethical gatekeeping practices with students struggling to work effectively with members of the LGBTQQIAAP population as the result of a religiously-based values conflict. An expert was defined in two areas: (a) teaching; and (b) scholarship. To be selected for the panel, a potential participant must have: (a) a minimum of three years teaching experience at a CACREP accredited institution; and (b) been published in a peer review journal on ethical gatekeeping and remediation practices in counselor education or on the resolution of religious-based values conflicts. Three years teaching experience was chosen as expertise to demonstrate experience applying ethical gatekeeping practices. The area of scholarship was chosen to demonstrate leadership and knowledge in the area of ethical gatekeeping and remediation practices or religious-based values conflicts with students. This set of criteria could help ensure a productive discourse will take place between participants to potentially find consensus items to answer the research question.

As suggested by Skulmoski et al. (2007) purposive sampling based upon the above criteria was used in this study. A list of perspective participants was created by the researcher based on a review of the literature in counselor education. This was then cross-checked with potential participants' Curriculum Vitas to ensure they met the teaching experience requirement. In collaboration with my committee chair, a list was created and individuals with the highest level of criteria was selected to be invited to participate in the study.

Skulmoski et al. (2007) suggested the number of participants in a homogenous sample is influenced by the number of professionals with expertise in the researched area, suggesting a panel can be as small as three participants. Taylor & Powell (2002) advised a homogenous panel can be comprised of 10-15 participants to appropriately answer the research question. For the

purpose of this study, a panel of 8 participants sufficed, given the low number of counselor educators with expertise in this area. Those who were selected to be on the panel were solicited via an email requesting participation followed by a phone call. The email contained information about the purpose of the study, summary of the method and participation expectations, and informed consent. Those who chose to participate received a follow-up email with directions to access the online platform hosting the study, as well as a schedule for response expectations.

The research question, research size, and sample make-up influence the number of rounds of questionnaires in a traditional Delphi study (Skulmoski et al., 2007). A Delphi study with a homogenous group answering a more qualitative leaning research questions looking to discover the nuances of a phenomena would require three or less rounds (Skulmoski et al., 2007). Conversely, a heterogeneous expert panel answering more broad, quantitative leaning research questions would require more than three rounds (Skulmoski et al., 2007). Skulmostki et al. (2007) also acknowledged as the number of experts and rounds grow, the more likely participants will drop out of the study. The current study was not using a traditional Delphi method and modifications to rounds are inherent in the contemporary design discussed later in the chapter.

Upon determining the research question, research design, and sample, the researcher develops the round one questionnaire and pilot study. The questions found on the first questionnaire are determined by the research question and study design. The initial questions can be either broad or narrow, depending on the information the researcher desires to capture from the participants. Broader questions will most likely result in more general answers from participants, and narrower questions may result in more precise responses (Skulmoski et al., 2007).

Within this study, the questions asked in the questionnaire were guided by the recommendations of Corbin & Strauss (2008). The authors identified four key features of questions utilized in qualitative inquiry: (a) sensitizing; (b) theorizing; (c) practical; and (d) guiding. Sensing questions seek to understand what is happening with the phenomena. Theoretical questions seek to uncover the nuanced influences of the phenomena being studied. Practicality in questioning seeks to understand concepts, and guiding questions uncover where the concepts are headed (Corbin & Strauss, 2008).   Guided by these parameters, a researcher can reduce the influence of personal bias on the results of the study. There were five initial questions that appeared on the first-round questionnaire:

1. What behaviors might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients?

2. In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, what elements might you include in a remediation plan?

3. What measures can faculty take to ensure their own personal biases are not influencing the remediation process?

4. How can faculty determine the success of remediation plans with this population?

5. How might faculty competently introduce a remediation plan of this nature?

Once the initial questionnaire is developed, it is possible to conduct a pilot study. The researcher will give the questionnaire to a small group to ensure the questionnaire captures the research question and desired information. For this research, the pilot study comprised of 2-4 volunteers who filled out the initial questionnaire and provided feedback on the experience.

Upon completion of the pilot study and finalization of the content of the questionnaire it is distributed to the panel of experts who are participating in the study (Skulmoski et al., 2007). According to Skulmoski et al. (2007) most traditional Delphi studies will have at least three rounds of questionnaires, which encompass steps six through ten. The first-round responses will be released to participants and then analyzed. Once participants have access to round one responses, they will refine and clarify their answers to the research question based on the arguments of the other participants. In addition, participants will verify their first-round responses are accurate, which often entails a ranking the output of the first-round responses. This process of responding, ranking, and rating will continue for a second and third round of questionnaires, which helps increase the reliability of results. Finally, the researcher will verify and document the final results of the Delphi study, which can often inform further research of the phenomena, including surveys or interviews (Skulmoski et al., 2007). As previously noted, this study was not using a traditional Delphi approach and modifications to rounds are discussed in the next section.

One of the strengths of the Delphi method is the flexibility of application afforded to researchers. As a mixed-method design, this methodology allows for both quantitative and qualitative interpretation. Although, it is generally used as a quantitative interpretation, it can provide a richness of detail and context to the social environments akin to qualitative methods. As a result, researchers are able to answer a great number of complex research questions using this method, as well as provide rigor to qualitative inquiry (Landeta, 2006; Skulmoski et al., 2007).

Questionnaires for Delphi studies can be delivered in multiple formats, lending to the flexible nature of the methodology. Early Delphi questionnaires were sent through the mail to be

filled out via pen and paper to be returned to the researchers in the same fashion. While this is still possible today, many contemporary researchers opt to use electronic means to deliver Delphi questionnaires increasing efficiency in the research process (Skulmoski et al., 2007). These can be administered via electronic mail, survey platforms, or specialized software called Real-Time Delphi (RTD) which delivers real time responses and feedback to study participants (Gordon, 2009a; Skulmoski et al., 2007). This flexibility in distribution allows researchers to connect with participants efficiently and over large geographic areas while offering anonymity which is a key feature of the method.

Real-Time Delphi

Real-time Delphi (RTD) is a round-less version of Delphi created by Theodore Gordon in the 1990's to increase efficiency of application of the method (Gordon, 2009). Though true to the spirit of the method, this version of Delphi eliminates the need for traditional rounds of questionnaires, reducing the amount of time and cost needed to complete a Delphi study while reducing drop-out rates (Gnatzy et al., 2011; T. J. Gordon, 2009b). Utilizing an online platform where participants respond and rate the initial questionnaire, panelists are able to access opinions and ratings of other experts immediately, or in real-time. They are then able to change responses or provide clarifications based upon the real-time feedback of other experts (Gnatzy et al., 2011; T. J. Gordon, 2009b; T. Gordon & Pease, 2006; The Millenium Project, 2015). This flexible adaptation allows for participants from remote locations to anonymously participate in the study either synchronously or asynchronously in both small and large samples. This method has been utilized in a variety of disciplines globally over the past two decades for the purposes of policy development and forecasting (T. J. Gordon, 2009b; T. Gordon & Pease, 2006).

Compared to traditional Delphi, RTD can significantly reduce the amount of time and cost associated with the methodology. While it could take months to complete a three-round Delphi study using traditional means, the typical amount of time associated with a RTD study is from two-six weeks. This difference in length is a result of the immediate controlled feedback process which eliminates the need for rounds, while maintaining most of the key features associated with the traditional Delphi methodology (Gnatzy et al., 2011; T. J. Gordon, 2009b). Rowe and Wright (1991) determined four key features of the Delphi method: (a) anonymity; (b) iteration; (c) controlled feedback; and (d) statistical aggregation of group response. All of the features are present with RTD, with an exception of iteration, which is not present due to the lack of rounds of questionnaires (Gnatzy et al., 2011). Participants are still able to respond to a question on the questionnaire at least twice, as they are able to log into the system hosting the study as often as desired to view feedback and update responses and ratings. Gnatzy et al. (2011) suggested researchers implementing RTD studies send follow-up communications to panel participants as reminders to log into the study to view updates to address the potential for panelists to not return to the study after initial contact. Within this study the researcher sent reminders across data collection and will be able to monitor participants' activity to ensure they are fully engaging in the study across time.

For this study, the Global Futures Intelligence System (GFIS), a web-based platform for RTD studies, was utilized (https://themp.org). This platform was developed and is maintained by The Millennium Project, a "think-tank" dedicated to collecting expert opinions to address global crises including terrorism, lack of access to clean drinking water, and climate change. Once panelists were selected and accepted an invitation to participate in the study, they received an email detailing study procedures, the process of data collection, and a schedule for the study.

Participants also received instructions to access to the specialized online platform that hosted this study.

The panel of experts accessed the questionnaire via GFIS, where they were directed to respond to a series of open-ended prompts related to ethical remediation of students struggling to effectively counsel members of the LGBTQQIAAP community. The initial questionnaire had a limit of 100 words per response, with the intention of encouraging concise, concrete, and clear responses from the study participants. Once all experts had entered responses to the questions, the answers were available to other participants verbatim, in order to reduce the influence of researcher bias. These responses were made available on the same platform following the completion of the questionnaire by all participants for rating on a Likert scale by the panel on a rating from 1-6, with 1-strongly disagree and 6-strongly agree, which will be used to determine consensus. Participants also had the opportunity to explain the reason for a rating, which was made available in real-time to the other participants following completion of the rating scale. Upon review of their peers' ratings and responses, panelists had the opportunity to update and clarify their own positions.   The researcher tracked the participants log in activity to the GFIS to ensure members of the expert panel have answered the initial open-ended questionnaire and rated each response, in addition to sending emails to remind participants to revisit the Delphi study.

Data Analysis. There is not a set measure for determining consensus with a Delphi study (Tabachnick & Fidell, 2007). For purposes of this study, the researcher used the median and interquartile range (IR) as suggested by Keeney et al. (2006). The ratings assigned by each participant in this study was analyzed and organized as descriptive statistics for each item. Keeney et al. (2006) advised the interquartile range and median will be determined by the Likert rating scale on each item. The median, a measure of central tendency, identifies the middle point

in a distribution of frequencies. This following interpolation formula will be used in this study to

calculate the median (Gravetter & Wallnau, 1996):

$$\text{Median} = \text{X(lrl)} + \frac{.5N - f\text{ (below lrl)}}{f\text{ (tied)}}$$

X(lrl) = lower real limit of tied values

f (below lrl) = the frequency of scores with values below X(lrl)

f (tied) = the frequency for the tied values

  It is suggested this formula be used when there are "several scores with the same value in the

middle of the distribution" (Gavetter & Wallnau, 1996, p. 84). Without the interpolation, a

normal distribution is assumed and results from the Likert scale would be rounded to the nearest

whole number. For example, an interquartile range of 1.4 would be rounded to 1, resulting in

false consensus. Utilizing the interpolation formula will help ensure the data reflects true

consensus.

    The interquartile range (IR) is the amount of consensus found in the distribution of

scores. Kerwin (2014) stated "the interquartile range is found by locating the first quartile (Q1)

and third quartile (Q3) using the following formulas: Q1=(N+1)/4 and 3*(N+1)/4 where N is the

number of responses. Q1 is then subtracted from Q3 to determine the interquartile range: Q3-

Q1=1R. (p. 49)." A smaller IR is indicative of stronger consensus (Kennan, 2013). As such, in

order to determine an expert panel has achieved consensus, the median and IR will be utilized in

this Delphi study, with an IR equal to or less than one indicating consensus, utilizing the

interpolation formula.

    After the first seven days the study was open, participants received another email

directing them to log into the GFIS system to view peers' responses to the questionnaire, median,

and IR. With this information, participants then had an opportunity to refine their responses

given the opinion of peers. Those panelists with low-level consensus had the opportunity to

review and give reason for their opinions. An additional follow-up email followed each week

after the study opened with the same information as the previous email to encourage participants

to view updated information multiple times before the close of the study, which happened three

weeks after the start date. The researcher was able to track in the GFIS system how often

participants logged into the study, and individually sent additional follow-up emails to those who

do not log in for a second time to encourage participation. There was a required number of three

log-ins for full participation to be considered in this study.

Measure of Rigor

Reliability

The reliability of the Delphi method, or the ability for two separate expert panels to

produce similar results, is a subject of the debate in the literature. It has been argued that it is not

possible to assess for the reliability of the instrument (Dalkey, 1969; Landeta, 2006). Those who

ascribe to this school of thought argued the results of a study are only representative of the

participating expert panel at the time the study is conducted (Forbes, 2014). Therefore, the

results cannot be duplicated by other expert panels, or even the same panel during a different

time period (T. J. Gordon, 2009a). Consequently, emerging results from a Delphi study will also

not be generalizable.   A counter argument to this is reliability is inherent in the technique due to

expert-driven consensus, as experts are specialized in a domain. Their opinion will be more

reliable than participants who are chosen randomly due to their specialized knowledge (Forbes,

2014). In addition, the Delphi is designed to forecast, or be a first step in determining how

experts view a phenomenon. Given there are a limited number of experts in this area the aim

would never be to duplicate results from another panel but instead serve as a baseline for further

investigation.

Validity

Landeta (2006) evaluated the validity, or the accuracy of the findings of a study, of the Delphi method to use as a research methodology in the social sciences. It was found that the Delphi method has been used in the social science regularly since development, peaking in the 1980's for use in dissertations. The author concluded it is a valid instrument for the purposes of decision-making and forecasting in the social sciences, as long as the participants are content experts. As a result, it is necessary for a researcher to be very intentional in the choice of expert for participation in a study in order to increase validity (Gnatzy et al., 2011).

Trustworthiness

Trustworthiness, a termed coined by Lincoln & Guba (1985), is necessary to provide a measure of rigor to a qualitative study. As a mixed-methods approach, it is important measures are taken to ensure trustworthiness in a Delphi study. Lincoln & Guba (1985) determined there are four key elements to trustworthiness: (a) credible; (b) transferable; (c) dependable; and (d) confirmable. For information gathered to be determined credible, it must be relevant to the research questions, as well as sufficient. The consumer of research should find the information useful and pertinent, also called transferable. Dependability is determined by how well the researcher documented and is answerable to the research process. Confirmability is the objectivity displayed by the researcher throughout the study. In order to ensure trustworthiness there are many recommended actions to be taken by the researcher: (a) prolonged engagement, (b) persistent engagement; (c) triangulation; (d) member checking; (e) peer debriefing; and (f) audit trailing (Lincoln & Guba, 1985).

Prolonged and persistent engagement. Lincoln & Guba (1985) defined prolonged and persistent engagement as adequately exploring the contextual world of the phenomena being

studied, while maintaining objectivity. It is important for a researcher to understand the

indifferent influences on a particular phenomenon before conducting a study, in order to best

interpret the nuances of captured data. For the purpose of this study, the researcher completed a

thorough review of the literature as it pertains to the evolutions of the ACA code of ethics, values

conflicts in counseling and counselor education, values conflicts caused by religious beliefs

when working with members of the LGBTQQIAAP population, and ethical gatekeeping and

remediation practices. This prolonged and persistent engagement of the researcher will help

ensure objectivity and accurate data interpretation of this Delphi study.

Triangulation. Triangulation occurs when a researcher gathers data from multiple

sources (Lincoln & Guba, 1985). In this study, multiple participants responded to open-ended

questions over a series of rounds of questionnaires, with the option to clarify and refine

responses if needed. These rounds of responses and clarifications provided many sources of

information to ensure triangulation is present in this study.

Member checking. Member checks allows a researcher to confirm with study

participants that the interpretation and analysis of information is accurate. This helps safeguard

against researcher bias from affecting the results of a study (Lincoln & Guba, 1985). As this

study took participants' responses verbatim without alterations, there is no need for member

checking.

Peer debriefing. Lincoln & Guba (1985) define peer debriefing, or investigator

triangulation, as another measure to keep researcher biases from influencing the data

interpretation. An investigator will consult with an impartial person to confirm interpretation

and analysis of information. For this study, peer debriefing happened in a weekly meeting with

the dissertation committee chair.

