Pressured to Conform: The Qualitative Paradigm in Counselor Education and Supervision

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Abstract

Using Charmaz's (2014) grounded theory (GT) and Clarke's (2003; 2005; Clarke et al., 2018) situational analysis (SA), this study explores the experience of counselor educators and their pressure to conform throughout their professional identity development process. As counselor educators, these individuals are thought and practice leaders in the field of professional counseling, training up future counselors and advancing the field in scholarship and advocacy as a social science (Aubrey, 1980; Hansen et al., 2014). As a social science, the integrity and investigative power of counseling are tethered to empirical discovery through quantitative and qualitative methods and philosophy – while inherently complementary, these two modes of inquiry, and their respective philosophies, have been set at odds in the course of development within the social sciences. This tension has been referred to as the "paradigmatic pendulum" (Hansen, 2009), wherein the social sciences swing back and forth throughout the eras from "medicalized, material models of care to psychological, immaterial approach to human change" (Hansen et al., 2014, p. 117). Representing the core of our profession, the swinging of this pendulum often goes undiscussed by counselor educators, and thus without understanding of its implications on professional identity in counselor education. Interpreted through conflict theory and post-structuralism, the participants were guided through three iterative interviews to uncover the meaning they find in the qualitative world of discovery, and their place in it, as they embody their own understanding of professional identity in counselor education.

Keywords: Qualitative Research, Professional Identity, Conflict Theory, Grounded Theory, Situational Analysis

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Chapter One: Introduction

Depending on who you ask, professional counseling and counselor education are either heading in the right direction or withering away amidst an intergroup professional identity crisis. While the construct of professional identity has been in the awareness of professional counselors since the emergence of the profession, a consensus understanding and embodiment of any definition and developmental trajectory has, thus far, been elusive despite progressively dominant attention from counselor educators and esteemed scholars for more than 50 years (Dollarhide et al., 2023; Eissenstat & Bohecker, 2018; Kaplan & Gladding, 2011; King & Stretch, 2013; Woo et al., 2017). Researchers have proposed that establishing and embodying a unified identity is complicated by a confusingly vague differentiation from other helping professions (Brady-Amoon & Keefe-Cooperman, 2017), that our professional accreditations and associations espouse conflicting identities and codes of conduct or ethics (Eissenstat & Bohecker, 2018), that we lack an understanding of the components and characteristics of professional identity and its development specific to professional counseling and counselor education (Woo et al., 2017), and that professional identity transmission, beginning in a counselor's graduate training, is without guidelines or curricular recommendations for faculty-student mentoring relationships (Borders et al., 2020; Vernam et al., 2022). These elements are core to our profession and present a pervasive struggle for the field and its educational programs, but a still more intimate issue could be at the root of this identity crisis, beginning first with our worldview (Hansen, 2012; Hansen et al., 2014).

While organizational realities and deficiencies in the professional landscape inarguably contribute to the tension and crisis of professional identity development in professional counseling and counselor education, little has been written about the relationship between

intrapersonal (values, beliefs, worldviews, etc.) differences among professional counselors and counselor educators and the various issues of identity development in the field (Brat et al., 2016; Hansen et al., 2014; Woo et al., 2017). Intrapersonal experience of professional identity development can be understood through a parallel component process; wherein, counselors-in-training (CITs) are introduced to a *collective* professional identity and an *individual* professional identity (Brady, 2020; Owens & Neale-McFall, 2014). Collective professional identity consists of an understanding of the state, history, and global identity of the profession; whereas, an individual professional identity is made up of a counselor's personal values, skills, commitment, and knowledge specific to the profession. Emerging from literature specific to counselor identity development, this parallel component process broadly organizes identity development in a way that reveals a novel tension that, if explored, might help us understand our professional identity crisis. Briefly, this tension is based in role, goal, and value incompatibility between one's collective professional identity and one's individual professional identity, making intra- and interpersonal conflict inevitable (Dahrendorf, 1959; Ostermeier et al., 2023; Tajfel & Turner, 1979; Wilkinson et al., 2016). As this conflict emerges within CITs, they lean on counselor educator sand their peers for support; wherein, professional identity transmission occurs. While counselor educators provide support for CITs in their identity formation and confusion, it's not clear where counselor educators turn in their experience of this intrapersonal conflict (Calley & Hawley, 2008; Gibson et al., 2015; Gibson et al., 2010; Hurt-Avila & Castillo, 2017; Prosek & Hurt, 2014; Scott, 2018; Vernam et al., 2022).

Within the formative and structurally dependent relationship CITs form with their faculty counselor educators, the counselor educators' individual professional identity shapes their guidance of the CITs' understanding and development of the collective professional identity and

what will eventually become their individual professional identity. These moments in counselor education have been described from various perspectives in the literature as facilitative of a CIT's researcher identity development (Borders et al., 2020), a consistent support to student retention, progress, and satisfaction in counselor education programs (Meany-Walen et al., 2013), and the single most influential element of a CIT's experience in their program (Boswell et al., 2015). However, the phenomenological, epistemological, and ontological (i.e., the process of making meaning) implications of this intimate relationship within the transmission of professional identity development have received significantly less attention, a seeming gap that could have important implications in our shared identity crisis (Calley & Hawley, 2008). As arguably the most under researched element of professional identity development in counselor education and clinical practice, what forces could create tension in the intimate relationship between counselor educators and their students?

Counselor Education and Modern Healthcare

Counselor education, as a formal segment of the professional counseling field, intends to prepare counselors in training (CITs) for effective counseling relationships with their clients in a diverse organizational landscape through dedicated study in professional counseling ethics, theories, interventions, leadership and advocacy, and professional identity development (CACREP, 2016; Hopkins, 2019; Kreider, 2017; Lloyd et al., 2010; Woo et al., 2017). With this emphasis, counselor education is subject to the demands of the evolving workforce for counseling graduates, including market forces, managed healthcare, insurance companies, vocational opportunities and their diverse contexts, and the ongoing development of a collective professional identity (Hurt-Avila & Castillo, 2017; Papanicolas et al., 2018). These conditions have coalesced in the professionalization of counseling in the 21st century, intending to make

professional counselors and their educational programs as employable as possible in modern healthcare. With this professionalization and its advocacy efforts, augmentations have been made to the identity development of professional counselors and counselor educators, many of which are still hotly debated, such as diagnosis and evidence based treatments being intervention centered versus person centered, the reductionism of diagnosis in general, and even the type of language we use in publication and research (Hansen, 2022; Hrovat et al., 2013; Okech&Geroski, 2015; Seehusen et al., 2020). These debates are showcased in the tension between the medicalization of the counseling profession and its education programs, and our collective and individual professional identity development (Hansen, 2022/2005; Miller, 2010; Thomason, 2010).

Medicalization

Epistemologically, professional counseling represents an ideological tug of war between the ideals of the profession based in pluralistic theory, humanism, and holistic wellness (Hansen et al., 2014; Ohrt et al., 2019), and the increasing demand for predictably effective, standardized, and evidence-based treatments based in the medicalization of human healthcare and mental wellness over the past three centuries (Norcross & Wampold, 2019; Wampold & Imel, 2015). This tug of war should not be interpreted as an either-or determinant, but rather a tension of balance in the identity development of professional counselors (Teem, 2022). However, the implicit fallout of this tug of war leaves counselor educators and their students to contend with the tremendous weight of its implications in the dark and largely on their own. In this isolation, counselor educators and their students have no clear guidance on how to blend the person centered humanistic foundational identity of professional counseling with the reductionism of the medicalization of human healthcare that governs professional credibility in our field. This

confusion is ubiquitously felt but rarely discussed, especially in counselor education literature (Calley & Hawley, 2008; Hansen, 2010; Teem, 2022).