Audit trailing. Audit trailing is a comprehensive documentation of the research procedures and process. This can include all questions sampled, all information gathered, and other processes engaged in by the investigator. For this study, documentation for all processes and procedures was maintained. In addition, a secure online platform was used for the Delphi study to ensure anonymity and confidentiality of the experts and their opinions.

Delphi Study Limitations

The Delphi method relies on the opinions of experts to create meaningful data that can answer a research question. There is an inherent assumption that experts in the field are most likely to know how to best answer the research question (T. J. Gordon, 2009a; Skulmoski et al., 2007). This assumption is the root of the limitations of the methodology. A common critique of the method is forcing consensus between people with strong views to create truth, with some arguing it is too difficult to evaluate reliability and accuracy. Each expert will have their own set of biases that will likely influence the data, with little way to control for this affect. Anonymity also removes social supports that could positively influence outcomes through behavior reinforcements, while removing consequences for irresponsible decision-making that can affect study results. In addition, the researcher will also have a set of biases that could influence the outcome of the study, as well as have the ability to manipulate outcomes if desired (Landeta, 2006).

The results of Delphi studies are not generalizable as they are true for the given expert panel at that point in time, however are not representative of another sample of experts or other geographic areas. Not all experts in the field may agree with the consensus, or lack thereof, contained in the study (T. J. Gordon, 2009a). In addition, experts in any field tend to be very busy and may not be able to participate in the time-consuming study, thus drop-out rates are

high. Response rates can be low leading to reduced reliability, and thus results may not reflect how to best answer the research question (Skulmoski et al., 2007). It is not uncommon for those who participate in and conduct Delphi studies to be disappointed with the method, due to difficulties in practicality, the repetitious nature of repeating rounds of questions, and the amount of time needed to complete a study (Landeta, 2006).

To address the limitations common to the Delphi methodology, the researcher took many precautions. Adler & Ziglio (1999) provided requirements for expertise in a Delphi study: knowledge and experience, desire to participate, time to participate, and effective communication skills. These key features guided the development of the criteria for expertise for this study to ensure the research question could be effectively answered. Skulmoski et al. (2007) suggested purposive and snowball sampling to identify potential panelists, which was also utilized in this study.

RTD allowed for the verbatim responses and ratings of panelists to be available for review and consideration immediately, reducing the amount of influence the researcher would have on the data, thus reducing the influence of researcher bias (T. J. Gordon, 2009b; T. Gordon & Pease, 2006). This platform also reduced the likelihood of participants dropping out of the study, as a result of decreased length of time to complete the study, aiding in addressing limitations of the method (Gnatzy et al., 2011; T. J. Gordon, 2009b). Finally, while the results of the study may not be generalizable, there is a noted lack of recommendations for ethical remediation of students with religious-based values conflicts (McAdams & Foster, 2007; McAdams III et al., 2007; Sells & Hagedorn, 2016; Smith & Okech, 2016a, 2016b). As such, the results of the study had the potential to fill a gap in the literature and provide pragmatic solutions for counselor educators.

Conclusion

This current study implemented the Delphi method to reach consensus of opinion with a panel of experts in the area of ethical remediation with students struggling to effectively counsel members of the LGBTQQIAAP population as a result of a religiously-based values conflict. A panel of expert counselor educators with expertise in ethical gatekeeping and remediation responded to five open-ended questions related to the ethical remediation of students with religiously-based values conflicts. Multiple rounds of data collections followed to seek consensus of opinion for each item on the questionnaire. This discourse provided practical and concrete details to include in remediation plans with struggling to resolve religiously-based values conflicts affecting their ability to effectively counsel. This provided guidance for counselor educators who have a legal and ethical duty to protect current and future clients, while simultaneous working in the best interest of students.

Chapter IV

Results

Pilot Study

A pilot study was run to allow the researcher to become more familiar with the hosting platform GFIS, and to provide feedback to ensure the study design and questions asked elicit the desired responses. The chair of the dissertation committee, Dr. Elizabeth Horn, and two doctoral students at Idaho State University completed the pilot study consisting of the nine prompts that were utilized in the first questionnaire (Appendix C). The responses to the first questionnaire were then transferred to a second ratings questionnaire, which was completed by the same participants. A preliminary analysis of the data was also conducted via Excel following the completion of the second questionnaire. Feedback provided from the pilot study resulted in changes to the study design. To reduce redundancy, responses that were nearly exact were grouped together and separated by a semicolon. In addition, the directive for participants to include the prompt in the answer was deleted, and replaced with displaying the prompt paired with the response on the second-round questionnaire.

Expert Panel

Solicitation for participation in this study was conducted via email with an invitation to participate (Appendix A) sent to counselor education scholars in the area of ethical remediation and religiously-based values conflict resolution. Experts were identified via the counselor education literature pertaining to ethical remediation and the resolutions of religiously-based values conflicts. In total, there were seventeen identified experts who have published in peer-reviewed journals pertaining to these topics. All seventeen potential participants were sent an invitation to participate. Upon further examination of the list, one person had been retired for

over a decade and was no longer involved in counselor education, and three were experts on

ethical remediation practices but not in the area of religiously-based conflicts resolution. The

retired individual declined to participate; the other three individuals did not respond to the

invitation to participate and were not further contacted by the researcher. As a result, it was

determined there were actually thirteen identified potential participants who would be

appropriate to include in the study.

Seventeen initial invitations were sent, resulting in eight confirmed, six declined, and

three unanswered requests. Of the eight confirmed, one participant was unable to participate in

the study due to scheduling conflicts. This resulted in a total of seven experts who comprised the

panel for this study. Initially, an expert was defined as a counselor educator who had at least

three-years-experience teaching at a CACREP accredited institution and had published at least

one peer reviewed article about ethical gatekeeping and/or resolution of religiously-based values

conflicts. However, due to the very low number of experts in this area, slight alterations were

made to the inclusion criteria for the expert panel. One participant selected had only two years

of teaching experience, instead of three. Another panelist had obtained his Ph.D. in counseling

psychology but had been employed as a counselor educator with twenty-two-years-experience

teaching at CACREP accredited institutions. As a result of these credentials, the researcher, in

collaboration with her dissertation chair, included these individuals in the expert panel.

Round One Data Collection- Initial Questionnaire

The online questionnaire was hosted on GFIS and consisted of nine open-ended prompts

with the directive to keep responses at 100 words or less (Appendix C). These prompts were

intended to elicit recommendations for ethical remediation of students struggling to effectively

counsel members of the LGBTQQIAAP population due to a religiously-based conflict. This questionnaire was available for response and review for seven days.

The seven participants were sent an email (Appendix D) with instructions on how to access the informed consent (Appendix B) and initial questionnaire (Appendix C). This informed consent was hosted on the web-based platform Qualtrics. Once participants agreed to continue with the study and provided personal information to the researcher, they were then automatically directed to the first questionnaire on the GFIS system. At this time panelists created an account and completed a demographic form. This demographic form required their name, country, ACES region, number of years spent teaching at a CACREP accredited institution, and number of publications in peer-reviewed journals about ethical remediation and/or resolution of values conflicts. This demographic information was used to ensure the participants met the requirements for expertise in this study. The participants had between two and twenty-two years-experience teaching at a CACREP accredited institution and between one and six relevant peer reviewed publications. All seven of the participants completed the online questionnaire, and a reminder email (Appendix E) was sent to participants six days after they received the invitation to participate. The responses of the panelists to the nine prompts on the initial questionnaire is found on Table 1-9.

Table 1

Panelists' Round One Responses to Prompt One: Name one behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

Participant Responses

P1. If a student has gone through an informal remediation (i.e., meeting with advisor or concerned professors) for an imposition of personal values, inability to separate personal values from professional values and behaviors, or inability to separate personal values from ethical standard of care with clients, and persists in demonstrating, through written work, verbal expression, and/or interaction with active client, an inability to incorporate feedback or instruction, a formal remediation is appropriate.

P2. I do not believe behaviors are the basis for remediation. If students understand they may be remediated, disciplined or expelled by a list of value-conflict behaviors, if they exhibited those behaviors or if they reveal value conflicts which influence those behaviors, then they will realize their program is not safe and that external compliance is valued over internal congruence. (Denby, 2010) This applies to LGBTTQQIAAP themes as well as other value-laden counseling theme. The error is equating value conflict behaviors with skill-set behaviors. You can master a CBT skill set with rote practice. Valued-conflicts are resolved through mentorship, not remediation.

P3. Refusal to provide counseling to lgbtqqiap clients based in religious-based values.

P4. A refusal to take an assigned client who indicates that they are from the LGBTQ+ community.

P5. Refusal to counsel an LBGTQQIAAP client.

P6. Refusal to work with a LGBTQQIAAP client based on religious, spiritual, or personal values.

P7. When a student makes a statement that he or she is not willing to work with member of the LGBTQ community because he or she believes that doing so is against his or her religion

Table 2

Panelists' Round One Responses to Prompt Two: Name a second behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

Participant Responses

P1. During practicum or internship, a refusal to offer treatment to a client based solely on faith based reason and the client's sexual orientation or status

P2. Nothing to add.

P3. If a student, after supervision and consultation, fails to change their position on recommending clients who identify as LGBQQA to change their sexual ID through reparative or conversion therapy, a remediation plan is indicated.

P4. Promoting reparative therapy/conversion therapy/sexual orientation change efforts (SOCE).

P5. Attempt to refer an LBGTQQIAAP client based on counselor's religious beliefs/values.
P6. Willingness to work with an LGBTQQIAAP client while prioritizing the student's religious, spiritual, or personal values in the intern-client clinical interactions.

P7. When a student indicates that he or she believes that interventions to change one's sexual orientation are appropriate, in spite of research to the contrary.

Table 3

Panelists' Round One Responses to Prompt Three: Name a third behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

Participant Responses

P1. Written work and/or oral presentation that clearly demonstrates the students goals are not to learn to provide professional counseling but religious non-scientific or non-evidence based interventions with clear agenda of religious conversion, that clearly do not meet the expectations of the profession. Remediation is called for if the student does not respond to feedback, instruction, or intervention.

P2. Nothing to add.

P3. If a student, after supervision and consultation, fails to change their position on recommending clients who identify as LGBQQA to change their sexual ID through reparative or conversion therapy, a remediation plan is indicated.

P4. Promoting reparative therapy/conversion therapy/sexual orientation change efforts (SOCE).

P5. Recommending or suggesting reparative therapy to an LGBTQQIAAP client.

P6. Willingness to work with LGBTQQIAAP clients only on the condition that LGBTQQIAAP concerns and struggles not be addressed.

P7. When a student indicates that he or she will refer clients who identify as LGBTQ.

Table 4

Panelists' Round One Responses to Prompt Four: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate one element you would include in a remediation plan.

Participant Responses

P1. Written assignment focused on educating the student on the stated population, appropriate standard of care, and expectations of the profession.

P2. All students have value conflicts (and so do I) and all should be mentored by professionals who possess the same values, but have integrated a professional identity with the pre-existing moral value in order to render quality care. It's unethical to police values and value-based actions. We're mandated to enhance moral codes with professional identity. All merit this type of mentoring relationship in understanding latent value-conflicts. Every student should be faced with the question, "Given your moral core, what is difficult?" Our reply, "Let us show you how to keep your moral code and be a competent counselor."

P3. Review of the research on reparative and conversion therapy and the impact on clients' mental health.

P4. This may not answer the question, but assessing dispositions as part of the application process and denying admission to applicants who do not have dispositions in keeping with comply with the ACA code of Ethics). From this perspective, the need to remediate a strident in the program is a failure of the admission process.

P5. Read the ACA Code of Ethics and literature on religiously-based values conflicts, then discuss learnings with a faculty member or write a reflection paper on what was learned.

P6. Education related to the ACA Code of Ethics. Education should include the specific codes, their interpretations, as well as what it means to abide by the codes while maintaining their own religious or spiritual values.

P7. Reading research on the harm that can occur when a counselor refuses to work with a client who identifies as LGBTQ on the basis of religious values.

Table 5

Panelists' Round One Responses to Prompt Five: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a second element you would include in a remediation plan.

Participant Responses

P1. Interaction with groups, individuals, organizations that will help the student gain a deeper understanding of the population first hand.

P2. Nothing to add.

P3. Review the ACA Code of Ethics with an emphasis on sections that discuss values, use of treatments that are not evidence based or grounded in best practices, and work with diverse clients.

P4. Talking to individuals who have successfully resolved similar values conflicts.

P5. Read and reflect on the differences between personal and professional values, and demonstrate understanding of those differences in a discussion with a faculty member (or committee) and/or a written reflection paper.

P6. Education on affirmative counseling with LGBTQQIAAP clients.

P7. Reading research on the dangers of conversion therapy.

Table 6

Panelists' Round One Responses to Prompt Six: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a third element you would include in a remediation plan.

Participant Responses

P1. Reflection work (paper, presentation, poster, collaborative experience) that allows the student to examine personal values, professional values, and the difference between the two. Reflecting on how to manage one's personal values when working with client(s) whose behaviors, values, or sexual expression are different and/or antithetical to one's own.

P2. Nothing to add.

P3. Conversations with LGBTQQUAAP individuals who have been counseled by counselors whose religiously based values were imposed on the client and the resulting impact to their mental health wellbeing.

P4. A review and discussion of pertinent sections ACA Code of Ethics including statements on the prohibition of abandonment of clients

P5. Attend a gathering of an LGBTQQIAAP organization and interact (beyond a brief conversation) with its members.

P6. If possible, connection with a clinical supervisor of the student's own faith who has been able to well navigate their own beliefs with the provision of affirmative LGBTQQIAAP counseling.

P7. Reading research on bracketing personal values.

Table 7

Panelists' Round One Responses to Prompt Seven: What measures can faculty take to ensure their own personal biases are not influencing the remediation process

Participant Responses

P1. It is essential that faculty consult with trusted colleagues. This may require the individual faculty member to reach out to other faculty in programs and/or religious leaders that represent the student's faith perspective.

P2. Faculty possess "value-based conflicts" and exhibit the same behaviors inconsistent with our ethics. I believe they should be "remediated" by the profession in the same way that faculty propose to remediate students...However, such a concept would produce the same result. The best way for us to address our own biases is to work with other mentors who are successful in mentoring students with those value-conflict toward which we have biases.

P3. Consultation with colleagues who are not involved in the remediation process to engage with a nonbiased faculty member who also knows the student. This can provide the faculty with a perspective that may not have been explored.
P4. Having multiple faculty design the plan and doing periodic checks with each other that the decisions are based on their values of the profession,

P5. Consultation with colleagues, reflection, keeping up with the pertinent literature.

P6. In addition to self-reflection, I would recommend the remediation strategies be decided upon by more than one faculty member. In this way, discussion among colleagues can focus upon determining whether potential biases are present in the remediation process.

P7. Consulting with other faculty members and identifying personal values as well as the values of the profession.

Table 8

Panelists' Round One Responses to Prompt Eight: How can faculty determine the success of remediation plans with students struggling to effectively counsel members of the LGBTQQIAAP community due to religiously-based values conflicts?

Participant Responses

P1. 1) continued monitoring of written and oral work; 2) increased supervision; 3) informal meetings, just as you would any student who presented with any other developmental difficulty that required additional work.

P2. If the system is behavioral based and if it is remediation focused they will not be able to determine success because students with value-conflicts will not be honest with faculty. Methadone clinics and needle exchanges offer a parallel which the profession has advocated--if there is punishment is likely to occur if a patient seeks clean needles, then they will likely maintain health-threatening behaviors. Potentially, the profession is less accommodating to students who seek to learn how to address issues professionally while maintaining their moral identities.

P3. I would imagine any remediation plan will include benchmarks of success, and depending on the plan, those benchmarks will vary. However, given my responses above, success could be determined by the student's refrain from suggesting conversion/reparative treatment and an acknowledgment of its harmful effects; an ability to articulate how they will refrain from imposing their religiously-based values onto their clients and how they will actively work toward understanding how imposing those values are harmful to their clients; and, under supervision of their work, demonstrating they value the sexual and gender ID's of their clients and are able to explore these ID's as they impact their clients' lives.