Steadily growing in scientific prowess and professional allegiance in the medicalization of human healthcare over the past three centuries, the medical model is represented in five domains: illness or disease, biological explanation, mechanism of change, therapeutic procedures, and specificity (Gladding, 2018; Wampold & Imel, 2015). Briefly, the goal of this model is to establish an empirically standardized method of assessment, diagnosis, and treatment for human health concerns, including physiological and psychologically related *disorders*. From this perspective, a *patient* will present for assessment from a highly trained *physician* to first establish if the patient's presentation is symptomologically acute, or a pervasive disease. Consequently, a biological basis is established for the presentation which locates a physiological mechanism of change and an associated, prescribed, therapeutic procedure to alleviate symptomatic distress. This process is idealistically clarified through specificity in that the assessment, diagnosis, and treatment should demonstrate superior effectiveness when compared to placebo or a differential diagnosis and treatment process. Established to treat all human health concerns, the medical model claims to govern both physiological and psychological treatment for the entire human organism and its various faculties. Relatively unconcerned with the subjective nature and relational embeddedness of human existence, this model dominated the social context of the medical field in the 19th and 20th centuries; wherein, psychology emerged as a formal discipline to apply these methods to mental disorders and pathology (Gladding, 2018). Herein lies the first epistemological challenge: while undeniably productive and effective for treating physiologically situated disorders, it may not be empirically consistent to apply these methods to the subjective emergence of mind and the principle focus of psychology and counseling.

Arguably, such a misapplication gets to the heart of our identity crisis in professional counseling before any of the professionalization and credibility movements become relevant.

Counseling emerged in the turn of the 20th century first to help those adversely affected by the industrial revolution of the mid to late 19th century (Aubrey, 1983). In search for professional recognition and credibility, the trajectory of the profession's development would quickly intertwine with the disciplinal focuses of psychology and psychiatry while maintaining a focus on "helping people adjust to themselves and society", with an emphasis on vocational fit and mobility (Hansen et al., 1994, p. 5). Money and world conflict would propel the professionalization of counseling into a formal discipline in the mid 20th century, influenced largely by the distinction of the Veterans Administration (VA), coining the term "counseling psychology" (Nugent, 1981, p. 25), and brining unprecedented financial investment to the curricular construction of counselor education programs (Wampold & Imel, 2015). Embedded in these developments was the systemic beginning of our identity crisis; to value and treat the subjective elements of human experience in a landscape saturated and skewed toward the medical model where credibility and compensation were awarded based on allegiance to the medicalization of human healthcare. Without paying direct attention to this identity conflict, the field's professionalization was pursued through a focus on professional identity development and an emphasis on reforming civil policy and legislation to make the helping professions accessible to the public. Through these efforts, professional counseling would emerge as a unique discipline and distinct professional service focused on wellness, human development, and prevention, as well as treating general psychological disorders. Among the challenges facing professional counseling in the 21st century, the available literature continues to focus on helping people through violence, trauma and crises, the challenges of managed healthcare, promoting wellness

and prevention, promoting social justice, advocacy and leadership, and establishing a stronger

identity for the profession representative of these efforts and values (Gladding, 2018).

Professional Identity Development

Modern professional identity in counseling consists of several domains, including

knowledge of the profession, philosophy of the profession, expertise required of counselors, an

understanding of a counselor's professional roles and responsibilities, and interacting with other

professionals in the field (Brady, 2020; Teem, 2022; Woo et al., 2014). A thorough and

consistent conceptualization of a counselor's professional identity (CPI) has been linked to the

strength, unity, and effectiveness of the entire profession (Burns, 2017). Challenges to this

unified identity and the overall strength of the profession are multifaceted but can broadly be

organized into overlapping history, philosophy, training, and focus with other professions, like

psychiatry, counseling psychology, and social work (Brady-Amoon & Keefe-Cooperman, 2017),

as well as the origin of the profession, beginning with various specialties that eventually merged

to form a single profession (Gladding, 2018; McLaughlin & Boettcher, 2009). Understood as a

developmental trajectory spanning a professional lifespan (Prosek & Hurt, 2014), CPI is both an

intra- and interpersonal process embedded in mentoring and professional relationships beginning

in a counselor's graduate training (Hurt-Avila & Castillo, 2017; Kaplan & Gladding, 2011; Woo

et al., 2017). As counselors in training form close relationships with their counselor educator

mentors, the process of CPI transmission begins, making the clarity or confusion of the counselor

educator's own professional identity mutually influential for their CITs (Dollarhide et al., 2013;

Gibson et al., 2010; Reiner et al., 2013; Scott, 2018; Woo et al., 2017).

Counselor educators represent one of the largest and most intimate influences for CITs in

their CPI development (Choate et al., 2005; Healey & Hays, 2012; Woo et al., 2017). This

relationship has been dependently linked to a CIT's developing collective and individual

professional identity, and their awareness of counseling's "educational-developmental-

preventative model" as it is opposed to the medical model's "clinical-remedial-medicalized"

model (Teem, 2022, p. 44). Herein lies the second epistemological challenge: if counselor

educators are struggling with their own sense of professional identity and what individuates

counseling from the medical model and many of our disciplinal neighbors, the CITs who depend

on them may find it difficult to develop a clear and strong sense of collective and individual

professional identity. This challenge and its surrounding implications have been the impetus for

much renewed interest in the relationship between counselor educators and their CITs, creating

various hypotheses that perhaps the roots of our collective identity crisis are based in counselor

educators' individual professional identity and the consequent transmission process for their

CITs while in graduate training (Calley & Hawley, 2008; Choate et al., 2005; Hurt-Avila &

Castillo, 2017; Reiner et al., 2013; Teem, 2022).

Individual professional identity in counselor educators is consistent with the various

empirically identified domains of CPI (Gibson et al., 2010; Woo et al., 2014; Woo et al., 2017).

However, some researchers have been keen to locate the trajectory of a counselor educator's

identity development in their philosophical and epistemological worldviews and their theoretical

orientations (Hansen, 2010; Lloyd-Hazlett & Foster, 2017; Owens & Neale-McFall, 2014). As a

helping profession that explicitly embraces diversity, the emergence of the professionalization of

counseling has made a pluralistic philosophy intimately intertwined with the development of the

field (ACA, 2014; CACREP, 2016; Gladding, 2018; Hansen, 2010). Carrying some obvious

implications for professional identity, the subtle meanings of this identity might be more

influential. Holding sacred our commitment to wellness, human development, multiculturalism,

and empowerment, professional counseling as a profession is split between modernist and postmodernist philosophical beliefs and presuppositions (Hansen, 2010; Hansen et al., 2014). Often held unconsciously, this divide carries insidiously pervasive implications for the field as a whole, but most precisely, for the professional identity transmission between counselor educators and their students. Whereas modernist philosophy strives to discover, through objective means, the one true reality that governs our world and the phenomena of individual experience, postmodernist philosophies explore individual experience as the source of reality; wherein, meaning is made of lived experience through individual identification with culture, system, and subjective interpretation. Much more than just epistemological worldviews, these paradigms affect and substantiate the use of the research paradigms native to counseling literature: namely, quantitative and qualitative methods and their spectrumized diversities.

Modernist perspectives almost exclusively favor positivistic research theory (more precisely *naïve realism*; Michell, 2003) that ardently holds an "apprehendable reality… to exist… enabling the objective researcher to determine how things *really* are and how things *really* work", largely through the correlation of natural phenomena to quantifiable variables in relationship ready for scientific manipulation and control (Guba & Lincoln, 1994, p. 110). In stark contrast, postmodernist perspectives almost exclusively favor constructivist research theory (ontologically relativistic; Michell, 2003) which holds sacred that "realities are apprehendable in the form of multiple, intangible mental constructions, socially and experientially based, local and specific in nature… subjectivist… and created in interaction among investigator and respondents" (Guba & Lincoln, 1994, pp. 109-111). Due to disciplinal and role abstraction, the meaning of this chasm is often lost in counselor education aside from those who consistently insist that we deal directly with it (e.g., Denzen et al., 2023; Hansen et al., 2014; Michell, 2003).

For those that are able to see it, this chasm is traversed back and forth throughout the history of professional counseling along a "paradigmatic pendulum" (Hansen, 2009) that has currently swung so far into the objective and positivistic that we're at risk of formally reducing human experience into something that is "actually quite simple and can be reduced to a set of conditions that are responsive to particular techniques" and evidence-based treatments (Hansen, 2009, p. 71). This sentiment egregiously contradicts the constructivist, pluralistic, and humanistic foundations of professional counseling, but is almost unavoidable in the current medicalized landscape of human healthcare that awards credibility and reimbursement power to allegiant providers; a marketplace counselor educators must prepare their students to enter.

Arguably, the tension inherent in this paradigmatic pendulum, and where a counselor educator finds themselves along the pendulum, is among the most intimate components shaping the trajectory of a counselor educator's professional identity development, and yet, little focus has been paid to it (Brady, 2020; Horst, 2018; Kaplan & Gladding, 2011; Owens & Neale-McFall, 2014; Prosek & Hurt, 2014; Hurt-Avila & Castillo, 2017; Teem, 2022). Herein lies the third and final epistemological challenge discussed in this study: If the individual identity of a counselor educator is among the most intimate and influential components shaping their professional identity transmission to their CITs, and this individual identity is shaped by the counselor educator's personal philosophy and worldview situated somewhere along the paradigmatic pendulum, counselor educators may be troubled in forming an identity authentic to the sacred commitments of professional counseling in a landscape so skewed by the medicalization and quantification of human healthcare.

Situation to Self

I believe an answer to the epistemological challenges I've detailed above can be learned in relationship with counselor educators who identify as qualitative theorists, researchers, and educators. This hope and research interest has emerged throughout my personal and professional life, which I hope to make clear in this section. As someone completely infatuated with the human organism and the cultures and systems they create, I don't believe that the quantitative and qualitative paradigms and their respective epistemologies, tools, and methods should be in competition, but, more so, put in order of appropriateness and fit for the purpose of the proposed research. If we're dealing with human experience and our various struggles to cope and live authentically with the tragedy and joy of everyday life, I believe we are entering into a qualitatively transformative world of experience that shapes our physiology, our emergent mind, and our relational embeddedness that then perpetuates itself. This is not only true for our clients and students, but ourselves and the relationships we form with one another. Let me tell you a bit about how I got here.

For the past several years I've been working in the counseling area of case conceptualization training. This research interest was born in the beginning of my professional training where, unbeknownst to me, I was already bridging the epistemological and ontological worldviews of the hard and soft sciences with a double major in clinical neuroscience and sociology. These beginnings felt undeniably authentic to my heart and mind, as I've always been fascinated by the human organism in social context; wherein, the reciprocal link between psychology and physiology is uniquely moderated by interpersonal relationship. Because of the university I attended, this double major would be only one area of required study, as part of the general education credits included philosophy, critical (logical) thinking, and a specialization in a

foreign language, for which I chose ancient Greek. I saw so clearly a breadcrumb trail

throughout human history that told the story of our formation as a culture-creating and

storytelling species; with my feet firmly planted in individual biopsychology, sociology,

philosophy, and ancient Greek, I felt so close to the unfolding of this uniquely human story, and

it has captivated my imagination and curiosity ever since. Though I didn't know it at the time,

these beginnings would instill an appreciation for the biological, physiological, psychological,

interpersonal, and spiritual components of human life and its disorders.

After my bachelor's degree, I wanted to pursue a doctorate degree in psychology with an

emphasis in neuropsychoanalysis, but found my desires as a helper best served by the wellness

worldview of professional counseling. My experience up to this point had created a fundamental

posture towards myself and others not based in illness, but in wellness and what keeps us from it;

this posture was authentically rooted in what I would come to learn as the core identity and

orientation of professional counseling. However, once I got into graduate school, I encountered a

landscape wrought with identity confusion and professional dissonance stemming from the core

of the profession and its educational structure. Despite an explicit declaration of a wellness

worldview, professional counseling seemed to be insecure in its stature when compared to

psychology and social work, perhaps explaining the forgoing of a wellness identity in adoption

of a medical model diagnostic and treatment framework just to fit in. How could this happen?

Perhaps more concerning, how could this happen and so little conversation be had about it?

These wonderings, I would come to learn, were at the core of what professional counselors faced

in competition for professional recognition, legitimacy, and perhaps most compelling of all,

financial compensation and insurance credibility. It seemed to me the field had not yet found its

own boundary of professional identity, nor how willing we as a profession would be to

compromise our identity to diagnose and treat from a medical model conceptualization, adopting with it a worldview and epistemology native not to us but to the colonizing imperialism of the medical model and its reductionistic pitfalls.

During graduate school, I would become a part of a collaborative in Springfield, Missouri, where counselors were coming together around the issues of ending burnout and identity dissolution while pursing treatment excellence and community development. As an organization, we offer advanced trainings, podcasts and social media content, and community opportunities to helpers of all kinds from around the world throughout their professional lifespan. At the core of our organization is a belief in the human behind the professional identity, and an authentic commitment to holistic wellness in ourselves and those we work with in the therapy room. I work directly with these therapists in advanced consultation, where case conceptualization training is the central focus, intended to not only increase their clinical effectiveness but to foster an ever more authentic sense of professional identity grounded in the embedded epistemology of the human sciences as opposed to the celebrated objectivity of the removed, objective, and *controlled* position of the hard sciences. While in my work with these therapists and counselors, I don't talk explicitly about epistemology and worldview commitments (though perhaps I should start), but it is undeniable to me that they are at the root of the identity crisis we face every day that makes us so vulnerable to imposter syndrome, compassion fatigue, and burnout. Of course, we feel we're burning out; we haven't been ourselves, as a field, since before the beginning of our professionalization. Because these conversations are a bit more abstract than what many clinicians are looking for in clinical consultation, I settle for discussion about case conceptualization because I believe we're really

talking about the same thing, just with a clinical vernacular and not an academic and philosophical argument.

It is my passion in my professional practice and identity to bring the conversation of epistemology and wellness identity commitment to the foreground of counselor education, and I believe a discussion of the difference between the quantitative and qualitative paradigms is as good a place to start as any. I believe, unabashedly and without exception, that we are a qualitative field, forced to justify our own value quantitatively, which is why we let go of our wellness mindset and settle for the rigidity of the medical model; forced to conform, as it were. Both professionally and personally, the topic of this study has major implications and unendingly intimate meaning for my daily life and the work I do every day with helpers from around the world.

Problem Statement

Despite a continued recognition and call for a consensus definition and embodiment of a unified professional identity and developmental process in professional counseling, the field still writhes in identity conflict and intergroup dissonance (Brady-Amoon & Keefe-Cooperman, 2017; Gladding, 2018; Woo et al., 2017). While many contributing characteristics and contextual factors for this dissonance have been cited, efforts for unity continue with growing importance (Dollarhide et al., 2023; Eissenstat & Bohecker, 2018). Among these characteristics, a counselor educator's individual identity has been identified as among the most influential in shaping a CIT's collective and individual identity as they go on to clinical practice and professional leadership (Brady, 2020; Horst, 2018; Kaplan & Gladding, 2011; Owens & Neale-McFall, 2014; Prosek & Hurt, 2014; Hurt-Avila & Castillo, 2017; Teem, 2022). A counselor educator's individual identity is shaped by their worldview, beliefs, theoretical orientation, and

epistemology, which are often in conflict with medical model philosophy and standards of

research and practice that dominate modern health care (Hansen et al., 2014; Lloyd-Hazlett &

Foster, 2017; Owens & Neale-McFall, 2014). Little research has attempted to understand how

counselor educators form their collective and individual professional identity beginning at the

epistemological level, specifically inspecting how counselor educators, who identify as

qualitative, constructivist theorists, researchers, and educators, feel in the imposing medicalized

and reductionistic landscape for which they must prepare students to enter (Brady, 2020; Teem,

2022).

Purpose Statement

The purpose of the present study is to explore the experience of qualitatively minded

counselor educators and how they understand their epistemology, philosophy, beliefs, and

worldview (individual professional identity) to influence their teaching, scholarship, and service

in counselor education. Using Charmaz's (2014) grounded theory (GT) and Clarke's (2003;

2005; Clarke et al., 2018) situational analysis (SA), counselor educators included in this study

will be invited to an initial semi-structured interview and a follow up reflexive interview to

explore their experience. Dahrendorf's (1959) theory of social conflict will be used as a

conceptual framework for the present study to best understand the power dynamics of, and

pressure to conform to, the medical model's "medicalized, material models of care and research"

(Hansen et al., 2014, p. 117) that saturate modern healthcare, the landscape counselor educators

must prepare their students to enter.