P4. The outcome needs to be focused on a willingness to comply with both the letter and spirit of the ACA Code of Ethics.

P5. Student who is/was enrolled in practicum/internship conducts videotaped (or real-time observed) counseling session with an LGBTQQIAAP client and provides written analysis of own performance during the session. Performance is reviewed by all members of remediation committee. If student is pre-practicum/internship, this procedure could be conducted using a role-play counseling session.

P6. In consultation with colleagues, assess the comprehensiveness of written assignment (particularly reflection papers), consult with the student's clinical supervisor throughout the process, when and if the student does work with LGBTQQIAAP clients, have another counselor sit in on the session with him/her to monitor counseling interactions, and conduct an interview with the student about their own growth and readiness.

P7. When students can articulate compassion for the LGBTQ community and a willingness to work with this population.

Table 9

Panelists' Round One Responses to Prompt Eight: How might faculty competently introduce a remediation plan of this nature?

Participant Responses

P1. It is paramount that the introduction of a remediation plan be presented as an effort to help the student learn the skills and develop the professional disposition of a counselor, not as an attempt to change the student's religious beliefs or strongly held personally values. There must be a respect for and support of the student's values, just as we would for the LGBTQQIAAP client who enters our consultation room. This is a educative process to help someone build the skills necessary to be a competent counselor, open to lifelong learning and feedback (just like the rest of us.)

P2. It requires professors and supervisors to develop the same type of unconditional positive regard as we practice in the profession. (This is not to say that moral-codes and moral behavior will not change...it is to say that without a condition of "non-judgment" toward personal morality it will not be addressed.)

The essential component is trust. Behavioral mediation of core values destroy trust... However, in the presence of trust, the capacity for insight and thought complexity grows.

P3. First steps are to discuss with the student the danger of imposing their values and the clinical implications of doing so. If the student is unable or unwilling to openly discuss the concerns, faculty should consult with colleagues and program directors about how to create a plan that will address the student's specific value-based beliefs and how those beliefs are expressed and acted on. Once those specific concerns are clearly articulated, faculty should meet with the student to address the concerns and a plan to educate the student with an eye toward facilitating their growth. The plan should be offered and communicated not as punitive but as educative and with a respect of their beliefs without dichotomizing their professional vs personal values. I suggest introducing the plan as an opportunity for growth and a vehicle by which the student can learn how to hold on to their values while also behaving professionally and ethically. Communicating empathy for the difficulty in acting ethically while their values conflict is important. If the student is unable to learn how to do so, they should be informed of the consequences so they can choose whether counseling is the best career fit for them.

P4. Explain the specific deficiencies that led to the plan, what is being required, why each element is in the plan, and the necessary minimal competencies that need to be demonstrated for each element.

P5. After attempts to help student develop ethical disposition/behavior, have direct discussion with student, and document. Then, faculty member meets with colleagues (remediation committee if it exists) to develop the plan.

Table 9 continued

P6. (1) Extend empathy to the student, recognizing the difficulty this issue holds for them; (2) remind them, as counselors, we are responsible for upholding all of the ethical guidelines of our profession; hence, refusing to work compassionately and affirmatively with LGBTQQIAAP clients is not acceptable; (3) introduce the plan to the student as well as the reasons specific activities were chosen. I believe it is also important to be clear about the department's stance during recruitment activities or student orientation. Students can then decide whether they want to matriculate in the program or investigate religiously oriented counseling programs instead.

P7. Using compassion and providing examples of how students have learned to bracket their values.

Round Two Data Collection- Likert Scale

The second questionnaire consisted of the responses of the participants to the first questionnaire (Appendix H), which the participants were requested to rate their level of agreement with each statement on a 6-point Likert scale from Strongly Disagree to Strongly Agree (1-Strongly Disagree, 2-Moderately Disagree, 3-Slightly Disagree, 4-Slightly Disagree, 5-Moderately Disagree, 6-Strongly Disagree). The only alterations made to the participant responses was correcting spelling errors; one participant responded to four prompts with "nothing to add" which was not included in the questionnaire. Near exact responses were also grouped together and separated by semi-colons in order to reduce the number of responses to be rated. The resulting second-round questionnaire consisted of 54 items, which were rated by the seven participants. The second-round questionnaire was hosted on the GFIS platform, utilized with the initial questionnaire, and was available for 14 days.

The seven participants were emailed the instructions and link to access the second questionnaire (Appendix F). When the participants logged into the GFIS system to access the second questionnaire, they completed another demographic form with name, email, and country

allowing the researcher to track the completion of the questionnaire by each panelist. A reminder email was sent to participants six days later (Appendix G). All seven participants accessed the second-round questionnaire, however two participants did not complete the entire questionnaire. One participant skipped twelve items, while a second participant skipped thirty items. A final email (Appendix I) was sent six days before the study closed reminding the panelists to log into the second-round questionnaire one last time to review all ratings and feedback. Participants had the option to change their ratings or provide more feedback, if desired, before the study closed. The results from the round two analysis is found on Table 2-10.

Round Two Data Analysis

The purpose of analysis of the round two data was to calculate consensus utilizing statistical aggregation, which was conducted in Excel after exporting the final results. For this study, the researcher used the median and IR as suggested by Keeney et al. (2006). Keeney et al. (2006) advised the interquartile range and median will be determined by the Likert rating scale on each item. The median, a measure of central tendency, identifies the middle point in a distribution of frequencies. This following interpolation formula was used in this study to calculate the median (Gravetter & Wallnau, 1996):

$$\text{Median} = X(lrl) + \frac{.5N - f(\text{below } lrl)}{f(\text{tied})}$$

X(lrl) = lower real limit of tied values

f (below lrl) = the frequency of scores with values below X(lrl)

f (tied) = the frequency for the tied values

Utilizing this formula ensured true consensus could be verified, as the results from the Likert scale would not be rounded to the nearest whole number.

The IR was also utilized to determine the amount of consensus found in a distribution of scores, which was calculated in Excel after exporting the final data. To find the IR, the first quartile was subtracted from the third quartile, with a smaller IR indicating stronger consensus (Kennan, 2013). Consensus was determined by an IR equal to or less than one. Table 2-10 contains the results of the round two data analysis

Table 10

Panelists' Round Two Responses to Question One: Name one behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

Participant Responses	M	IQR
P1. If a student has gone through an informal remediation (i.e., meeting with advisor or concerned professors) for an imposition of personal values, inability to separate personal values from professional values and behaviors, or inability to separate personal values from ethical standard of care with clients, and persists in demonstrating, through written work, verbal expression, and/or interaction with active client, an inability to incorporate feedback or instruction, a formal remediation is appropriate.	5.92	0
P2. I do not believe behaviors are the basis for remediation. If students understand they may be remediated, disciplined or expelled by a list of value-conflict behaviors, if they exhibited those behaviors or if they reveal value conflicts which influence those behaviors, then they will realize their program is not safe and that external compliance is valued over internal congruence. (Denby, 2010) This applies to LGBTTQQIAAP themes as well as other value-laden counseling theme. The error is equating value conflict behaviors with skill-set behaviors. You can master a CBT skill set with rote practice. Valued-conflicts are resolved through mentorship, not remediation.	2	3
P3. When a student makes a statement that he or she is not willing to work with member of the LGBTQ community because he or she believes that doing so is against his or her religion.	5.8	1.5
P4-7. Refusal to provide counseling to lgbtqqiap clients based in religious-based values.; A refusal to take an assigned client who indicates that they are from the LGBTQ+ community.; Refusal to counsel an LBGTQQIAAP client.; Refusal to work with a LGBTQQIAAP client based on religious, spiritual, or personal value.	5.91	0

Table 11

Panelists' Round Two Responses to Question Two: Name a second behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

Participant Responses	M	IQR
P1. During practicum or internship, a refusal to offer treatment to a client based solely on faith based reason and the client's sexual orientation or status.	**5.92**	**0**
P2. If a student, after supervision and consultation, fails to change their position on recommending clients who identify as LGBQQA to change their sexual ID through reparative or conversion therapy, a remediation plan is indicated.	**5.92**	**0**
P3-4. Promoting reparative therapy/conversion therapy/sexual orientation change efforts (SOCE).; When a student indicates that he or she believes that interventions to change one's sexual orientation are appropriate, in spite of research to the contrary.; Recommending or suggesting reparative therapy to an LGBTQQIAAP client.	**5.92**	**0**
P5. Attempt to refer an LBGTQQIAAP client based on counselor's religious beliefs/values.; When a student indicates that he or she will refer clients who identify as LGBQ.	**6**	**6**
P6. Willingness to work with an LGBTQQIAAP client while prioritizing the student's religious, spiritual, or personal values in the intern-client clinical interactions.	**5.9**	**0**

Table 12

Panelists' Round Two Responses to Question Three: Name a third behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

Participant Responses	M	IQR
P1. Written work and/or oral presentation that clearly demonstrates the students' goals are not to learn to provide professional counseling but religious non-scientific or non-evidence based interventions with clear agenda of religious conversion, which clearly do not meet the expectations of the profession.	5.9	0
P2. Remediation is called for if the student does not respond to feedback, instruction, or intervention.	5.75	1.5
P3. If a student, whose religious values are so strong that they unable to refrain from imposing these values on their clients, and these values communicate a perspective that shames, devalues, or in some way harms the clients' beliefs and experiences of their sexual and gender ID's, a remediation plan is warranted.	5.75	0.75
P4. Labeling members of the LGBTQ community as having a mental disorder.	5.75	0.75
P5. Willingness to work with LGBTQQIAAP clients only on the condition that LGBTQQIAAP concerns and struggles not be addressed.	6	0

Table 13

Panelists' Round Two Responses to Question Four: In order to ethically remediate a student whose religious values conflicts with counseling LGBTQQIAAP clients, please indicate one element you would include in a remediation plan.

Participant Responses	M	IQR
P1. Written assignment focused on educating the student on the stated population, appropriate standard of care, and expectations of the profession.	**5.9**	**0**
P2. All students have value conflicts (and so do I) and all should be mentored by professionals who possess the same values, but have integrated a professional identity with the pre-existing moral value in order to render quality care. It's unethical to police values and value-based actions. We're mandated to enhance moral codes with professional identity. All merit this type of mentoring relationship in understanding latent value-conflicts. Every student should be faced with the question, "Given your moral core, what is difficult?" Our reply, "Let us show you how to keep your moral code and be a competent counselor."	**4.75**	**3.5**
P3. Review of the research on reparative and conversion therapy and the impact on clients' mental health.	**5.875**	**0**
P4. This may not answer the question, but assessing dispositions as part of the application process and denying admission to applicants who do not have dispositions in keeping with the profession (such as valuing diversity including sexual orientation and a willingness to comply with the ACA coed of Ethics). From this perspective, the need to remediate a strident in the program is a failure of the admission process.	**4**	**3**
P5. Read the ACA Code of Ethics and literature on religiously-based values conflicts, then discuss learnings with a faculty member or write a reflection paper on what was learned.	**6**	**0**
P6. Education related to the ACA Code of Ethics. Education should include the specific codes, their interpretations, as well as what it means to abide by the codes while maintaining their own religious or spiritual values.	**6**	**0**
P7. Reading research on the harm that can occur when a counselor refused to work with a client who identifies as LGBTQ on the basis of religious values.	**5.875**	**0**

Table 14

Panelists' Round Two Responses to Question Five: In order to ethically remediate a student whose religious values conflicts with counseling LGBTQQIAAP clients, please indicate a second element you would include in a remediation plan.

Participant Responses	M	IQR
P1. Interaction with groups, individuals, organizations that will help the student gain a deeper understanding of the population first hand.	**6**	**0**
P2. Review the ACA Code of Ethics with an emphasis on sections that discuss values, use of treatments that are not evidence based or grounded in best practices, and work with diverse clients.	**5.9**	**0**
P3. Talking to individuals who have successfully resolved similar values conflicts.	**5.75**	**0**
P4. Read and reflect on the differences between personal and professional values, and demonstrate understanding of those differences in a discussion with a faculty member (or committee) and/or a written reflection paper.	6	0
P5. Education on affirmative counseling with LGBTQQIAAP clients.	**6**	**0**
P6. Reading research on the dangers of conversion therapy.	**5.25**	**1**

Table 15

Panelists' Round Two Responses to Question Six: In order to ethically remediate a student whose religious values conflicts with counseling LGBTQQIAAP clients, please indicate a third element you would include in a remediation plan.

Participant Responses	M	IQR
P1. Reflection work (paper, presentation, poster, collaborative experience) that allows the student to examine personal values, professional values, and the difference between the two. Reflecting on how to manage one's personal values when working with client(s) whose behaviors, values, or sexual expression are different and/or antithetical to one's own.	5.875	0
P2. Conversations with LGBTQQUAAP individuals who have been counseled by counselors whose religiously based values were imposed on the client and the resulting impact to their mental health well-being.	5.125	0
P3. A review and discussion of pertinent sections ACA Code of Ethics including statements on the prohibition of abandonment of clients.	5.75	0.75
P4. Attend a gathering of an LGBTQQIAAP organization and interaction (beyond a brief conversation) with its members.	6	0
P5. If possible, connection with a clinical supervisor of the student's own faith who has been able to well navigate their own beliefs with the provision of affirmative LGBTQQIAAP counseling.	6	0
P6. Reading research on bracketing personal values.	5.25	1

Table 16

Panelists' Round Two Responses to Question Seven: What measures can faculty take to ensure their own personal biases are not influencing the remediation process?

Participant Responses	M	IQR
P1. It is essential that faculty consult with trusted colleagues. This may require the individual faculty member to reach out to other faculty in programs and/or religious leaders that represent the student's faith perspective.	5.75	0.75
P2. Faculty possess "value-based conflicts" and exhibit the same behaviors inconsistent with our ethics. I believe they should be "remediated" by the profession in the same way that faculty propose to remediate students...However, such a concept would produce the same result. The best way for us to address our own biases is to work with other mentors who are successful in mentoring students with those value-conflict toward which we have biases.	4.67	1
P3. Consultation with colleagues who are not involved in the remediation process to engage with a nonbiased faculty member who also knows the student. This can provide the faculty with a perspective that may not have been explored.	6	0

<div align="center">Table 16 continued</div>

Participant Responses	M	IQR
P4. Having multiple faculty design the plan and doing periodic checks with each other that the decisions are based on their values of the profession.	5.92	0
P5. Consultation with colleagues, reflection, keeping up with the pertinent literature.	5.92	0
P6. In addition to self-reflection, I would recommend the remediation strategies be decided upon by more than one faculty member. In this way, discussion among colleagues can focus upon determining whether potential biases are present in the remediation process.	6	0
P7. Consulting with other faculty members and identifying personal values as well as the values of the profession.	6	0

Table 17

Panelists' Round Two Responses to Question Eight: How can faculty determine the success of remediation plans with students struggling to effectively counsel members of the LGBTQQIAAP community due to religious-based values conflicts?