Significance of the Study

To my knowledge, no research of similar scope and emphasis has been conducted in the

professional identity development literature specific to counselor education and supervision

(Brady, 2020; Teem, 2022). As a result, the present study can benefit the field and existing literature by identifying a proposed root origin of the identity crisis our field faces, equipping counselor educators to organize the existing literature on the topic and speak more directly to the gaps now identifiable (Hansen et al., 2022). Additionally, this research will give educators a newly illuminated focus for their mentoring relationships with CITs and a reemphasized importance of their intentionality in these relationships (Woo et al., 2017). The implications of this study are far reaching, empowering our field to speak more explicitly about the pressure we face to conform to the dominating philosophy, worldview, and research methods of the medical model while trying to maintain a sacred grounding in our commitment to professional counseling's emphasis on wellness, human development, multiculturalism, and empowerment (Brady, 2020; Horst, 2018; Kaplan & Gladding, 2011; Ohrt et al., 2019; Owens & Neale-McFall, 2014; Prosek & Hurt, 2014; Hurt-Avila & Castillo, 2017; Teem, 2022).

Research Questions

Seeking to understand the experience of qualitatively minded counselor educators, a grand research question has been developed to clarify and focus the present study: "How does the qualitative paradigm influence the teaching, scholarship, and service of qualitatively minded counselor educators?". Embedded in this influence, the professionalization and faculty socialization experiences of those interviewed are also of interest and will guide the reflexive creation of individualized questions for each participant in their series of interviews.

Definitions

The following terms and their definitions are presented below to help clarify the terminology associated with this study.

Counselors-in-Training (CIT): A term used throughout the literature to refer to a professional counselor prior to their licensure approval and most likely prior to their provisional supervision; at times this word is used synonymously with "counseling student" (ACA Code of Ethics, 2014). For the purposes of this study, CITs are counseling students who have not yet entered their provisionally licensed supervised practice.

Diagnosis: Typically understood in connection to an interpretive framework like the diagnostic and statistical manual of mental disorders (DSM) or the international classification of diseases (ICD), diagnosis refers to the use of assessment information, both formal and informal, administered by a licensed and ethically responsible professional, to categorize an individual's distress and behavior for the purposes of treatment and symptom remission (Gladding, 2018).

Evidence Based Treatment (EBT): Recognized as a certifiable treatment, EBT's are established through randomized control trials where an evidence-based treatment candidate is administered to observe empirical effectiveness when compared to another treatment or a placebo control group. Emerging as a hopeful standard of care from the medical model, EBTs combine the latest research, clinical expertise, cultural sensitivity to the treatment population, and preference of the client or patient (Wampold & Imel, 2015).

Professional Counseling: According to the latest consensus definition approved by the ACA, professional counseling is a "professional relationship that empowers diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals" (Kaplan et al., 2014, p. 368). Additionally, Hansen and colleagues (2014) recommended that any discussion of the definition and practice of professional counseling reflect on the profession's roots in pluralistic theory, humanism, and holistic wellness.

Pluralistic theory refers to the theoretical orientation diversity embedded within the field since its inception, wherein, many meaning making systems are invited to contribute their wisdom, diagnostic abilities and procedures, case conceptualization approach, and treatment direction and interventions (Gladding, 2018); in this way, pluralistic theory serves as professional counseling's basis for phenomenology and epistemology in that no one theory is correct but instead a composite perspective of multiple theories will yield a fuller picture.

Humanism in this context establishes the ontology of professional counseling as an unconditional positive regard from clinician to client as well as a fundamental belief in irreducibility – that clients are not merely the sum of their symptoms and diagnoses, nor can a treatment be administered that is solely focused on reducing symptoms. From a humanistic point of view, our clients' ability to heal and flourish is within them and the therapeutic relationship helps to validate the client's pain and their attempts to heal while empowering them to know more of themselves and make congruent steps toward flourishing. For professional counselors, a client's flourishing is based on the depth and quality of their five domains of *holistic wellness*. These five domains are mind, body, spirit, emotion, and connection.

Holistic in this concept represents a fundamental belief in the interconnectedness of these five domains wherein each domain affects the others and it is their overall balance and quality of care in the client's life that determines their wellness. This posture also carries three additional assumptions in that even small changes can yield big results, that strengths are just as important as weaknesses or deficits, and that life is about balance and safe transparency (Ohrt et al., 2019). These characteristics are embodied and modeled by leaders in the field and counselor educators most importantly, as these individuals set the standard for professional identity and ethical practice for counselors-in-training to emulate and make their own.

Professional Identity: Within professional counseling and counseling education, the concept of professional identity and its development is recognized as a continuous process emergent throughout the professional lifespan and beginning in a counselor's training program (Border & Usher, 1992; Gibson et al., 2010; Woo et al., 2014). Literature specific to professional identity and its development in professional counseling is divergent and often group specific (i.e., counselors in training [Auxier et al., 2003; Limberg et al., 2013], counseling practitioners [Brott & Myers, 1999; Emerson, 2010; Gibson et al., 2010], and counselor educators [Calley & Hawley, 2008]). Synthesizing this divergent field of study and available literature, Woo and colleagues (2017) proposed a six-domain professional identity scale in counseling (PISC) which includes the following: (a) demonstrable knowledge of the profession, (b) ability to articulate the philosophy of the profession, (c) an established expertise required of members of the profession and a demonstrable understanding of professional counseling roles and responsibilities, (d) an active participation in and validation of attitudes toward the profession and their individual association with it, (e) active engagement in professional responsibilities and behaviors, and (f) an active interaction with other professionals in the field. Additionally, professional identity in counseling refers to the integration of an "individual's professional and personal self, including their values, theories, and techniques... in essence, counselor professional identity includes interpersonal and intrapersonal dimensions" (Moss et al., 2014, p. 3).

Meaning Making: This concept is used to encompass one's phenomenological, epistemological, and ontological dispositions which make up their way of making meaning of their experience.

Phenomenology refers to one's experience of a circumstance or situation and their way of

orienting themselves in that experience, circumstance, or situation through their past lived

experience. To inspect one's phenomenology is to unpack their means of making sense of a

given experience through their use of past and present experience and their future predictions.

Epistemology refers to one's theory of knowledge or how they "know" what they "know". With

this term, one's confidence in their phenomenology is laid out and justified internally so as to

assist that individual with a congruent sense of conscious awareness, wherein, they don't have to

second guess what sense their making of a given experience or circumstance.

     Ontology refers to one's belief and subsequently individualized perspective on the nature

of reality and what it means to be human. Combining one's phenomenology and epistemology,

their understanding and awareness of the nature of reality can be articulated. When talking about

how one makes meaning of a circumstance, inspecting their phenomenology, epistemology, and

ontology individually and when they inform one another makes space for deep articulation of a

lifetime of learning (Huemer, 2002).

Chapter Two: Literature Review

The existing literature specific to professional identity development (PID) of counselor educators consists mostly of conceptual propositions (e.g., Calley & Hawley, 2008; Hansen et al., 2014; Kaplan et al., 2014), the quantitative development and testing of identity development measures (e.g., Klein & Beeson, 2022; Person et al., 2020; Woo et al., 2017), as well as some qualitative explorations of specific and intersectional counselor educator subgroups, like people of color (e.g., Hyun et al., 2023; Locke, 2021; Thacker et al., 2021), and gender related concerns (e.g., Hermann et al., 2020; Marbley et al., 2015; Mogro-Wilson et al., 2022). While undoubtedly meaningful, these efforts reflect a posture of the course of study as looking from the outside-in for a two-dimensional and objective linear relationship between variables and their cause and effect and variance, a common postural default of quantitative design and the medical model of scientific explanation (Hansen, 2003). Perpetuating conflict in our field's efforts to form and embrace a unified professional identity and developmental process, our language, meaning making process, and philosophy of science must be considered (Hansen et al., 2014). Across the professional counseling landscape, PID has been a central focus of scholarship and professional development efforts, but intragroup conflict still prevents a unified identity and developmental process from emerging (Dollarhide et al., 2023; Eissenstat & Bohecker, 2018; King & Stretch, 2013; Lile, 2017; Reiner et al., 2013). True for many professions, an awareness of the history of professional identity, as a social construct, can help contextualize the process of professional identity development in professional counseling and make clear the significance and influence of identity conflict in counselor development.

Conflict in Professional Identity Development

Professional identity, as a social construct, has a long history of discourse and debate across professions, organizations, and institutions (Watkins & Marsick, 2023; Wilkinson et al., 2016). Traditionally, a person was only recognized as a *professional* after completing the required training and certification processes that would award them a professional credential, certifying that individual in their internalization of the profession's values, norms, behaviors, and competencies (Wilensky, 1964). Towards the end of the 20th century, these criteria relaxed as *professional* became more commonly used as an adjective rather than a noun, implying the individual performs the duties of their vocation with specifically trained knowledge and skill (Benveniste, 1987; Ibarra, 1999). In the contemporary workplace, professional identity development has adapted to encompass this social shift in conceptualizing the construct of *profession* and is now described and studied as a cognitive mechanism that directly shapes an individual's attitude toward their work and how their personal identities will interact with their vocation (Wilkinson et al., 2016). Professional identity, in this sense, blends together an individual's personal attributes, their affiliation with workplace social groups, and the social groups' apparent norms, roles, and values (Ashforth et al., 2008; Dutton et al., 2010). Made clear in this conceptualization of professional identity is the subjective nature of identity and an explicit awareness of *multiple identities*; professional identity, as a subjective process involving the convergence of multiple identities, has long been recognized in identity theory (Anzollitto & Cooper, 2022; Burke & Stets, 2022; Ostermeier et al., 2023; Roccas & Brewer, 2002; Tajfel & Turner, 1979; Thoits, 1983; 1986; Vignoles et al., 2006).

Identity, as a social and individual construct, reflects the meaning a person perceives in their concept of self as a social organism (Gecas, 1982). Made up of roles, values, behaviors, and

beliefs, identity is a psychologically subjective experience originating within the self, rather than an objective identification attached to a person by their peers, social groups, and institutional activities (Vignoles et al., 2006; Watkins & Marsick, 2023; Wilkinson et al., 2016). In the workplace, identity, as a self-concept, is challenged by the expectations put on a person by their peers and superiors, making consistent and congruent professional identity at the individual level difficult to maintain (Dutton et al., 2010). However, positive perception of personal-professional identity congruence can help an individual feel more satisfied in their work, increase their commitment to their profession, and provide greater resources for continued development (Watkins & Marsick, 2023; Wilkinson et al., 2016). Providing access to specific community and affiliation, professional identity is as much a personal and social identity as it is a vocational identity (Lepisto & Pratt, 2017; Van Maanen & Schein, 1979; Van Maanen & Barley, 1984). As such, an individual's professional identity is a primary means to understanding how they make meaning of their life and find purpose and value in their contributions to society; an individual's workplace provides "...a context of meaning within which a life is lived and through which life is interpreted..." (Collin & Young, 1992, p. 8).

More than what an individual does in their role fulfillment and workplace behaviors, professional identity represents the meaning making mechanism of an individual (Ostermeier et al., 2023; Wilkinson et al., 2016). Literature specific to understanding professional identity as a meaning making mechanism can broadly be organized into *identification with* (professional identification) and *identity of* (multiple identities); both conceptualizations have been thoroughly explored in identity theory (Serpe & Stryker, 1987; Stryker, 1987; Stryker & Burke, 2000) and social identity theory (Tajfel & Turner, 1985). Professional identification can be understood as "the extent to which one defines themselves in terms of the work they do and the prototypical

characteristics ascribed to the individuals who do that work" (Mael &Ashforth, 1992, p. 106).

Identity theorists propose that an individual with strong professional identification is more likely

to believe that their professional group and the expected roles and behaviors of that group define

their individual identity (Serpe & Stryker, 1987). Social identity theorists further explain the

meaning of professional identification as a buffer to feelings of incompetence, meaninglessness,

uncertainty, and isolation (Hogg & Terry, 2000; Tajfel & Turner, 1985). Identity theorist and

social identity theorists both agree that professional identity offers an individual a pool of

resources to ensure stability, social security, competence, self-image congruence (Anzollitto &

Cooper, 2022; Watkins & Marsick, 2023; Wilkinson et al., 2016).

Multiple identities, as a further development of social identity theory, embraces the idea

that professional identity is a means to strengthening and diversifying an individual's resource

pool, used to increase overall satisfaction, perceived security and meaningfulness, strength of

self-concept (Ostermeier et al., 2023). While investment in an individual's multiple identities can

increase their resource pool and social security, it can also expose the individual to the potential

of identity conflict (Anzollitto & Cooper, 2022; Pratt & Corley, 2012). Conflict, in this sense,

emerges when an individual's commitment to professional identification threatens, contradicts,

or betrays their own role, goal, and value commitments (Bartos &Wehr, 2002). Based in the

concentration of power and influence, an individual in identity conflict is pressured to conform

to the influence, identity, and expectations of the organization or profession they are trying to

identify with, or they could potentially lose the acceptance and validation of the profession and

thus weaken their social and individual resource pools (Anzollitto & Cooper, 2022). As

professional identity reflects the individual's meaning making mechanism, identity conflict

threatens more than social capital and resource, it threatens the validity of their meaning making

mechanism and thus their entire concept of self (Dahrendorf, 1959; Ostermeier et al., 2023; Tajfel & Turner, 1979; Wilkinson et al., 2016). With such high stakes, the importance of meaning making within professional identity warrants further review as it pertains to professional identity development in professional counseling.

Conflict in Meaning Making

Professional identity is a reflection of an individual's meaning making process, an intimate cognitive mechanism of self-identification, motivation, and vocation (Wilkinson et al., 2016). Within professional counseling, conflict in meaning making across the various philosophies of the medical model and the wellness model have been thoroughly discussed, particularly in how that conflict influences professional identity development (PID; Hansen, 2003; Hansen et al., 2014; King & Stretch, 2013; Lile, 2017; Ohrt et al., 2019). One means of inspecting this conflict in meaning making within professional counseling can be seen in our methodology, philosophy, and research practices (Hansen, 2009). The existing state of the literature on PID of counselor educators reflects what McGrath and Johnson (2003) call the *meaning making* of our methodology. With every approach to inquiry, consensus, and publication comes a meaning making apparatus with both implicit and explicit features. As an example of the meaning making apparatus of methodology, imagine if a leadership goal for counselor education was to establish a unified professional identity and developmental process. A quantitative means of working on this goal could begin with a self-report randomized survey of leaders in the field and representatives from key points along the developmental timeline of counselor education (CIT, provisionally licensed professionals, fully licensed professionals, counselor education doctoral students, counselor education faculty, leading experts in counselor education literature, etc.), seeking to understand *what* professional identity for counselor

educators consists of objectively. Results from such an inquiry could yield frequency reports of often mentioned characteristics, values, and identified barriers or problems to establishing a unified professional identity. These frequency reports could be statistically analyzed for significance and reported as averaged or consensus recommendations. Based on such findings, a measure of professional identity for counselor educators could be constructed and tested across relevant populations and repeated for adjustment until validity and reliability for the measure are satisfied, yielding the potential for a composite score of counselor educator professional identity embodiment. With this measure, professional development courses and counselor education curriculum could be informed with evidence-based recommendations and assessment procedures for evaluating competence and completion of relevant learning objectives to establish and maintain a unified professional identity for counselor educators. This unified professional identity would be recognized by its measurability, validity, and reliability with marginal attention given to individual differences across counselor educators, as long as these differences remain statistically insignificant.