Participant Responses	M	IQR
P1. 1) continued monitoring of written and oral work; 2) increased supervision; 3) informal meetings, just as you would any student who presented with any other developmental difficulty that required additional work.	5.5	1
P2. If the system is behavioral based and if it is remediation focused they will not be able to determine success because students with value-conflicts will not be honest with faculty. Methadone clinics and needle exchanges offer a parallel which the profession has advocated--if there is punishment is likely to occur if a patient seeks clean needles, then they will likely maintain health-threatening behaviors. Potentially, the profession is less accommodating to students who seek to learn how to address issues professionally while maintaining their moral identities.	2	2
P3. I would imagine any remediation plan will include benchmarks of success, and depending on the plan, those benchmarks will vary. However, given my responses above, success could be determined by the student's refrain from suggesting conversion/reparative treatment and an acknowledgment of its harmful effects; an ability to articulate how they will refrain from imposing their religiously-based values onto their clients and how they will actively work toward understanding how imposing those values are harmful to their clients; and, under supervision of their work, demonstrating they value the sexual and gender ID's of their clients and are able to explore these ID's as they impact their clients' lives.	5.5	1
P4. The outcome needs to be focused on a willingness to comply with both the letter and spirit of the ACA Code of Ethics.	5.75	0.75
P5. Student who is/was enrolled in practicum/internship conducts videotaped (or real-time observed) counseling session with an LGBTQQIAAP client and provides written analysis of own performance during the session. Performance is reviewed by all members of remediation committee. If student is pre-	5.5	1

Table 17 continued

practicum/internship, this procedure could be conducted using a role-play counseling session.		
P6. In consultation with colleagues, assess the comprehensiveness of written assignment (particularly reflection papers), consult with the student's clinical supervisor throughout the process, when and if the student does work with LGBTQQIAAP clients, have another counselor sit in on the session with him/her to monitor counseling interactions, and conduct an interview with the student about their own growth and readiness.	**5.9**	**0**
P7. When students can articulate compassion for the LGBTQ community and a willingness to work with this population.	**5.9**	**0**

Table 18

Panelists' Round Two Responses to Question Nine: How might faculty competently introduce a remediation plan of this nature?

Participant Responses	M	IQR
P1. It is paramount that the introduction of a remediation plan be presented as an effort to help the student learn the skills and develop the professional disposition of a counselor, not as an attempt to change the student's religious beliefs or strongly held counselor, open to lifelong learning and feedback (just like the rest of us.)	5.92	0
P2. It requires professors and supervisors to develop the same type of unconditional positive regard as we practice in the profession. (This is not to say that moral-codes and moral behavior will not change...it is to say that without a condition of "non-judgment" toward personal morality it will not be addressed.)	4.5	1.75
The essential component is trust. Behavioral mediation of core values destroy trust... However, in the presence of trust, the capacity for insight and thought complexity grows.		
P3. First steps are to discuss with the student the danger of imposing their values and the clinical implications of doing so. If the student is unable or unwilling to openly discuss the concerns, faculty should consult with colleagues and program directors about how to create a plan that will address the student's specific value-based beliefs and how those beliefs are expressed and acted on. Once those specific concerns are clearly articulated, faculty should meet with the student to address the concerns and a plan to educate the student with an eye toward facilitating their growth. The plan should be offered and communicated not as punitive but as educative and with a respect of their beliefs without dichotomizing their professional vs personal values. I suggest introducing the plan as an opportunity for growth and a vehicle by which the student can learn how to hold on to their values while also behaving professionally and ethically. Communicating empathy for the difficulty in acting ethically while their values conflict is important. If the student is unable to learn how to do so, they should be informed of the consequences so they can choose whether counseling is the best career fit for them.	5.92	0

Table 18 continued

P4. Explain the specific deficiencies that led to the plan, what is being required, why each element is in the plan, and the necessary minimal competencies that need to be demonstrated for each element.	**5.75**	**0.75**
P5. After attempts to help student develop ethical disposition/behavior, have direct discussion with student, and document. Then, faculty member meets with colleagues (remediation committee if it exists) to develop the plan.	**5.25**	**1**
P6. 1) Extend empathy to the student, recognizing the difficulty this issue holds for them; (2) remind them, as counselors, we are responsible for upholding all of the ethical guidelines of our profession; hence, refusing to work compassionately and affirmatively with LGBTQQIAAP clients is not acceptable; (3) introduce the plan to the student as well as the reasons specific activities were chosen. I believe it is also important to be clear about the department's stance during recruitment activities or student orientation. Students can then decide whether they want to matriculate in the program or investigate religiously oriented counseling programs instead.	**5.92**	**0**
P7. Using compassion and providing examples of how students have learned to bracket their values.	**5.17**	**0.75**

In total, forty-six items reached consensus in this study, with seven total participants. These items were panelists' opinions about behaviors indicating formal remediation is warranted, directives to include in a remediation plan, ways to reduce personal bias influencing the remediation process, and suggestions to ethically and competently introduce plans to training counselors. From the results of this study come several recommendations for the counselor education profession.

Chapter V

DISCUSSION

Summary

The purpose of this study was to determine concrete, pragmatic recommendations for faculty members who are engaging in remediation with CITs struggling to work effectively with members of the LGBTQQIAAP population as a result of a religiously-based values conflict. In order to uncover consensus among counselor educators with specialized knowledge in the realm of ethical remediation with students struggling to work with members of the LGBTQQIAAP population, the research question guiding this study was:

1. What aspects are necessary for remediation to be effective and ethical for religiously conservative students struggling to work effectively with the LGBTQQIAAP population in counselor education?

The Real-Time Delphi methodology was utilized for this study to collect the opinions of experts on ethical remediation and the resolution of religiously-based values conflicts in counselor education. The purpose was to create recommendations to identify behaviors needing remedial efforts, determine activities for inclusion on remediation plans, guide the competent introduction of plans to students, and reduce faculty bias. This mixed-methods approach employed open-ended prompts to elicit responses which could answer the research question, as well as utilize statistical aggregation of the data. There were two rounds of data collection, which happened in real-time intended for participants to engage in debate devoid of group dynamics which could affect outcomes and consensus. In total 48 items reached consensus.

Findings

This chapter offers a discussion of the recommendations determined from this study. Both the recommendations that reached consensus and those furthest from consensus were analyzed. The items which reached consensus were determined by an IQR of 1 or less; those items that did not reach consensus had an IQR greater than 1. This chapter also contains a discussion of the themes found in the data, interpretation of results, recommendations for future research, and limitations.

Prompt One

"*Name one behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.*"
Two items reached consensus:

P1. If a student has gone through an informal remediation (i.e., meeting with advisor or concerned professors) for an imposition of personal values, inability to separate personal values from professional values and behaviors, or inability to separate personal values from ethical standard of care with clients, and persists in demonstrating, through written work, verbal expression, and/or interaction with active client, an inability to incorporate feedback or instruction, a formal remediation is appropriate (Median= 5.92, IQR= 0).
P4-7. Refusal to provide counseling to LGBTQQIAAP clients based in religious-based values.; A refusal to take an assigned client who indicates that they are from the LGBTQ+ community.; Refusal to counsel an LBGTQQIAAP client.; Refusal to work with a LGBTQQIAAP client based on religious, spiritual, or personal values (Median=5.91, IQR=0).

The first item to reach consensus highlights the need for an initial informal remediation process, prior to engaging more formal interventions. This informal remediation could be a

conversation with concerned faculty. What imposition of values could look like is also distinguished in this item, including the inability to separate personally held values and the values of the profession and/or the unwillingness to provide ethical standards of care. If an imposition of values is present in the classroom, either through discussions and written work and/or when counseling clients, and the student is not receptive to feedback then more a formal remediation process is justified. This stance is also consistent with recommendations found in remediation literature, suggesting the least restrictive measures should be employed for a given issue (McAdams III et. al., 2007) and the appropriateness of formal remediation for the lack of receptivity to feedback (Gaubatz & Vera, 2006; Henderson & Dufrene, 2013).

The second item to reach consensus concerns refusing to work with members of the LGBTQQIAAP population. This refusal can originate from personally held religious or spiritual values, and could regard current or future clients. This behavior as a justification for formal remediation is also consistent with a recent lawsuit involving a CIT who was dismissed from a counselor education program when she refused to counsel members of the LGBTQQIAAP population and did not engage in remedial efforts (*Ward v. Wilbanks,* 2010).

Prompt Two

"Name a second behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients." Six items reached consensus:

P1. During practicum or internship, a refusal to offer treatment to a client based solely on faith based reasons and the client's sexual orientation or status (Median=5.92, IQR=0).

P2. If a student, after supervision and consultation, fails to change their position on recommending clients who identify as LGBQQA to change their sexual ID through reparative or conversion therapy, a remediation plan is indicated (Median=5.92, IQR=0).

P3-4. Promoting reparative therapy/conversion therapy/sexual orientation change efforts (SOCE).; When a student indicates that he or she believes that interventions to change one's sexual orientation are appropriate, in spite of research to the contrary.; Recommending or suggesting reparative therapy to an LGBTQQIAAP client (Median=5.92, IQR=0).

P5. Attempt to refer an LBGTQQIAAP client based on counselor's religious beliefs/values; when a student indicates that he or she will refer clients who identify as LGBTQ (Median 6, IQR 0).

P6. Willingness to work with an LGBTQQIAAP client while prioritizing the student's religious, spiritual, or personal values in the intern-client clinical interactions (Median 5.9, IQR 0).

The first item to reach consensus is similar to an item in the first prompt as it is focused on the refusal to counsel members of the LGBTQQIAAP community as the result of faith-based values. However, this item differs as it specifies this refusal during practicum or internship, when a student is actively working with clients. This distinguishes it from the former item, when refusal could be present outside of a practical counseling setting.

Two items that reached consensus with this prompt center around reparative or conversion therapy. Reparative or conversation therapy is designed to help an individual change their sexual orientation and/or gender identity to fit with the Judeo-Christian cis-gender, heterosexual theological ideal. This form of therapy has been found to be incredibly harmful and providing it as a service contradicts the stance of the ACA (2013, January 13) and the tenets of the ACA code of ethics (2013).   This behavior as an indicator to the employment of formal

remediation practices is also consistent with a recent lawsuit involving a CIT who stated she would engage in reparative therapy with an assigned LGBTQQIAAP identifying client and then refused to engage in remediation (*Keeton v. Anderson-Wiley,* 2010).

The fourth item to reach consensus concerns the action of referring a client as the result of faith-based values. This could be either a voiced directive or an active attempt to refer a client to another counselor due to a values conflict. This behavior as an indicator of formal remediation is also consistent with the ACA code of ethics (2014), where this action is deemed unethical with protected populations, such as members of the LGBTQQIAAP community.

The final item to reach consensus with this prompt pertains to the willingness of a CIT to work with a member of the LGBTQQIAAP community, however prioritizing their own faith-based values in the therapeutic relationship. This could be communicated through chosen interventions and directives. The content of this item is also consistent with values conflict literature in counselor education which warns of the harm caused to vulnerable populations as the result of the imposition of values (Francis et. al., 2014).

Prompt Three

"Name a third behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling the LGBTQQIAAP clients." Four items reached consensus:

P1. Written work and/or oral presentation that clearly demonstrates the students goals are not to learn to provide professional counseling but religious non-scientific or non-evidence based interventions with clear agenda of religious conversion, that clearly do not meet the expectations of the profession (Median=5.9, IQR=0).

P2. If a student, whose religious values are so strong that they are unable to refrain from imposing these values on their clients, and these values communicate a perspective that shames, devalues, or in some way harms the clients' beliefs and experiences of their sexual and gender ID's, a remediation plan is warranted (Median=5.75, IQR=0.75).

P4. Labeling members of the LGBTQ community as having a mental disorder (Median=5.75, IQR=0.75).

P5. Willingness to work with LGBTQQIAAP clients only on the condition that LGBTQQIAAP concerns and struggles not be addressed (Median=6, IQR=0).

Several of the items in this prompt reiterate points made in previously discussed items. Behaviors indicating formal remediation is appropriate can include the imposition of personal values on a current client, or the demonstration of desire to impose personal values via written work and oral presentations. This is particularly true if the imposition of values are not aligned with the values of the profession and results in harm of clients. A unique element found in the fourth item related to the imposition of values is the willingness to work with a member of the LGBTQQIAAP community, however with refusal to address LGBTQQIAAP related issues. For example, a CIT who is willing to see a client currently in a same-sex relationship, but is unwilling to discuss any issues related the relationship. This stance could be incredibly shaming and cause potential harm, connecting it with the content of the second item to reach consensus with this prompt, stating the imposition of values which results in shame and/or harm indicated formal remediation is necessary.

This third item to reach consensus pertains to labeling a member of the LGBTQQIAAP as having a mental disorder as a result of their identification. This statement suggests sexual orientation and/or gender identification is pathological, which is not consistent with the stance

taken of the mental health professionals or criteria for any diagnosable mental disorder (American Psychiatric Association, 2013).   Consensus with this item indicates should a CIT determine a diagnosis based on membership with this community, as opposed to presenting symptoms, then formal remediation is justified.

Prompt Four

"In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate one element you would include in a remediation plan." Five items reached consensus:

P1. Written assignment focused on educating the student on the stated population, appropriate standard of care, and expectations of the profession (Median=5.9, IQR=0).

P3. Review of the research on reparative and conversion therapy and the impact on clients' mental health (Median=5.875, IQR=0).

P5. Read the ACA Code of Ethics and literature on religiously-based values conflicts, then discuss learnings with a faculty member or write a reflection paper on what was learned (Median=6, IQR=0).

P6. Education related to the ACA Code of Ethics. Education should include the specific codes, their interpretations, as well as what it means to abide by the codes while maintaining their own religious or spiritual values (Median=6, IQR=0).

P7. Reading research on the harm that can occur when a counselor refuses to work with a client who identifies as LGBTQ on the basis of religious values (Median=5.875, IQR=0).

All of the items that reached consensus are related to receiving education pertaining to religiously-based values conflicts, the LGBTQQIAAP population, and the code of ethics, in addition to reviewing literature about reparative or conversation therapy. A written assignment

is suggested in item one and three, while the remaining items that reached consensus advocate for reading activities. Items three and four suggest reviewing the ACA code of ethics (2014) to gain more knowledge on professional expectations and code interpretations, which would be paired with a discussion with faculty or written reflection. In addition, students can review literature on maintaining personal values while enacting professional values when counseling.

It is also suggested to review literature on the harm caused by the imposition of values and reparative and conversion therapy. The previously discussed items associated with this prompt are focused on student development and integration of a counseling identity. These suggestions are more focused on learning and reflecting on the power differential present in a therapeutic relationship and the potential damage caused from unethical practice. As such, CITs will have the opportunity to learn more about the consequences of the choices they are making affecting client outcomes.

Prompt Five

"In order to ethically remediate a student whose religious values conflicts with counseling LGBTQQIAAP clients, please indicate a second element you would include in a remediation plan." Six items reached consensus:

P1. Interaction with groups, individuals, organizations that will help the student gain a deeper understanding of the population first hand (Median=6, IQR=0).

P2. Review the ACA Code of Ethics with an emphasis on sections that discuss values, use of treatments that are not evidence based or grounded in best practices, and work with diverse clients (Median=5.9, IQR=0).

P3. Talking to individuals who have successfully resolved similar values conflicts (Median=5.67, IQR=1).

P4. Read and reflect on the differences between personal and professional values, and demonstrate understanding of those differences in a discussion with a faculty member (or committee) and/or a written reflection paper (Median 5.875, IQR=0).

P5. Education on affirmative counseling with LGBTQQIAAP clients (Median 5.67, IQR=1).

P6. Reading research on the dangers of conversion therapy (Median=5.67, IQR=1).

A few of the items that reached consensus with prompt five are very similar to those discussed in prompt four. It is suggested for a student to review and reflect on the ACA code of ethics (2014), emphasizing working with diverse clientele, utilizing best practices, and navigation of personal values, could be helpful for inclusion in remediation plans. It is also advised to review literature on reparative or conversion therapy, as well as reflect on and discuss the differences between personal and professional values with a faculty member. These activities could help a CIT further develop a professional identity with strong personal awareness, with knowledge of the ability to cause harm to clients through the imposition of values and ignoring best practices.

The unique aspects of the items that reached consensus with this prompt are related to the introduction of a CIT to individuals who can help the student navigate the resolution of faith-based values conflicts. It is suggested in the first item that a student become more familiar with individuals and groups associated with the LGBTQQIAAP population. This recommendation mirrors suggestions found in counselor education research asserting individuals who know members of this community are less likely to hold biased views (Bidell, 2014). It is suggested in the third item that a student speak with individuals who have successfully resolved faith-based values conflicts associated with counseling the LGBTQQIAAP community. This is consistent with Sells and Hagedorn (2016) who suggested mentorship is imperative to help a CIT resolve

values conflicts and integrate their personal values with professional values. A mentor who has successfully navigated this values conflict could provide a relationship based on mutual understanding and safety that allows for the vulnerable self-exploration necessary for personal growth.