In contrast, a qualitative means of working on this goal could begin by asking counselor educators *why* a unified professional identity is important in the field and what their experience of professional identity development has looked like throughout their career. Through in-depth interviews, the experience of these counselor educators could illuminate what moments were most influential for each of them in their development, including mentorship relationships, faculty socialization, professional organization involvement, continuing education, research, and leadership projects. Additional interviews could be administered until saturation of the counselor educators' experience is reached and their individual professional identity is clearly understood through their perspective. With these findings, an expert panel of esteemed counselor educators

in leadership positions across accredited programs could be pooled to reflect on the findings of the first interviews to record agreement and disagreement with the experiences and recommendations of the initially surveyed counselor educators, as well as what meaning might emerge from these agreements and disagreements. Additional interviews could be administered, until saturation is reached. What might emerge from this qualitative approach could illustrate that a unified professional identity doesn't have to be standardized and that its development can be more individualized than top-down assessment and congruent professional development and counselor education curriculum might create. Future research recommendations could be made to use these findings as a starting point for self-reflection, organizational leadership, professional engagement, and publication to perpetually showcase the diversity of the field and the ways we, as counselor educators, interact and move our field forward by embracing this diversity. These conclusions could then empower counselor educators from around the world to embrace a professional identity posture that makes space for process-oriented and relationship-based discussion and developmental opportunities to uncover their own professional identity and reflect on its congruence and implications for their teaching, scholarship, and service in their individual contexts. This unified professional identity would be recognized by its posture and action, not by its measure and reliability.

Highlighted by this example is the contrast between the meaning making apparatus of quantitative and qualitative inquiry. respectively. Within the quantitative approach, the goal of establishing a unified professional identity and developmental process is accomplished when the construct can be objectively measured and reliably instilled and expanded through congruent continuing education and professional development. However, within the qualitative approach, this same goal is accomplished in the embrace of a soft and sensitive posture toward the

individual nature of professional identity development in its specific and unique context. Within each facet of the project, the meaning making apparatus of each method changes virtually every element of the project and its outcome and results. Based on the overwhelmingly quantitative nature of the existing literature specific to PID of counselor educators, the pitfalls of this meaning making apparatus (i.e., reductionism, objectification, outside-in orientation) could be partly to blame for the stalled and elusive accomplishment of establishing a unified professional identity and developmental process (Hansen, 2010; Hansen et al., 2014). This predominant leaning toward quantitative methodologies and our field's saturation in the meaning making apparatus of this method is not accidental or unintentional but comes from a long and sometimes convoluted history of the medicalization and quantification of human healthcare and where professional counselors found their place and development process within it.

When tracing the immergence of our current identity crisis in professional counseling and counselor education, *conflict* is obvious and self-evident from the inception of our field; but between whom the conflict exists and what is at the core of the conflict is more hidden. Therefore, the present literature review will seek to illuminate this conflict in context and land at its core. With this inquiry, the role of counselor educators and the influence of their PID will remain the focus and serve as the subject on which the pressure to conform to or individuate from the medical model rests. Beginning in the formation of professional counseling and throughout the professionalization of the discipline, this pressure has always existed.

An Emergent Discipline

Across the spanning literature of professional counseling's origin and professionalization, reference to a thorough awareness of our discipline's history is consistently recommended and demonstrated – a key feature of professional identity in the field of professional counseling

(Brady, 2020; Gladding, 2018; Lawson, 2016). Responding to a social outcry from those

negatively impacted by the Industrial Revolution of the 19th century, predecessors to whom we

now recognize as professional counselors "...emerged during a socially turbulent period that

straddled the ending of one century (19th) and the beginning of another, a period marked by great

change that caused a major shift in the way individuals viewed themselves and others" (Ginter,

2002, p.220). Coming from various professions and sometimes completely unrelated training

backgrounds, early counselors identified mostly as teachers and social reformers who were

dedicated to meeting the needs they saw in American society, both individual and systemic,

particularly in those who were disadvantaged (Gladding, 2018). Without any formal recognition

or unified banner, individuals committed to this work would not be recognized in academic

literature until the 1930's (Aubrey, 1983). However, with each major world event involving the

United States and our various domestic issues, early counselors worked to support those in need

by meeting basic needs and establishing a felt sense of interpersonal and contextual safety.

Approaching the mid 20th century, the now formally recognized field of counseling had

unique education programs and a growing sense of anticipation that culminated in the National

Defense Education Act (NDEA) of 1958 which set aside national budget dollars for counselor

preparation and implementation in public schools. Alongside the NDEA, the 1950s saw the

establishment of three large societies and associations specifically devoted to counseling and

counseling psychology, including the American Personnel and Guidance Association (APGA;

now the American Counseling Association [ACA]), the American School Counselor Association

(ASCA), and the Society of Counseling Psychology in the American Psychological Association

(APA), each moving counseling into greater professionalization and public recognition (Aubrey,

1977; Gladding, 2018; Palmo, 2011; Pistole & Robers, 2002).

While the social advocacy and individual guidance consistently offered by early

counselors were influential to the emergence of the discipline, professional counseling, as we

know it today, would be catapulted into public awareness in 1963 with the Community Mental

Health Centers Act (CMHCA). CMHCA started a rippling chain reaction of professionalization

events for the counseling field as more providers were needed to help individuals with *mental*

illness who were returning to their communities after hospitalization (Lawson, 2016; Pistole &

Roberts, 2002). Unprecedentedly, counselors were now socially recognized as not only providers

of social justice and advocacy, individual guidance, and community support, but treatment for

mental illness as well. Empowered by this expansion of practice scope, professional counselors

now were forced to demonstrate competence and training rigor through credentialing to practice

alongside psychologists, psychiatrists, and social workers who were already recognized as

providers of mental health treatment. Between 1976 and 2009, individual states would adopt a

license for professional counselors that included a scope of practice, interprofessional hierarchy,

and standards for training programs' curricula and competency expectations (Gladding, 2018;

Lawson, 2016).

Major expansions in professional counseling's professionalization and legitimization

would be further supported by the emerging authority of the Counsel for Accreditation of

Counseling and Related Educational Programs (CACREP), first established in 1981. Since that

time, CACREP has been recognized by the National Board of Certified Counselors (NBCC) as

the standard of certification and accreditation for all counseling programs; if a counseling

program does not have current CACREP accreditation, their graduating students are not qualified

to apply for the National Certified Counselor (NCC) credential and are legally unable to practice

counseling as professional counselors (Gladding, 2018). CACREP has and will continue to

publish standards for counseling programs at the Master's and Doctorate level, establishing a

gatekeeper for curricular and program conditions and implementation, as well as becoming an

authority on counselor educator identity and professional practice (Person et al., 2020).

A social history of the emergence of professional counseling reveals a troubled and

obscured origin, swimming upstream against the current of power and privilege exercised by the

medical model representatives in mental health treatment established long before professional

counseling was formally recognized. Contending for social recognition and service requests,

professional counselors emerged out of a jack-of-all-trades discipline without a unified sense of

identity, procedure, or training. Seeking to address this vague history, role confusion and

overlap, and absent sense of identity and purpose, the ACA hosted a series of meetings in 2009,

recognized as *20/20: A Vision for the Future of Counseling*. While many interests were discussed

in these meetings, there were two major concerns needing attention – external and internal

identity awareness and embodiment (Kaplan et al., 2014). Seeking to support an increased

awareness and embodiment of a unified identity, a consensus definition of professional

counseling was published from these meetings. According to this definition, professional

counseling is a "professional relationship that empowers diverse individuals, families, and

groups to accomplish mental health, wellness, education, and career goals" (Kaplan et al., 2014,

p. 368). While this definition represented an unprecedented step forward in forming a unified

identity for professional counseling, components of the definition, like "relationship",

"empower", and "accomplish", weren't clearly defined, leaving assumptions, objectifications,

and identity overlap with our disciplinal neighbors to make meaning of the definition. Once

again, an outside-in orientation muddies the water. Additionally, what might lead a counselor

educator to their own understanding of these terms and their meaning embedded within the larger

definition is unclear and has yet to be explored, but it is thought that a counselor educator's

professional identity is a causal determinant of how they make meaning of this definition and its

parts.

Professional Identity Development in Counseling

In search of a unified professional identity for professional counselors, the ACA

established a research and leadership directive to define and endorse such an identity, intending

to differentiate counseling from its related fields in psychology and social work (Brady-Amoon

& Keefe-Cooperman, 2017). Despite publishing a consensus definition of professional

counseling in the *20/20* initiative, widespread endorsement of the statement and its implications

for counselor educators and their students, as well as active professionals in the field, has yet to

emerge (Dollarhide et al., 2023; Eissenstat & Bohecker, 2018; Reiner et al., 2013). However,

extensive efforts have been invested in establishing and endorsing a unified professional identity

including research on the nature of CPI for CITs, counselor educators, and professionals in the

field.

A seminal contribution to the research on CPI, Gibson and colleagues (2010) used a

grounded theory approach to understand CPI in CITs through their relationship with their

counselor educator faculty. In this inquiry, the authors found that key transformational tasks

were responsible for a CITs professional development including (a) external validation, (b)

course work, experience, and commitment, and (c), self-validation. Through each of these

transformational tasks, the CITs evolved from emulating their counselor educator faculty to

establishing their own professional identity throughout the course of their program. These

transformational tasks were also seen in counselor education doctoral students (CEDS) in a

follow up study conducted by the same research group (Dollarhide et al., 2013). Using the key

themes discovered in their grounded theorizing, CEDS encounter three transformational tasks

including (a) external validation, (b) gathering experience, and (c) self-validation. As with CITs,

CEDS evolved throughout the course of their program from emulating their counselor educator

faculty to embracing their own professional identity. Gibson and colleagues (2014) would go on

to conduct a third and final grounded theory study into the CPI of practicing counselors. Yet

again, they found that practicing counselors encountered three transformational tasks.

Conducting a thematic analysis of the recruited participants' statements, they recorded these

transformational tasks as (a) external validation from peers, (b) experience and professional

development, including professional organization involvement, and (c) self-validation.

Importantly, the researchers found that practicing counselors emerged through the self-validation

task by developing self-reliance congruent with their transformational experiences in training.

Put another way, these practicing counselors were referencing their past transformational

experiences with their counselor educator faculty in their present post master's experiences in the

field. This process would be validated by Farmer and colleagues' (2017) inquiry into counselor

educator doctoral students and their professional identity development. Similarly, Farmer and

colleagues found that as counseling professionals continue to develop through the

transformational tasks of their post master's experience, the more confident and consistent they

become in asserting their professional identity, both individually and with their peers and

mentees.

Consistent across both Gibson and colleagues' (2010; 2013; 2014) and Farmer and

colleagues' (2017) research, the participants attributed the quality and strength of their CPI to

their past transformational experiences with counselor educator faculty. Importantly, these

researchers did *not* find that their participants attributed their CPI development to learning an

easily articulated professional identity statement taught to them throughout their counseling programs, but instead credited the relationships they built with their counselor educator faculty and the power of the transformational experiences had in those relationships. The trajectory of this developmental process shows a statistically significant positive correlation between post master's experience (i.e., professional engagement, clinical practice, mentorship, professional development) and professional identity development, particularly when accounting for the strength and perceived satisfaction of a counselor's relationship with their counselor educator faculty and peers (Woo et al., 2017).

There is mass agreement across CPI researchers that professional identity development begins with counselor educators and their influence on the field through identity transmission to their students (Calley & Hawley, 2008; Emerson, 2010; Gibson et al., 2010; 2013; 2014; Hurt-Avila & Castillo, 2017; Limberg et al., 2013; Nugent & Jones, 2009; Puglia, 2008; Remley & Herlihy, 2013). While the available research supports this notion, it seems we still don't know if what we're measuring in CPI and its facilitative components are moving us closer to a unified professional identity. Instead, it seems that the research supports a diverse professional identity developed congruently with the experience a counselor has with their counselor education faculty through the various transformational tasks experienced throughout their coursework and professional practice. Recalling the meaning making apparatus of the quantitative paradigm (McGrath & Johnson, 2003), our field's failure to establish and unanimously endorse a professional identity from the top down is congruent with the pluralistic theoretical posture innate to professional counseling – there is no one way or one truth when forming professional identity in counseling.

Philosophical Tensions

The current stalemate in our field's efforts to form and endorse a unified professional identity echoes a familiar disconnect between present research and practice trends and our fundamental posture as professional counselors situated in humanistic plurality and irreducibility. Since the inception and formalization of our field, professional counseling has embraced a transtheoretical foundation that values social justice, multiculturalism, holistic wellness, and humanistic and postmodern philosophy (Dollarhide & Oliver, 2014; Emerson, 2010; Gladding, 2018; Hansen, 2010; Puglia, 2008; Schermer et al., 2013). While these values might inspire unanimous agreement on the surface of our field, the implications of our meaning making apparatus may contradict some of these values at their core. An example of such contradiction can be seen in the issue of diagnosis in counseling.

Diagnosis of mental health disorders predates the formalization of professional counseling and was thus inherited in the professionalization of the discipline (Gladding, 2018). As professional counselors were recognized by national leadership (e.g., former president Dwight D. Eisenhower's National Defense Education Act of 1958) and legislature (e.g., former president John F. Kennedy's Community Mental Health Centers Act of 1963) as competent providers for mental health treatment alongside psychologists, psychiatrists, and social workers, diagnosis served as a prerequisite to legitimate practice and a unifying framework for assessment and treatment planning across disciplines. While useful for professionalization and employment opportunities, the implications of such a framework for professional counselors and their values was sparingly considered (Hansen, 2003). Emerging from a biological explanatory conceptualization of disease in the medical model, diagnosis works to categorize diagnostic features (i.e., symptoms, their severity and frequency, accompanying behaviors, symptom

etiology, etc.) into diagnostic labels to determine a prognosis and treatment plan similar to how

cancer is diagnosed and treated. Hansen (2003) points out that to apply the same diagnostic

process used in biological medicine to psychological phenomena contradicts the relational,

holistic, and wellness-oriented posture of the professional counselor. While in diagnosing and

treating a biological disease, like cancer, an affected patient's deviation from what is biologically

normal can be objectively discerned. These deviations would mean the patient is experiencing

biological symptoms consistent with rapid cell mutation (i.e., cancer) that are objectively

observable in physiological and biological assessments which will also be used to observe

treatment effects. Citing a seminal critic of the biological psychiatric explanatory model in

Szasz's (1961) work, Hansen (2003) explains that while cancer is diagnosable because the

deviations from what is biologically normal can be observed independent of culture, geographic

location, or time in human history, there is no such equivalent normality in mental health. As a

result, "...the concept of disease can only be used when there is some objective, nonculturally

dependent concept of normality...organized psychiatry cannot draw on such a definition of

normality... therefore, mental illness is a worthless concept – a myth" (Hansen, 2003, p. 100). It

seems that, in order to expand the legitimacy of professional counseling and to ensure

employment opportunity and professional recognition, counselors have long been willing to

adopt incongruent practices from our disciplinal neighbors while paying little attention to the

identity implications of such adoptions.

Illuminating an often recurrent betrayal of professional counseling's historic values in the

name of professional recognition and employability, the issue of diagnosis in counseling also

illuminates the impact of McGrath and Johnson's (2003) meaning making apparatus. Diagnosis

is predicated on an established baseline for interpreting normality and what might deviate from

this normality. Emerging from the philosophy of modernism and positivism, that each assume

one fixed reality to be true, diagnosis represents an objectifying belief and outcome of the

quantitative meaning making apparatus where there is little validity given to the diversity of truth

and experience organic to humans across cultures (Hansen, 2003; Hansen, 2010; McGrath &

Johnson, 2003). It seems that what determines normality in mental health is the dominating

societal standards of the context in question, not an absolute truth. For example, homosexuality

was recognized as a diagnosable mental illness in the diagnostic and statistical manual of mental

disorders (DSM) until 1987. After the social reform of gay activism changed collective

consciousness, suddenly what was understood by the privileged majority as a disease or disorder

finally incorporated a representative voice, and new meaning was discovered. From the

qualitative meaning making apparatus, it can be seen that the former diagnosis of homosexuality

represents the compulsive error of the quantitative meaning making apparatus – something

Hansen (2003) refers to as mistaking "...interrater reliability as if it were (absolute) validity" (p.