Prompt Six

"In order to ethically remediate a student whose religious values conflicts with counseling LGBTQQIAAP clients, please indicate a third element you would include in a remediation plan." Six items reached consensus:

P1. Reflection work (paper, presentation, poster, collaborative experience) that allows the student to examine personal values, professional values, and the difference between the two. Reflecting on how to manage one's personal values when working with client(s) whose behaviors, values, or sexual expression are different and/or antithetical to one's own (Median=5.875, IQR=0).

P2. Conversations with LGBTQQUAAP individuals who have been counseled by counselors whose religiously based values were imposed on the client and the resulting impact to their mental health well-being (Median 5.875, IQR=0).

P3. A review and discussion of pertinent sections of the ACA Code of Ethics including statements on the prohibition of abandonment of clients (Median=5.75, IQR=0.75).

P4. Attend a gathering of an LGBTQQIAAP organization and interact (beyond a brief conversation) with its members (Median=5, IQR=0).

P5. If possible, connection with a clinical supervisor of the student's own faith who has been able to well navigate their own beliefs with the provision of affirmative LGBTQQIAAP counseling (Median=6, IQR=0).

P6. Reading research on bracketing personal values (Median=5.25, IQR=1).

The items that reached consensus with prompt six again mirror many of the items that reached consensus with previously discussed prompts. Reflecting on the navigation of personal and professional values is highlighted in item one, along with forming mentoring relationships and reviewing the ACA code of ethics (2014), while focusing on the prohibition of client abandonment in item three. It is also advised in item two to interact with members of the LGBTQQIAAP population and meet with people who have been previously harmed by the imposition of a counselor's values. Exploring literature on bracketing personal values, or suspending personal values and adopting professional values when counseling, is offered in item six, which is consistent with recommendations found in counselor education literature (Kocet & Herlihy, 2012). Reviewing literature on bracketing personal values could help the student further development a professional identity without changing personal values and beliefs.

Prompt Seven

"What measures can faculty take to ensure their own personal biases are not influencing the remediation process?" Seven items reached consensus:

P1. It is essential that faculty consult with trusted colleagues. This may require the individual faculty member to reach out to other faculty in programs and/or religious leaders that represent the student's faith perspective (Median=5.75, IQR=0.75).

P2. Faculty possess "value-based conflicts" and exhibit the same behaviors inconsistent with our ethics. I believe they should be "remediated" by the profession in the same way that faculty propose to remediate students...However, such a concept would produce the same result. The best way for us to address our own biases is to work with other mentors who are successful in

mentoring students with those value-conflict toward which we have biases (Median=4.67, IQR=1).

P3. Consultation with colleagues who are not involved in the remediation process to engage with a nonbiased faculty member who also knows the student. This can provide the faculty with a perspective that may not have been explored (Median=6, IQR=0).

P4. Having multiple faculty design the plan and doing periodic checks with each other that the decisions are based on their values of the profession (Median=5.92, IQR=0).

P5. Consultation with colleagues, reflection, keeping up with the pertinent literature (Median=5.92, IQR=0).

P6. In addition to self-reflection, I would recommend the remediation strategies be decided upon by more than one faculty member. In this way, discussion among colleagues can focus upon determining whether potential biases are present in the remediation process (Median=6, IQR=0).

P7. Consulting with other faculty members and identifying personal values as well as the values of the profession (Median=6, IQR=0).

The importance of collaboration and consultation was suggested in all seven items to help faculty reduce personal biases that can influence the remediation process with students experiencing faith-based values conflicts. It is asserted in item one, three, five, six, and seven that consultation with other faculty members regarding the assessment of a student for formal remediation is imperative. It is also suggested in item four and six that more than one faculty member is involved in the creation of a remediation plan. This team-based approach is also suggested by many authors found in the counselor education remediation and gatekeeping literature (Goodrich & Shin, 2013; Letourneau, 2016; McAdams et. al., 2007). Collaboration with spiritual leaders associated with a student's faith is also suggested in item one, and faculty

mentorship with someone who has successfully resolved faith-based values conflicts is advocated for in item two. Seeking the input and expertise of others can help faculty members identify their own personal values influencing the remediation process, ensure best practices are employed, and support students in a non-punitive manner.

Prompt Eight

"How can faculty determine the success of remediation plans with students struggling to effectively counsel members of the LGBTQQIAAP community due to religiously-based values conflicts?" Six items reached consensus:

P1. 1) continued monitoring of written and oral work; 2) increased supervision; 3) informal meetings, just as you would any student who presented with any other developmental difficulty that required additional work (Median=5.5, IQR=1).

P3. I would imagine any remediation plan will include benchmarks of success, and depending on the plan, those benchmarks will vary. However, given my responses above, success could be determined by the student's refrain from suggesting conversion/reparative treatment and an acknowledgment of its harmful effects; an ability to articulate how they will refrain from imposing their religiously-based values onto their clients and how they will actively work toward understanding how imposing those values are harmful to their clients; and, under supervision of their work, demonstrating they value the sexual and gender ID's of their clients and are able to explore these ID's as they impact their clients' lives (Median=5.5, IQR=1).

P4. The outcome needs to be focused on a willingness to comply with both the letter and spirit of the ACA Code of Ethics (Median=5.75, IQR=0.75).

P5. Student who is/was enrolled in practicum/internship conducts videotaped (or real-time observed) counseling session with an LGBTQQIAAP client and provides written analysis of own

performance during the session. Performance is reviewed by all members of remediation committee. If student is pre-practicum/internship, this procedure could be conducted using a role-play counseling session (Median=5.5, IQR=1).

P6. In consultation with colleagues, assess the comprehensiveness of written assignment (particularly reflection papers), consult with the student's clinical supervisor throughout the process, when and if the student does work with LGBTQQIAAP clients, have another counselor sit in on the session with him/her to monitor counseling interactions, and conduct an interview with the student about their own growth and readiness (Median 5.9, IQR=0).

P7. When students can articulate compassion for the LGBTQ community and a willingness to work with this population (Median=5.9, IQR=0).

Many of the items that reached consensus with this prompt had several commonalities to determine the successful completion of a remediation plan. It is emphasized in item one that an informal meeting should precede formal remediation processes. This is similar to an earlier consensus item from another prompt and with recommendations in gatekeeping and remediation literature (McAdams et. al., 2007). Upon the determination that formal remediation is necessary, collaboration and consultation with fellow faculty members is suggested in item four and five. The need to work as a team with students who are struggling to practice ethically was emphasized in items generated by prompt seven and in the counselor education literature (Goodrich & Shin, 2013; Letourneau, 2016; McAdams et. al., 2007). Both item two and three discussed the need for various benchmarks of success designed to help the student practice in an ethical manner. It is mentioned in item three it would be ideal for the benchmarks to be guided by the ACA code of ethics (2014), to ensure the student can adhere to professional expectations.

Increasing supervision and monitoring written work and oral presentations were presented as ways to determine the successful completion of a remediation plan in the majority of items. Increasing supervision as an intervention was found in items one, two, and four. It was specified in item two that success could be determined when a student is able to articulate the exploration of sexuality and gender expression with a client and actively work towards understanding the harm caused by imposing values with a supervisor. Watching videotape of a CIT working with a client who is a member of the LGBTQQIAAP population in supervision can also be a tool to determine success, as suggested in item four. This would also provide an opportunity for a supervisor to assess if student is working effectively and ethically with the client, and determine if an imposition of values is present. This could also create a space to provide concrete feedback to help the student gain competence when navigating religiously-based values conflicts.

Monitoring written work and oral presentations was also agreed upon as helpful in determining the successful resolution of a remediation plan in items one, two four, five, and six. Reflection papers were suggested in items four and five, with a written analysis by the CIT receiving remediation of their own performance highlighted in item four and readiness to practice ethical presented in item five. It was also suggested an oral interview regarding personal readiness to counsel ethically or a role play to practice working with a client who identifies as a member of the LGBTQQIAAP community could be helpful, particularly for a student who is not yet in practicum or internship. It was also determined to be an indicator of success in item two if a CIT could articulate the importance of the ACA code of ethics (2014) and their process navigating values conflicts in either written or oral form. Finally, the ability to convey compassion for and a willingness to counsel members of the LGBTQQIAAP population is

recommended in item six. Through consistent monitoring of a student's written work and oral presentations, faculty members can assess the student's process in resolving religiously-based values conflicts and ability to adhere to the ethical practice.

Prompt Nine

"How might faculty competently introduce a remediation plan of this nature?" Six items reached consensus:

P1. It is paramount that the introduction of a remediation plan be presented as an effort to help the student learn the skills and develop the professional disposition of a counselor, not as an attempt to change the student's religious beliefs or strongly held personally values. There must be a respect for and support of the student's values, just as we would for the LGBTQQIAAP client who entersenters our consultation room. This is anan educative process to help someone build the skills necessary to be a competent counselor, open to lifelong learning and feedback (just like the rest of us.) (Median=5.92, IQR=0).

P3. First steps are to discuss with the student the danger of imposing their values and the clinical implications of doing so. If the student is unable or unwilling to openly discuss the concerns, faculty should consult with colleagues and program directors about how to create a plan that will address the student's specific value-based beliefs and how those beliefs are expressed and acted on. Once those specific concerns are clearly articulated, faculty should meet with the student to address the concerns and a plan to educate the student with an eye toward facilitating their growth. The plan should be offered and communicated not as punitive but as educative and with a respect of their beliefs without dichotomizing their professional vs personal values. I suggest introducing the plan as an opportunity for growth and a vehicle by which the student can learn how to hold on to their values while also behaving professionally and ethically. Communicating

empathy for the difficulty in acting ethically while their values conflict is important. If the student is unable to learn how to do so, they should be informed of the consequences so they can choose whether counseling is the best career fit for them (Median=5.92, IQR=0).

P4. Explain the specific deficiencies that led to the plan, what is being required, why each element is in the plan, and the necessary minimal competencies that need to be demonstrated for each element (Median=5.75, IQR=0.75).

P5. After attempts to help student develop ethical disposition/behavior, have direct discussion with student, and document. Then, faculty member meets with colleagues (remediation committee if it exists) to develop the plan (Median=5.25, IQR=1).

P6. 1) Extend empathy to the student, recognizing the difficulty this issue holds for them; (2) remind them, as counselors, we are responsible for upholding all of the ethical guidelines of our profession; hence, refusing to work compassionately and affirmatively with LGBTQQIAAP clients is not acceptable; (3) introduce the plan to the student as well as the reasons specific activities were chosen. I believe it is also important to be clear about the department's stance during recruitment activities or student orientation. Students can then decide whether they want to matriculate in the program or investigate religiously oriented counseling programs instead (Median=5.92, IQR=0).

P7. Using compassion and providing examples of how students have learned to bracket their values (Median=5.17, IQR=0.75).

The imperative to display respect for a student's values and communicating with empathy was emphasized in items one, two, five, and six in order to competently introduce a remediation plan to students. It was stressed faculty should not attempt to change a student's values or beliefs in item one, and instead approach the remediation process as an opportunity to increase

competence and ethical practice. As such, it was deemed important in item one and two that the remediation is not punitive, but an educational experience, emphasizing skill acquisition. As found with items associated with previous prompts, items two and four again incorporated the implantation of a collaborative, formal process following ineffective informal remediation.

Ways to communicate with students about a remediation plan were presented in items two, three, five, and six. Panelists advocated for discussing the reasons for implementing formal remediation with a student, as well as examining the intent behind the benchmarks for success as presented in items three and five. Informing a CIT of potential consequences should a remediation plan not be successfully resolved was also outlined in item two. In addition, it could be beneficial to provide CITs with examples of professionals who have successfully resolved religiously-based values conflicts regarding working with members of the LGBTQQIAAP population, which was agreed upon in item six. By incorporating these suggestions in the presentation of a remediation plan to a student, faculty can model the attitudes and behaviors consistent with guidelines of the ACA code of ethics (2014) and professional expectations for a CIT struggling to work ethically with members of the LGBTQQIAAP community.

Significant Themes

The research question of this study was "what aspects are necessary for remediation to be effective and ethical for religiously conservative students struggling to work effectively with the LGBTQQIAAP population in counselor education?" The items that reached consensus provided many pragmatic recommendations that answer the research question and can help guide counselor educators through the remediation process in an effective and ethical manner. There were several themes present in the items that reached consensus: (a) the need for previous informal remediation; (b) imposition of values in clinical and class work; (c) remediation as

educational process; (d) reflection and discussion; (e) monitoring progress; and (f) collaboration and consultation. These themes highlight the necessary conditions and behaviors indicating that remediation is appropriate, the roles assumed by faculty during remediation, effective intentions, and the imperative for systemic support for students and faculty.

Previous informal remediation. The panelists agreed formal remediation with students struggling to effectively counsel members of the LGBTQQIAAP population as the result of a religiously-based values conflict was only justified following an informal remediation attempt. This pursuit can originate from concerned faculty who have reason to believe a student experiencing a values conflict may be inhibiting their ability to work with this vulnerable population. This intervention is designed with the absence of a plan with benchmarks that is characteristic of a formal process. An informal discussion could happen as a part of supervision or another setting in which faculty can make clear their intentions for a change in behaviors.

The panelists' agreement surrounding an informal process mirrors recommendations found in the counselor education literature suggesting least restrictive measures should be taken during remediation (McAdams & Foster, 2007) . If conditions resulting in performance deficits can be altered through an informal meeting, then more structured measures do not need to be attempted. An initial informal process also provides counselor educators another way to ensure students are receiving their due process, a legal requirement for remediation and dismissal procedures. It is important to provide students multiple opportunities for growth in order for faculty to uphold their ethical and legal responsibilities of the profession.

Imposition of values in clinical and class work. The participants in this study overwhelmingly agreed the imposition of personal values from a CIT onto a client is indicative of the need for formal remediation. This stance is also supported by counselor education

literature, suggesting this can result in a loss of autonomy and the perception of abandonment from a client should referral be attempted (Francis et. al., 2014, Kaplan et. al., 2017).   The imposition of values can be demonstrated in a CITs work with clients during practicum or internship, or could be communicated through written assignments or oral presentations in the traditional classroom setting. A student displaying these attitudes and behaviors contrasts those outlined in the ACA code of ethics (2014) and does not meet professional expectations.

The panelists agreed upon concrete behaviors justifying the employment of a remediation plan (following informal remediation). A frequently cited behavior by participants was the refusal to counsel a client identifying as a member of the LGBTQQIAAP population or an attempt to refer a client to another counselor as a consequence of a faith-based values conflict. This was not surprising given these actions have prompted lawsuits involving counselor education professionals and CITs and are in direct conflict with the ACA code of ethics (2014). It was also agreed formal remediation would be necessary if CITs communicated a willingness to counsel members of the LGBTQQIAAP community only under the condition of prioritizing personal values. For example, a CIT would counsel this individual but not address relationship issues in a same-sex partnership or feelings of isolation as a result of gender identity. Another problematic behavior panelists identified was voicing an intention or recommendation to engage in reparative or conversion therapy. Not only is this form of therapy lacking in empirical evidence of effectiveness, it has also been found to be harmful, thus rending these actions unethical and not in-line with professional expectations.

Remediation as an educational process. It is imperative that when engaging in remediation, faculty do not take punitive actions. Remediation is designed to be an educational process to help students resolve deficiencies, while learning behaviors to practice effectively and

ethically in order to serve diverse populations. It is an ethical obligation for educators and supervisors to socialize CITs to professional expectations, and well as a legal responsibility to provide due process (American Counseling Association, 2014; Kaplan et. al., 2017; Herlihy et. al., 2014). Approaching remediation from an educative stance allows faculty members to embrace these obligations and work in the best interest of students, while simultaneously prioritizing client welfare.

Although remediation is not intended to be punitive, panelists acknowledged it is still important that plans contain benchmarks to indicate successful completion with well-defined consequences for the inability to effectively navigate values conflicts. Panelists also agreed faculty should have a discussion about potential ramifications with CITs undergoing remediation. This consensus item also aligned with protocols suggested by McAdams and Foster (2007) to ensure due process is afforded to students.

Reflection and discussion. Panelists agreed upon interventions for inclusion in remediation plans which can help a student resolve religiously-based values conflicts affecting the ability to effectively counsel members of the LGBTQQIAAP population. The majority of these recommendations involved reflection from the student with discussion in either written or oral form with faculty members. The panel suggested students can reflect on guidelines established in the ACA code of ethics (2014), including the preamble, expectations for best practice, serving diverse populations, referring procedures, values imposition, and client abandonment. The panel agreed CITs can then process reflections with faculty or supervisors in written form or in as an oral discussion. It was also deemed important by participants that students engaging in remedial efforts reflect on personal and professional values, with the ability to articulate an understanding of the process of navigating values conflicts. This attends to the

personal and professional development of a CIT, while keeping counselor educators aware of and actively engaged in the educative process.

The panelists agreed that reflection and discussion could help determine the successful completion of a remediation plan. The ability to articulate an understanding of the interpretation of the code of ethics and a willingness to uphold standards of ethical care could be indicative of the successful attainment of benchmarks. They felt success could also be considered if a student is able to communicate their own process in the successful navigation of values conflicts and their ability to embrace professional values while maintaining personal values. This could indicate successful identity integration deemed important for counselor development and the resolution of faith-based values conflicts (Sells &Hagedorn, 2016).

It was also suggested faculty members engage in their own reflection and self-exploration. The hope is that doing so can help increase self-awareness and reduce bias during the remediation process. It was agreed most faculty members will have their own values conflicts to navigate, which could influence remediation with CITs. Gaining greater self-awareness regarding personal values and the embrace of professional values is in line with expectations found in the counseling profession and could aid in successful remediation attempts. Faculty could discuss their understanding of the influence of personal values on the remediation with colleagues and supervisors to gain feedback, further insight, and continue personal growth.

Monitoring progress. Monitoring the progress of students in remediation was a common theme acknowledged by participants in this study. This was deemed important to help a student resolve deficiencies in an educative manner and to assess the successful completion of a remediation plan. It was suggested that monitoring could be done via clinical supervision,

where a supervisor watches the tape of a student counseling a member of the LGBTQQIAAP population to determine if the imposition of values is occurring and if the students work is meeting ethical expectations. In addition, live supervision could provide in-the-moment feedback, which could help students become aware of and change problematic behaviors in an efficient manner. If a student is not yet in practicum or internship, or has not been assigned a client who identifies as a member of the LGBTQQIAAP community, a role-play with a supervisor could also provide the similar opportunities for growth.

It was also agreed faculty can monitor for progress through written work and oral presentation. These could be either additional assignments providing opportunities to meet benchmarks of a formal plan or those incorporated into a class curriculum. These talks could provide insight into a student's progression through the remediation process and internalization of the values and attitudes of the profession. Written work and oral communication could also help bring awareness to potential biases and other conflicting personal values affecting a student's clinical performance. Utilizing these assignments as tools to both facilitate awareness and growth in students and as a means to monitor progress through the remediation process found consensus amongst the expert panel.

Collaboration and consultation.   The experts participating in this study strongly agreed collaboration and consultation was necessary for effective and ethical remediation efforts.   It was suggested by panelists that multiple faculty members partake in the remediation process, which coincides with recommendations found in the counselor education literature (Goodrich & Shin, 2013; Letourneau, 2016; McAdams et. al., 2007). A team-based approach can aid in the reduction of the personal bias of faculty from influencing the remediation process and plan creation. It can also ensure all those who are helping a student improve competencies are

informed of the goals, expectations, and benchmarks of the remediation process. Working together as a group could also help a student feel supported during the potentially vulnerable and challenging process of learning how to navigate values conflicts and develop a counseling identity built upon the values of the counseling profession.

It was agreed that mentoring could be beneficial for both students and faculty members. Panelists suggested a student working to resolve faith-based values conflicts form a mentoring relationship with a counseling professional who learned how to successfully navigate this process. The CIT could receive insight, guidance, and support from a like-minded individual, who may be able to provide a safe environment for the vulnerable self-exploration necessary to become an effective counselor. A mentor could model behaviors and attitudes to be adopted by the CIT engaging in remediation, potentially aiding in the successful completion of remediation.

The panelists acknowledged faculty could also benefit from mentoring relationships with other counselor educators who have helped CITs successfully resolve religiously-based values conflicts regarding counseling members of the LGBTQQIAAP population. These relationships could help faculty members adopt behavior and attitudes which are supportive of students and help facilitate the upholding of the ACA Code of Ethics (2014) and embrace professional values. In addition, panelists agreed faculty members could also consult with the leaders of a student's identified faith to gain insight and knowledge to best help a student and model desirable behaviors.

Empathy and Unconditional Positive Regard. Finally, a common theme reaching consensus amongst panelists was conveying empathy and unconditional positive regard for students involved with remediation as a result of faith-based values conflicts affecting the ability to effectively counsel members of the LGBTQQIAAP population. Participants agreed it was

imperative to not attempt to change a student's beliefs and values. Instead, it was recommended to embrace the educative process of remediation, emphasizing skill acquisition. It is important for faculty to model the values and attitudes embraced by the counseling profession. As such, communicating with empathy and unconditional positive regard can help a struggling student have a frame of reference for a style of communication indicative of an effective therapeutic relationship.

Implications for the Profession

The importance of forming relationships was stressed throughout the data of this study. Panelists agreed it was necessary for multiple people to be involved in remediation in order for it to be successful. The nature of these relationships can vary, and can be initiated through consultation and collaboration, mentorship, and meaningful interactions with members of vulnerable populations. It was suggested faculty members work in collaboration with each other as well as potentially including spiritual leaders as best remediation practice. A supportive group effort could best facilitate skill acquisition as individuals with various strengths and training backgrounds guide a student towards competency. Promoting diversity is a value of the profession (ACA, 2014), which could be reflected through collaboration during the remediation process.

Consequently, it may behoove faculty members to proactively form relationships in the community that could benefit student professional development, including potential mentors from various faith backgrounds for themselves and students. It was agreed faculty could benefit from receiving mentorship from counselor educators who have successfully resolved religiously-based values conflicts related to counseling members of the LGBTQQIAAP community and have experience aiding students in the same process. Much like counseling students receive

supervision to ensure ethical, competent care is provided, educators can seek similar support during remediation. Likewise, a CIT could benefit from receiving mentorship from a more advanced clinician and/or supervisor who has successfully resolved similar values conflicts. This relationship could help normalize the development of professional values while maintaining personal values, and could counteract potential feelings of isolation during remediation.

Faculty can also proactively form relationships with members of organizations advocating on behalf of members of the LGBTQQIAAP population. It was suggested by the panel for students in remediation to have meaningful interactions with members of the LGBTQQIAAP population beyond a casual conversation. This suggestion is also supported by conclusions found in counselor education literature, suggesting those with relationships with LGBTQQIAAP identifying individuals are less likely to hold biases towards the community (Bidell, 2014). By creating alliances with community organizations, counselor educators can create pathways of opportunity for students in the resolution of faith-based values conflicts.

The panel also agreed it is important for faculty to seek self-awareness throughout the remediation process and to interact with empathy towards students. This also includes ensuring the remediation process is not punitive or an attempt to change a student's belief system and values. Engaging in reflection to increase self-awareness can aid faculty members in identifying personal values influencing the remediation process, while differentiating professional values. By engaging in reflection, faculty facilitate remedial efforts with congruence and authenticity, demonstrating the same efforts requested from students. Increased self-awareness can also help facilitate empathetic communication, as faculty can access understanding and unconditional positive regard for a student works towards the potentially uncomfortable process of creating a professional identity consistent with ethical expectations.

It may be helpful for faculty members to have a formal process for remediation, which is communicated transparently with current and potential counselor education students. The expert panel agreed professional values and expectations should be communicated to those considering counseling as a profession via a department's website and application materials. It was also suggested concerned faculty members first have an informal meeting with a student who has demonstrated they may struggle to uphold professional over personal values, before initiated a more formal process. In addition, it was deemed important for faculty members to have frank conversations about what led to the need for remedial efforts and how to successfully resolve a remediation plan. These recommendations also mirror the call for transparency in remediation found in counselor education literature, while providing the legal requirement of due process (McAdams & Foster, 2007; McAdams III, Foster, & Ward, 2007).

Overall, it is important for faculty members to model the values, attitudes, and behaviors consistent with the expectations of the profession. It is suggested by the results of this study that counselor educators communicate with transparency, empathy, and unconditional positive regard when working with students. It is imperative that reflective work is happening with faculty members, as well as with students, to grow in self-awareness and to reduce the influence of personal bias. In addition, collaboration and consultation is necessary for the ethical execution of the remediation process to ensure the best interest of students and clients are taken into consideration. In order for remediation efforts to be ethical and effective, it is necessary for counselor educators to engage in similar work expected of students to ensure professional values are being exhibited and acted upon.

Limitations

There were limitations in this study which could have affected the outcome of the data. Two of the participants did not complete the entire second ratings questionnaire, which was not noticed by the researcher until after the study was closed and could not be reopened. The two participants were asked about their intentions influencing the choice to skip items in the questionnaire. The first participant contacted did not complete thirty items on the second questionnaire. When asked for a reason, he stated he found the other panelists took a stance that students need to be changed, which contrasted with his view that the profession needs to be remediated, not CITs. He also stated he found many of the responses to be repetitious, and as such, rated and provided feedback for items with new information. The second panelist did not respond to twelve items. When questioned, he stated he found his agreement with the statement depended on the situation, and there was not a rating on the Likert scale representing this opinion. As such, he chose to skip those items.

There were also a few responses that were greater than 100 words. There was a glitch in the online platform prohibiting a cap on the number of words in a given response. Participants were informed to keep responses to 100 words or less and directed to monitor the length of opinions submitted, however some responses were longer. The 100-word limit was designed to keep responses concise and concrete, potentially increasing the likelihood consensus could be reached with fewer points made in each response. The longer length of some responses could have influenced the results, and thus is a limitation of the study.

Recommendations for Future Research

This study solicited counselor educators to share insights and opinions about the remediation process with students struggling to effectively counsel members of the

LGBTQQIAAP population as a result of a religiously-based values conflict to create practical

recommendations for the field. It could also be equally as helpful to have a similar RTD study

with current or former counselor education students who have successfully resolved faith-based

values conflicts regarding counseling members of the LGBTQQIAAP community to gain

additional suggestions to facilitate an effective, ethical remediation process. A study of this

nature would allow CITs to have influence in developing helpful remediation strategies, which is

currently not present in counselor education literature.

Qualitative studies might aid in further refining the remediation process. In particular,

phenomenology seems a natural fit for future studies. A phenomenological study exploring the

experience of counselor education students involved in successful remediation could also be

beneficial for the field. Remediation efforts are employed to help a student prepare to be an

effective, ethical counselor, and currently, there is a lack of literature presenting a student's

perspective of successful remediation. Phenomenological research exploring a student's

perception and experience could help determine which strategies are most helpful.

The expert panel agreed that mentorship was beneficial to the remediation process. A

phenomenological study exploring the experiences of students or faculty members receiving

mentorship could help counselor educators gain greater insight about forming and maintaining

these crucial relationships during remediation. A study of this nature could provide more detail

and context to the influence mentorship can have on remedial efforts, while creating a guide to

help faculty facilitate growth in students and other professionals.

Another phenomenological study exploring the experience of counselors and CITs

navigating religious-based values conflicts could also be beneficial to the field of counselor

education. The results of such a study could help influence how faculty approach informal and

formal remediation design to best support students' growth. This could also create a frame of reference to guide counselors and counselors-in-training who are working towards the successful resolution of faith-based values conflicts to best serve diverse populations.

Religious-based values conflicts affecting a counselor's or CIT's ability to effectively counsel members of the LGBTQQIAAP population is a topic of discourse in counselor education (Bidell, 2014; Bowers, Minichiello, Plummer, & Bowers, 2017; Francis, Dugger, & Editors, 2014; Herlihy, Hermann, & Greden, 2014; Kaplan et al., 2017; Nickel, 2016; Sells & Hagedorn, 2016; Smith & Okech, 2016a, 2016b; Whitley, 2009; Whitman & Bidell, 2014; Yep, 2016). To further understand the rate of occurrence of the phenomena, a survey study examining the percentage of individuals encountering this values conflict, the rate of occurrence of informal and formal remediation, and remediation outcomes could be beneficial. A similar survey study exploring how often site supervisors encounter this values conflict could also provide insight into how often professionals encounter this phenomena in the field and approach gatekeeping. Data generated from these quantitative designs could provide greater insight into how commonplace this specific values conflict is and how often and with what success remedial efforts are employed.

Realist evaluation, related to program evaluation, explores the theory comprising a particular program. Pawson and Tilley (2004) stated "Realistic evaluation asks not 'What works?' or, 'Does the program work?' but asks instead 'What works for whom in what circumstances and in what respects, and how (p. 4)?'" This methodology explores the social systems that programs are housed, to help determine the systemic factors that influence the effectiveness of programmatic interventions, taking "a sociological view on social change" (Pawson & Tilley, 2004, p. 3). A study utilizing realistic evaluation could be beneficial in

exploring the conditions and systems influencing successful gatekeeping practices. As counselor education programs are housed in larger university systems, this approach could provide comprehensive data to uncover the larger, less tangible factors influencing the success of remediation and gatekeeping practices with counseling students struggling to work effectively with members of the LGBTQQIAAP population due to a religiously-based values conflict.

Finally, an outcome-based study evaluating the effectiveness of various remediation strategies could fill a gap in the counselor education literature. This study produced several recommendations for inclusion in remediation plans, however the effectiveness of these interventions has not been determined. An outcome-based study would mirror similar trends in the mental health profession and the movement towards outcome-based learning in education, while also helping to define best practices for remediation in the counselor education profession.

Final Observations

Conclusions and considerations of this study not yet discussed will be presented in this final section of this dissertation. It is important to note the recommendations produced from this study are reflective of those found in counselor education literature, including procedural considerations, interpretations of the ethics code, and professional competencies. This provides evidence that the expert panel is very familiar with the literature and supportive of remediation efforts with students struggling to effectively counsel members of the LGBTQQIAAP populations as a result of religiously-based values conflicts. The mirroring of recommendations found in the literature is also not surprising, as the experts on this panel wrote much of the literature found on this topic. Given the few numbers of experts in this area and the inclusion criteria for the expert panel requiring publication in a peer-reviewed journal, it is reasonable for the data to reflect the current discourse.

The statistical power of this study was determined on by the researcher and guided by the Delphi literature (Keeney et. al., 2006; Powell, 2002; Rayens & Hahn, 2000). As there is not a designated way to determine consensus in the Delphi methodology, a research team must decide how to interpret data (Keeney et. al., 2006). This study utilized analysis methods found in Delph literature and determined consensus by finding the median and IQR of each response (Garson, 2013; Rayens & Hahn, 2000). The median was found using the interpolation formula, which did not allow for the rounding of numbers, while the IQR was found by subtracting the first quartile form the third quartile (Tabachnick & Fidel, 2007). Any item with an IQR of 1 or less was found to be in high consensus which is also consistent with other Delphi literature (Anderson, 2004; Hendrix, 2005; Kenney et. al., 2006; Raskin, 1994; Rayens & Hahn, 2000; Spinelli, 1983; Wilhelm, 2001).

It is also significant to note that the majority of items agreed on in this study had very high consensus, with the majority of items having an IQR of 0. There were only two items with an IQR of 3 or above, indicating a lack of disagreement regarding ethical remediation in counselor education. This demonstrates an absence of varying opinions in the field, reflective of current state of remediation literature. While there are very few experts on the ethical remediation and the resolution of religiously-based values conflicts, those that do exist strongly agree with strategies to facilitate the successful and ethical acquisition of skills.

Even though there was very strong consensus found among participants in this study, there was one participant who had a differing theory on ethical remediation and the resolution of religiously-based values conflicts. This participant argued that taking a behavioral approach to remediation resulted in a student's awareness of what is considered appropriate or inappropriate without the resolution of the values conflict. This participant believed the profession needed to

be remediated instead of students, arguing the goal was to change a student instead of integrating identities, which was unhelpful. Only one response provided from this participant reached consensus, revealing there are additional opinions about working with students struggling to effectively counsel members of the LGBTQQIAAP population that are not shared by experts in this area.

The purpose of this study was to create concrete, practical recommendations for remediation with students struggling to effectively counsel members of the LGBTQQIAAP populations as a result of religiously-based values conflicts that are both effective and ethical. A panel of seven experts on the ethical remediation and resolution of values conflicts in counselor education participated in a Real-Time Delphi study contributing insights and opinions, which were rated and statistically analyzed to determine consensus. In total, 48 of 54 items reached consensus, with the panel agreeing on procedural considerations, interpretations of the ethical code, strategies for inclusion in remediation plans, and the management of personal biases.

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APPENDICES

Appendix A

Invitation to Participation

Dear Dr._____,

My name is Kerrie Taylor. I am a doctoral candidate at Idaho State University, and my dissertation is about the ethical remediation of students struggling to effectively counsel members of the LGBTQQIAAP population due to a religiously-based values conflict. I have been such an admirer of your work as you have been a key leader in the resolution of religiously-based values conflicts regarding the LGBTQQIAAP community. I am hoping you will be able to participate as an expert in my Real-Time Delphi study on the creation of ethical remediation plans. The strength of the Real-Time Delphi comes from the level of expertise on the panel, and I cannot imagine creating a panel of experts on this issue without your input. The title of my dissertation is "Ethical remediation of students struggling to work effectively with the LGBTQQIAAP population due to a religious-based values conflict: A Delphi study."

I am aware this topic is one of impassioned debate in our field. As such, I want to provide more context to the purpose of this study to address potential concerns I imagine may arise with a study of this nature. The purpose of this study is to concretely distinguish behaviors indicating remediation may be necessary, identify elements for inclusion in remediation plans, determine criteria for the successful completion of remediation plans, and provide recommendations to competently and ethically introducing these plans to counselors-in-training. I have chosen this particular values conflict to study, as it has shaped the field as a result of court cases which influenced updates in the 2014 ACA Code of Ethics and recent state legislation. I am not conducting this study to advocate for the gatekeeping and remediation of students who disclose religious values, but instead seek practical recommendations devoid of stereotyping to help guide counselor educators in the support of students who may be struggling to effectively counsel members of the LGBTQQIAAP community. My hope is the results of this study can contribute to a productive discourse on how to best train students ethically and competently to help prepare them to serve diverse populations.

The study will be done entirely online at your convenience. The time commitment would be 15-20 minutes per week over the course of 3 weeks. Additionally, you will receive a $20 visa gift card for your participation in this study. This study has been approved by ISU's Human Subjects Committee #_____.

Please let me know if you are interested and would be willing to participate. I can be reached by email at taylkerr@isu.edu or by phone at 541-727-8542.

Thanks so much and I look forward to hearing from you.

Best Regards,

Kerrie Taylor, MA, LPC, RMFTI
Doctoral Candidate
Idaho State University
541-727-8542
taylkerr@isu.edu

Appendix B

Informed Consent

TITLE OF STUDY

Ethical Remediation of Students Struggling to Work Effectively with the LGBTQQIAAP
Population due to a religious-based values conflict: A Delphi Study

PRINCIPAL INVESTIGATOR

Kerrie Taylor
Department of Counseling
1311 E Central Drive, Meridian, ID 83642
(541)727-8542

PURPOSE OF STUDY

The purpose of this study is to create practical, ethical recommendations for remediation plans in counselor education. For this investigation, the Real-Time Delphi method will be utilized. Please read the following information carefully and ask the researcher if anything is not clear or if you need more information.

STUDY PROCEDURES

This study utilizes Real-Time Delphi methodology, which is reliant on expert opinion for forecasting and policy creation. The researcher of this study seeks recommendations for the ethical creation and implementation of remediation plans, determined by consensus of expert opinion. The study will be hosted by an online platform (https://themp.org/) designed specifically for the Real-Time Delphi methodology, and has been utilized globally to help answer complex research questions.

If you volunteer to participate in this online study, you will be asked to do the following things:

You will be directed to the study after signing this informed consent. You will create an account on the platform which is hosting this study (GFIS) and can then access the first questionnaire. You will then complete demographics questions. While you will be will asked for your first and last name, this information will only be accessible by the researcher, and all data will be de-identified prior to analysis. You will then be prompted to complete an open-ended questionnaire with nine items, with a word limit of 100 words or less/response. After submitting each entry, the anonymous responses of the other participants will be available to view in real-time. The first questionnaire will be available for six days.

Following the completion of this first questionnaire by the entire expert panel, a ratings questionnaire will follow approximately seven days later. Should the entire panel complete the first questionnaire prior to the sixth day, the ratings questionnaire will be made available to

participants earlier than the seventh day. Each expert response from the first questionnaire will be copied verbatim to the ratings questionnaire by the researcher, with identical or very similar responses grouped together and separated by semi colons. You will receive an email from the researcher with the link to the ratings questionnaire once it is ready.

You will be requested to rate the other panelists' responses to the prompts on the first questionnaire on a 6-point Likert scale from Strongly Disagree to Strongly Agree. Anonymous viewing of the ratings will be available to all participants in real-time and feedback can be provided for any rating/response pairs, if desired. This feedback will also be available to real-time viewing by each of the panelists in the study. Upon review of the responses, ratings, and feedback of the other participants, you can change or clarify your ratings or feedback, at any time.

Approximately six days after the second questionnaire is made available, you will be asked to log into the ratings questionnaire a final time to ensure the viewing of all participants' responses and ratings, as well as to provide an additional opportunity to clarify or change your opinion. Should the entire panel complete the second questionnaire prior to the sixth day, you will receive this request earlier. Six days following the 2nd request to view the ratings questionnaire, it will remain open until 8 am Mountain Time, at which point the questionnaires will be closed and the study will be complete. Each questionnaire should take no more than 20-30 minutes to complete per request, with 3 total requests. You may receive additional reminder emails from the researcher to log into the GFIS system to view the questionnaires.

Only the researcher will know the identity of participants, and all responses and rating in this study will be anonymous. The confidentiality of all responses will also be maintained throughout the online data collection process. Upon completion of the study, the de-identified data will be exported for analysis and the study will be deleted from the online platform. The data and informed consent documents will be saved to a cloud-based server only accessible to the researcher.

RISKS
At this time, there are no foreseeable risks and discomforts associated with participating in this study. However, the procedure may involve risks that are currently unforeseeable.

BENEFITS

The potential benefits may include: By participating in this study, you will have the benefit of sharing your expertise in ethical remediation to provide guidance to colleagues.

CONFIDENTIALITY

The only person who will know that you are a research subject is the researcher. No information about you, or provided by you during the research, will be disclosed to others without your written permission, except (a) if necessary to protect your rights or welfare, or (b) if required by law. When the results of the research are published or discussed in conferences, no information will be included that would reveal your identity.

All online correspondence and data collection will be saved to a password protected computer. Any written correspondence and data will be stored in a locked file cabinet. All identifying information will remain confidential in this manner unless otherwise specified and consented to prior to dissemination. Upon completion of dissertation and subsequent article, all data will be saved to a cloud-based server which is only accessible to the researcher.

COMPENSATION

There is no payment for participation in this study.

CONTACT INFORMATION

If you have questions at any time about this study, or you experience adverse effects as the result of participating in this study, you may contact the researcher whose contact information is provided on the first page. If you have questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the Primary Investigator, please contact the Human Subjects Committee at (208) 282-2179.

VOLUNTARY PARTICIPATION

Your participation in this study is voluntary and it is up to you to decide whether or not to take part. If you decide to participate in this study, you will be asked to sign a consent form. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed.

 WITHDRAWAL OF PARTICIPATION BY THE INVESTIGATOR

The investigator may withdraw you from participating in the research if circumstances arise which warrant doing so. The investigator, Kerrie Taylor, will make the decision and let you know if it is not possible for you to continue.

NEW FINDINGS

During the course of the study, you will be informed of any significant new findings regarding participation, such as changes in the risks or benefits or new alternatives to participation, which might cause you to change your mind about continuing. If new information is provided you, your consent to continuing participating in the study will be re-obtained.

Appendix C

Initial Questionnaire

Question #1   **[-]**

Name one behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

Please answer in 100 words or less.

[   ]

Submit

Question #2   **[-]**

Name a second behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

Please answer in 100 words or less.

[   ]

Submit

Question #3   **[-]**

Name a third behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

Please answer in 100 words or less.

[   ]

Submit

Question #4   **[-]**

In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate one element you would include in a remediation plan.

Please answer in 100 words or less.

[   ]

Submit

Question #5   [-]

In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a second element you would include in a remediation plan.

Please answer in 100 words or less.

Submit

Question #6   [-]

In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a third element you would include in a remediation plan.

Please answer in 100 words or less.

Submit

Question #7   [-]

What measures can faculty take to ensure their own personal biases are not influencing the remediation process?

Please answer in 100 words or less.

Submit

Question #8   [-]

How can faculty determine the success of remediation plans with students struggling to effectively counsel members of the LGBTQQIAAP community due to religiously-based values conflicts?

Please answer in 100 words or less.

Submit

Question #9   [-]

How might faculty competently introduce a
remediation plan of this nature?

Please answer in 100 words or less.

Submit

Appendix D

First Round Email Sent to Participants

Hello,

Thank you for participating in this study. The informed consent and questionnaire are now available. I appreciate the time you are investing and am excited to see the results. In an earlier email, I stated the informed consent would be hosted on REDcap, however it is now hosted on Qualtrics. You can click the link below to review the informed consent. If you choose to participate, you will be prompted to provide your name and email. After the submission of your name and email, you will be automatically directed to the website hosting the study. Once redirected to the study, you will create an account and can then proceed to the first questionnaire.

The first questionnaire will be available until Saturday, February 24, 2018 at 8 am mountain time. The second questionnaire will be available Sunday, February 25, 2018. Should all the panelists complete the first questionnaire before Saturday, February 24, the second questionnaire will be available at an earlier date. I will keep you updated with any changes in the timeline if the study should move more quickly than anticipated, which is possible with this methodology.

Here is the link to the informed consent:

https://isu.co1.qualtrics.com/jfe/form/SV_01JGjKmNHTkQ8v3

Should you have any questions, please don't hesitate to reach out.

Best regards,

Kerrie Taylor

Appendix E

First Round Reminder Email

Hello,

Thank you for your participation in this study. This email is a reminder that the first questionnaire will close tomorrow Saturday, February 24th at 8 am Mountain Time. The second questionnaire will be made available Sunday February 25th.

If you need more time to complete the informed consent or questionnaire, please let me know.

Here si the link to the informed consent:

https://isu.co1.qualtrics.com/jfe/form/SV_01JGjKmNHTkQ8v3

Best regards,

Kerrie Taylor

Appendix F

Second Round Email to Participants

Hello,

Thank you for your continued participation in this study. The second questionnaire is now available. This questionnaire will be open until Friday, March 9th at 8 am Mountain Time, at which point it will be closed and the study will be complete. Please log into this questionnaire at least twice before it closes. The first time to submit your opinions and a second time the following week to review the ratings and responses of your fellow panelists. Please fill out each of the prompts by March 3rd at 8 am Mountain Time. I will send reminder emails for the second log in after all panelists complete the questionnaire. Upon review of other's opinions, you can change your ratings and feedback, if desired. As with the previous questionnaire, you can complete it at your leisure and can log in and make changes as often as you like.

The second questionnaire consists of the responses provided by participants of the first questionnaire, which you will rate on a Likert scale to indicate your level of agreement. A reminder, opinions which were near exact were grouped together and separated by semi-colons. There are a few of these in the questionnaire.

Please rate your agreement to the opinions on a scale from Strongly Disagree-Strongly Agree. After you submit your rating, a dialogue box will appear where you can provide feedback or rationale, if desired. Providing feedback and/or rationale is optional. The ratings and feedback of the panel will be provided for viewing in real-time after submission. Upon review of other participants' opinions, you do have the option to change your ratings and provide additional feedback, if compelled. Once this half of the study is complete, I will run a statistical analysis of the data to determine the opinions of highest consensus, which will be the recommendations produced from this study.

Here is the link to the second questionnaire. You may need to log into the GFIS system first to access the study:

https://themp.org/rtd/remediation_questionnaire_2/

Please let me know if you have any question.

Best regards,

Kerrie Taylor

Appendix G

Second Round Reminder Email

Hello,

Thank you for your participation in this study. This email is a reminder to complete the second questionnaire. Following completion, panelists can review the ratings and feedback, proving opportunity to change opinions. I am hoping for this final phase to begin on Sunday March 4, but can extend it a day if necessary.

If you need more time to complete the questionnaire, please let me know.

Here is the link:

https://themp.org/rtd/remediation_questionnaire_2/

 Best regards,

Kerrie Taylor

Appendix H

Second Questionnaire

Question #1   [-]

Q: Name one behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: If a student has gone through an informal remediation (i.e., meeting with advisor or concerned professors) for an imposition of personal values, inability to separate personal values from professional values and behaviors, or inability to separate personal values from ethical standard of care with clients, and persists in demonstrating, through written work, verbal expression, and/or interaction with active client, an inability to incorporate feedback or instruction, a formal remediation is appropriate.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

[Submit]

Question #2   [-]

Q: Name one behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: I do not believe behaviors are the basis for remediation. If students understand they may be remediated, disciplined or expelled by a list of value-conflict behaviors, if they exhibited those behaviors or if they reveal value conflicts which influence those behaviors, then they will realize their program is not safe and that external compliance is valued over internal congruence. (Denby, 2010) This applies to LGBTTQQIAAP themes as well as other value-laden counseling theme. The error is equating value conflict behaviors with skill-set behaviors. You can master a CBT skill set with rote practice. Valued-conflicts are resolved through mentorship, not remediation.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

[Submit]

Question #3   [-]

Q: Name one behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: When a student makes a statement that he or she is not willing to work with member of the LGBTQ community because he or she believes that doing so is against his or her religion.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

[Submit]

Question #4   [-]

Q: Name one behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: Refusal to provide counseling to lgbtqqiap clients based in religious-based values.; A refusal to take an assigned client who indicates that they are from the LGBTQ+ community.; Refusal to counsel an LBGTQQIAAP client.; Refusal to work with a LGBTQQIAAP client based on religious, spiritual, or personal values.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #5   [-]

Q: Name a second behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: During practicum or internship, a refusal to offer treatment to a client based solely on faith based reason and the client's sexual orientation or status.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #6   [-]

Q: Name a second behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: If a student, after supervision and consultation, fails to change their position on recommending clients who identify as LGBQQA to change their sexual ID through reparative or conversion therapy, a remediation plan is indicated.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #7   [-]

Q: Name a second behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: Promoting reparative therapy/conversion therapy/sexual orientation change efforts (SOCE).; When a student indicates that he or she believes that interventions to change one's sexual orientation are appropriate, in spite of research to the contrary.; Recommending or suggesting reparative therapy to an LGBTQQIAAP client.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #8   [-]

Q: Name a second behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: Attempt to refer an LBGTQQIAAP client based on counselor's religious beliefs/values.; When a student indicates that he or she will refer clients who identify as LGBTQ.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
  Submit

Question #9   [-]

Q: Name a second behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: Willingness to work with an LGBTQQIAAP client while prioritizing the student's religious, spiritual, or personal values in the intern-client clinical interactions.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
  Submit

Question #10   [-]

Q: Name a third behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: Written work and/or oral presentation that clearly demonstrates the students goals are not to learn to provide professional counseling but religious non-scientific or non-evidence based interventions with clear agenda of religious conversion, that clearly do not meet the expectations of the profession.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
  Submit

Question #11   [-]

Q: Name a third behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: Remediation is called for if the student does not respond to feedback, instruction, or intervention.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
  Submit

Question #12   [-]

Q: Name a third behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: If a student, whose religious values are so strong that they unable to refrain from imposing these values on their clients, and these values communicate a perspective that shames, devalues, or in some way harms the clients' beliefs and experiences of their sexual and gender ID's, a remediation plan is warranted.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #13   [-]

Q: Name a third behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: Labeling members of the LGBTQ community as having a mental disorder.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #14   [-]

Q: Name a third behavior that might indicate a remediation plan is ethically necessary for students with religiously-based values conflicts related to counseling LGBTQQIAAP clients.

A: Willingness to work with LGBTQQIAAP clients only on the condition that LGBTQQIAAP concerns and struggles not be addressed.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #15   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate one element you would include in a remediation plan.

A: Written assignment focused on educating the student on the stated population, appropriate standard of care, and expectations of the profession.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #16   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate one element you would include in a remediation plan.

A: All students have value conflicts (and so do I) and all should be mentored by professionals who possess the same values, but have integrated a professional identity with the pre-existing moral value in order to render quality care. It's unethical to police values and value-based actions. We're mandated to enhance moral codes with professional identity. All merit this type of mentoring relationship in understanding latent value-conflicts. Every student should be faced with the question, "Given your moral core, what is difficult?" Our reply, "Let us show you how to keep your moral code and be a competent counselor."

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #17   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate one element you would include in a remediation plan.

A: Review of the research on reparative and conversion therapy and the impact on clients' mental health.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #18   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate one element you would include in a remediation plan.

A: This may not answer the question, but assessing dispositions as part of the application process and denying admission to applicants who do not have dispositions in keeping with the profession (such as valuing diversity including sexual orientation and a willingness to comply with the ACA coed of Ethics). From this perspective, the need to remediate a strident in the program is a failure of the admission process.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #19   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate one element you would include in a remediation plan.

A: Read the ACA Code of Ethics and literature on religiously-based values conflicts, then discuss learnings with a faculty member or write a reflection paper on what was learned.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #20   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate one element you would include in a remediation plan.

A: Education related to the ACA Code of Ethics. Education should include the specific codes, their interpretations, as well as what it means to abide by the codes while maintaining their own religious or spiritual values.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #21   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a second element you would include in a remediation plan.

A: Interaction with groups, individuals, organizations that will help the student gain a deeper understanding of the population first hand.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #22   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a second element you would include in a remediation plan.

A: Review the ACA Code of Ethics with an emphasis on sections that discuss values, use of treatments that are not evidence based or grounded in best practices, and work with diverse clients.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #23   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a second element you would include in a remediation plan.

A: Talking to individuals who have successfully resolved similar values conflicts.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #24   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a second element you would include in a remediation plan.

A: Read and reflect on the differences between personal and professional values, and demonstrate understanding of those differences in a discussion with a faculty member (or committee) and/or a written reflection paper.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #25   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a second element you would include in a remediation plan.

A: Education on affirmative counseling with LGBTQQIAAP clients.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #26   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a second element you would include in a remediation plan.

A: Reading research on the dangers of conversion therapy.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #27   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a third element you would include in a remediation plan.

A: Reflection work (paper, presentation, poster, collaborative experience) that allows the student to examine personal values, professional values, and the difference between the two. Reflecting on how to manage one's personal values when working with client(s) whose behaviors, values, or sexual expression are different and/or antithetical to one's own.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #28   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a third element you would include in a remediation plan.

A: Conversations with LGBTQQUAAP individuals who have been counseled by counselors whose religiously based values were imposed on the client and the resulting impact to their mental health well being.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
[Submit]

Question #29   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a third element you would include in a remediation plan.

A: A review and discussion of pertinent sections ACA Code of Ethics including statements on the prohibition of abandonment of clients.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
[Submit]

Question #30   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a third element you would include in a remediation plan.

A: Attend a gathering of an LGBTQQIAAP organization and interact (beyond a brief conversation) with its members.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
[Submit]

Question #31   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a third element you would include in a remediation plan.

A: If possible, connection with a clinical supervisor of the student's own faith who has been able to well navigate their own beliefs with the provision of affirmative LGBTQQIAAP counseling.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
[Submit]

Question #32   [-]

Q: In order to ethically remediate a student whose religious values conflict with counseling LGBTQQIAAP clients, please indicate a third element you would include in a remediation plan.

A: Reading research on bracketing personal values.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Slightly Agree
- Moderately Agree
- Strongly Agree

Submit

Question #33   [-]

Q: What measures can faculty take to ensure their own personal biases are not influencing the remediation process?

A: It is essential that faculty consult with trusted colleagues. This may require the individual faculty member to reach out to other faculty in programs and/or religious leaders that represent the student's faith perspective.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Slightly Agree
- Moderately Agree
- Strongly Agree

Submit

Question #34   [-]

Q: What measures can faculty take to ensure their own personal biases are not influencing the remediation process?

A: Faculty possess "value-based conflicts" and exhibit the same behaviors inconsistent with our ethics. I believe they should be "remediated" by the profession in the same way that faculty propose to remediate students...However, such a concept would produce the same result. The best way for us to address our own biases is to work with other mentors who are successful in mentoring students with those value-conflict toward which we have biases.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Slightly Agree
- Moderately Agree
- Strongly Agree

Submit

Question #35   [-]

Q: What measures can faculty take to ensure their own personal biases are not influencing the remediation process?

A: Consultation with colleagues who are not involved in the remediation process to engage with a nonbiased faculty member who also knows the student. This can provide the faculty with a perspective that may not have been explored.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Slightly Agree
- Moderately Agree
- Strongly Agree

Submit

Question #36   [-]

Q: What measures can faculty take to ensure their own personal biases are not influencing the remediation process?

A: Having multiple faculty design the plan and doing periodic checks with each other that the decisions are based on their values of the profession.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #37   [-]

Q: What measures can faculty take to ensure their own personal biases are not influencing the remediation process?

A: Consultation with colleagues, reflection, keeping up with the pertinent literature.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #38   [-]

Q: What measures can faculty take to ensure their own personal biases are not influencing the remediation process?

A: In addition to self-reflection, I would recommend the remediation strategies be decided upon by more than one faculty member. In this way, discussion among colleagues can focus upon determining whether potential biases are present in the remediation process.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #39   [-]

Q: What measures can faculty take to ensure their own personal biases are not influencing the remediation process?

A: Consulting with other faculty members and identifying personal values as well as the values of the profession.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

○ Strongly Disagree
○ Moderately Disagree
○ Slightly Disagree
○ Slightly Agree
○ Moderately Agree
○ Strongly Agree
Submit

Question #40   [-]

Q: How can faculty determine the success of remediation plans with students struggling to effectively counsel members of the LGBTQQIAAP community due to religiously-based values conflicts?

A: 1) continued monitoring of written and oral work; 2) increased supervision; 3) informal meetings, just as you would any student who presented with any other developmental difficulty that required additional work.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ( ) Strongly Disagree
- ( ) Moderately Disagree
- ( ) Slightly Disagree
- ( ) Slightly Agree
- ( ) Moderately Agree
- ( ) Strongly Agree
    Submit

Question #41   [-]

Q: How can faculty determine the success of remediation plans with students struggling to effectively counsel members of the LGBTQQIAAP community due to religiously-based values conflicts?

A: If the system is behavioral based and if it is remediation focused they will not be able to determine success because students with value-conflicts will not be honest with faculty. Methadone clinics and needle exchanges offer a parallel which the profession has advocated--if there is punishment is likely to occur if a patient seeks clean needles, then they will likely maintain health-threatening behaviors. Potentially, the profession is less accommodating to students who seek to learn how to address issues professionally while maintaining their moral identities.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ( ) Strongly Disagree
- ( ) Moderately Disagree
- ( ) Slightly Disagree
- ( ) Slightly Agree
- ( ) Moderately Agree
- ( ) Strongly Agree
    Submit

Question #42   [-]

Q: How can faculty determine the success of remediation plans with students struggling to effectively counsel members of the LGBTQQIAAP community due to religiously-based values conflicts?

A: I would imagine any remediation plan will include benchmarks of success, and depending on the plan, those benchmarks will vary. However, given my responses above, success could be determined by the student's refrain from suggesting conversion/reparative treatment and an acknowledgment of its harmful effects; an ability to articulate how they will refrain from imposing their religiously-based values onto their clients and how they will actively work toward understanding how imposing those values are harmful to their clients; and, under supervision of their work, demonstrating they value the sexual and gender ID's of their clients and are able to explore these ID's as they impact their clients' lives.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ( ) Strongly Disagree
- ( ) Moderately Disagree
- ( ) Slightly Disagree
- ( ) Slightly Agree
- ( ) Moderately Agree
- ( ) Strongly Agree
    Submit

Question #43   [-]

Q: How can faculty determine the success of remediation plans with students struggling to effectively counsel members of the LGBTQQIAAP community due to religiously-based values conflicts?

A: The outcome needs to be focused on a willingness to comply with both the letter and spirit of the ACA Code of Ethics.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ( ) Strongly Disagree
- ( ) Moderately Disagree
- ( ) Slightly Disagree
- ( ) Slightly Agree
- ( ) Moderately Agree
- ( ) Strongly Agree
    Submit

Question #44   [-]

Q: How can faculty determine the success of remediation plans with students struggling to effectively counsel members of the LGBTQQIAAP community due to religiously-based values conflicts?

A: Student who is/was enrolled in practicum/internship conducts videotaped (or real-time observed) counseling session with an LGBTQQIAAP client and provides written analysis of own performance during the session. Performance is reviewed by all members of remediation committee. If student is pre-practicum/internship, this procedure could be conducted using a role-play counseling session.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide a rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #45   [-]

Q: How can faculty determine the success of remediation plans with students struggling to effectively counsel members of the LGBTQQIAAP community due to religiously-based values conflicts?

A: In consultation with colleagues, assess the comprehensiveness of written assignment (particularly reflection papers), consult with the student's clinical supervisor throughout the process, when and if the student does work with LGBTQQIAAP clients, have another counselor sit in on the session with him/her to monitor counseling interactions, and conduct an interview with the student about their own growth and readiness.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #46   [-]

Q: How can faculty determine the success of remediation plans with students struggling to effectively counsel members of the LGBTQQIAAP community due to religiously-based values conflicts?

A: When students can articulate compassion for the LGBTQ community and a willingness to work with this population.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #47   [-]

Q: How might faculty competently introduce a remediation plan of this nature?

A: It is paramount that the introduction of a remediation plan be presented as an effort to help the student learn the skills and develop the professional disposition of a counselor, not as an attempt to change the student's religious beliefs or strongly held personally values. There must be a respect for and support of the student's values, just as we would for the LGBTQQIAAP client who enter's our consultation room. This is a educative process to help someone build the skills necessary to be a competent counselor, open to livelong learning and feedback (just like the rest of us.)

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #48   [-]

Q: How might faculty competently introduce a remediation plan of this nature?

A: It requires professors and supervisors to develop the same type of unconditional positive regard as we practice in the profession. (This is not to say that moral-codes and moral behavior will not change...it is to say that without a condition of "non-judgment" toward personal morality it will not be addressed.)

The essential component is trust. Behavioral mediation of core values destroy trust... However, in the presence of trust, the capacity for insight and thought complexity grows.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #49   [-]

Q: How might faculty competently introduce a remediation plan of this nature?

A: First steps are to discuss with the student the danger of imposing their values and the clinical implications of doing so. If the student is unable or unwilling to openly discuss the concerns, faculty should consult with colleagues and program directors about how to create a plan that will address the student's specific value-based beliefs and how those beliefs are expressed and acted on. Once those specific concerns are clearly articulated, faculty should meet with the student to address the concerns and a plan to educate the student with an eye toward facilitating their growth. The plan should be offered and communicated not as punitive but as educative and with a respect of their beliefs without dichomotizing their professional vs personal values. I suggest introducing the plan as an opportunity for growth and a vehicle by which the student can learn how to hold on to their values while also behaving professionally and ethically. Communicating empathy for the difficulty in acting ethically while their values conflict is important. If the student is unable to learn how to do so, they should be informed of the consequences so they can choose whether counseling is the best career fit for them.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #50   [-]

Q: How might faculty competently introduce a remediation plan of this nature?

A: Explain the specific deficiencies that led to the plan, what is being required, why each element is in the plan, and the necessary minimal competencies that need to be demonstrated for each element.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #51   [-]

Q: How might faculty competently introduce a remediation plan of this nature?

A: After attempts to help student develop ethical disposition/behavior, have direct discussion with student, and document. Then, faculty member meets with colleagues (remediation committee if it exists) to develop the plan.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #52   [-]

Q: How might faculty competently introduce a remediation plan of this nature?

A: 1) Extend empathy to the student, recognizing the difficulty this issue holds for them; (2) remind them, as counselors, we are responsible for upholding all of the ethical guidelines of our profession; hence, refusing to work compassionately and affirmatively with LGBTQQIAAP clients is not acceptable; (3) introduce the plan to the student as well as the reasons specific activities were chosen. I believe it is also important to be clear about the department's stance during recruitment activities or student orientation. Students can then decide whether they want to matriculate in the program or investigate religiously oriented counseling programs instead.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Question #53   [-]

Q: How might faculty competently introduce a remediation plan of this nature?

A: Using compassion and providing examples of how students have learned to bracket their values.

Please rate your agreement with this statement on a scale from Strongly Agree to Strongly Disagree. Upon submission, a text box will appear to provide an rationale for your rating, if desired.

- ○ Strongly Disagree
- ○ Moderately Disagree
- ○ Slightly Disagree
- ○ Slightly Agree
- ○ Moderately Agree
- ○ Strongly Agree

Submit

Appendix I

Final Email

Hello,

The second questionnaire has now been completed by all participants. Thank you for taking the time to rate each response and provide feedback. For this third phase, please log into the questionnaire a final time to review the ratings and feedback of each response provided by the other participants. If desired, you can change any of your ratings or give additional feedback. This questionnaire will remain open until Friday, March 9th at 8am MST, at which point the study will be complete.

Here is the link to the second questionnaire:

https://themp.org/rtd/remediation_questionnaire_2/

Please let me know if you have any questions. Thank you for your continued participation!

Best regards,

Kerrie Taylor

Appendix J

IRB Approval Letter

Idaho State
UNIVERSITY

Office for Research - Research Outreach & Compliance
921 S. 8th Avenue, Stop 8046 • Pocatello, Idaho 83209-8046

Feb 5, 2018

Kerrie Taylor
Counseling
1311 E Central Drive
Meridian, ID 83642

RE: regarding study number IRB-FY2018-197: Ethical Remediation of Religiously Conservative Students Struggling to Work Effectively with the LGBTQQIAAP Population: A Delphi Study

Dear Dr. Taylor:

I agree that this study qualifies as exempt from review under the following guideline: Category 1. Research conducted in established or commonly accepted educational settings, involving normal educational practices, such as (i) research on regular and special education instructional strategies, or (ii) research on the effectiveness of or the comparison among instructional techniques, curricula, or classroom management methods.
This letter is your approval, please, keep this document in a safe place.

Notify the HSC of any adverse events. Serious, unexpected adverse events must be reported in writing within 10 business days.

You are granted permission to conduct your study effective immediately. The study is not subject to renewal.

Please note that any changes to the study as approved must be promptly reported and approved. Some changes may be approved by expedited review; others require full board review. Contact Tom Bailey (208-282-2179; fax 208-282-4723; email: humsubj@isu.edu) if you have any questions or require further information.

Sincerely,

P.P. T B

Ralph Baergen, PhD, MPH, CIP
Human Subjects Chair

Phone: (208) 282-1336 • Fax: (208) 282-4723 • isu.edu/research
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