100). In the illegitimate and false diagnosis of homosexuality, the interrater reliability of those in

power was a consensus used to justify the diagnosis and its prescribed treatments. The

quantitative meaning making apparatus used to arrive at these conclusions and maintain their

legitimacy was incapable of recognizing its own fallacy because of its respect for the statistical

power of interrater reliability as validity. However, the qualitative meaning making apparatus is

well suited to spot errors, like that of statistical validity, and make holistic use of diagnosis.

Redeeming Quantitative Products

Understanding diagnosis is a necessary interdisciplinary communication skill for CITs to

learn; but in teaching diagnosis, counselor educators are implored to first instill a strong

foundation in humanistic philosophy, a relational approach to counseling, and a thorough

conceptualization of a holistic wellness approach to working with clients, as these elements represent the historic explanatory understanding of our clients' struggles and their path to flourishing (Gladding, 2018; Ohrt et al., 2019). Being intentional with the meaning making apparatus of the qualitative paradigm allows professional counseling to reclaim its historical emphasis on social justice, holistic wellness, and humanism and postmodern philosophy, and translate the objectifying constructs of the quantitative meaning making apparatus and the medical model, like that of diagnosis (Hansen, 2003). While this reclamation is certainly possible, the pressure to conform to the medicalization and quantification of human healthcare continues to loom.

Medicalization of Human Healthcare

Professional counseling is a member of the social sciences and helping traditions (Gladding, 2018). Inheriting a crowded lineage from this association, professional counseling encountered a long, preexisting tension amidst its emergent professionalization, that of the medicalization and quantification of human healthcare. A campaign waged for more than 3000 years in Western culture, authorities of medicine throughout the millennia strived for certainty in treating human ailments of physiological and psychological origin. While the intentions of this quest for certainty were humanitarian, financial and political power would come to reward and bolster whatever treatment, theory, or technological advancement had a stronger claim to certainty (Hansen, 2006; Jovanović, 2011). Remembering back to McGrath and Johnson's (2003) meaning making apparatus, it is essential to interpret Western culture's quest for certainty through the meaning making apparatus of dominant science. In the case of the medicalization of human healthcare and its quest for certainty, the dominant meaning making apparatus was that of

the quantitative paradigm (Brinkmann et al., 2014; Hansen, 2006; 2009; 2010; Hansen et al., 2014; Jovanović, 2011; Michell, 2003).

Brief History of Social Science Inquiry

Human ailments and their treatment have been systematically conducted and historically studied since the Stone Age, some evidence suggesting an even earlier origin (Koenig et al., 2001). Within this lineage, medical practices mostly involved physical intervention to treat both physiological and psychological disorders which were often conceptualized as one issue. Prior to the European Renaissance (14th-17th Century), human ailments and their treatment were conceptualized from a religious or spiritual perspective which recognized the *qualia* (the qualities of things) of experience as reality (Brinkmann et al., 2014). At this point in Western history, practitioners of medical treatment were religious and spiritual leaders who were also closely aligned with the power elite of the modern society. Consequently, as social unrest and political discord led to the "desacralization of life and worldview" (Jovanović, 2011, p. 6), new authorities would be recognized who embraced a *natural science*, a means of interpreting human ailment and its treatment not by a spiritual origin and technology, but instead by *organic, material,* and *naturalistic* terms (Jovanović, 2011; Perlman, 1982; Smith, 1997). It is at this point in history that the conflation of physiological and psychological ailments would be cemented into medical practice and thus social consciousness. Philosophers of this epoch delineated the pre-Enlightenment *qualia* of experience as reality into *primary* and *secondary* qualities. Primary qualities were conceptualized as "independent of observers and are for example extension, number, and solidity", whereas secondary qualities were "produced as effects in observers such as colors, tastes, and smells" (Brinkmann et al., 2014, p. 19). Created by this delineation was the subjective/objective dichotomy, wherein the objective primary qualities of experience were seen

as the *absolute* reality because of their tangibility, and the subjective was demoted and scientifically discounted as relatively meaningless to medical treatment.

Since the Great Enlightenment (17th-18th Century), the objective standard of primary reality created the *Quantitative Imperative* which asserted that "studying something scientifically means measuring it" (Michell, 2003, p. 6). Carrying massive implications for the subjective experience of human life and the nature of psychological treatment, the Quantitative Imperative created a distrust for non-quantitative methods, seeing them as *pre-scientific* (Huffman, 1999). An extension of the Quantitative Imperative is captured in a quote from the 19th-Century British philosopher of science and physicist, William Thomson (Baron Kelvin of Largs):

> I often say that when you can measure what you are speaking about and express it in numbers you know something about it; but when you cannot measure it, when you cannot express it in numbers, your knowledge is of a meagre and unsatisfactory kind; it may be the beginning of knowledge, but you have scarcely in your thoughts advanced to the stage of science, whatever the matter may be. (Thomson, 1891, p. 81)

Recognized later as the *Kelvin Dictum* (Merton et al., 1984), this sentiment redefined the standard of scientific progress as *quantifiable certainty* and promoted the quantification of human experience as a means to understand and treat human ailments (Michell, 2003). Delivering the study and treatment of physiological and psychological ailments from the hands of the Medieval subjective spiritual practitioners and into the hands of modern objective scientists, the Quantitative Imperative is perhaps the earliest precursor to the medical model (Jensen, 2006). Of this, Flexner wrote "...it had taken medicine over 3000 years to seize the province of irrational behavior from the fiefdoms of law, religion, and philosophy: once seized there was an obligation to protect it against nonmedical usurpers" (Torrey, 1974, p. 21).

The medical model as a heralding embodiment of the Quantitative Imperative promised a means of attaining certainty in the treatment of physiological and psychological ailments (Jovanović, 2011). Additionally, this promise of certainty was so influential in shaping public consciousness, philosophers of science recognize the Quantitative Imperative as an unprecedentedly dominating worldview. Accordingly, Karpatschof (2007) wrote:

> In the very same epoch, where rationalistic philosophy, natural science in the modern sense, and mechanistic technology blossomed, the statistical institutes of governments as well as of insurance companies were founded. The bias toward serialistic conception of human beings is thus far more than an imported attitude from natural science into the anthropological field. It is, rather, a logical consequence of an ontological change in the whole fabric of society. (Karpatschof, 2007, p. 196)

Conceptualized by Hansen (2009) as the meaning-reduction pendulum, the Quantitative Imperative and its modern embodiment in the medical model reduce psychological experience and its treatment into objective constructs and quantifiable intervention and treatment progress. From a social history perspective, this anchoring makes sense as the "success of quantification feeds the illusion that there is a kind of knowing which penetrates to the very core of the universe, which offers truth as something at once beatific and comforting" (Michell, 2003, p. 11). Jovanović (2011) agrees in suggesting "the appeal of quantitative language derives from its promise of taming the subjective, personal, and local, in favor of objective, impersonal, and universal as superior values" (p. 16). This quest for certainty, the Quantitative Imperative, and their culmination in the modern medical model created standards for mental health treatment (evidence-based practice), as well as identity conflict in professional counseling and counseling education.

The Medical Model in Professional Counseling

Professional counseling has a robust lineage in meaning-focused, client-centered, relational healing (Gladding, 2018; Hansen, 2009; Hansen et al., 2014). Examining the history of the professionalization of counseling reveals various conflicts that each member of the profession has had to sort out within themselves and their affiliation with the larger discipline. This process has been recognized, more recently, as our collective quest for a unified professional identity (Dollarhide et al., 2023; Eissenstat & Bohecker, 2018; Hurt-Avila & Castillo, 2017; Kaplan & Gladding, 2011; Woo et al., 2017). Intending to bring the field and its members together under a top-down overhaul of professionalization, continuing education, and internal and external identification, this movement has largely been plagued by the pitfalls of the Quantitative Imperative, the medical model, and the dominating interpretive power of the quantitative meaning making apparatus (Hansen, 2009; McGrath & Johnson, 2003). These pitfalls include what Hansen (2009) refers to as the *reductionistic compulsion* of the medical model in its conceptualization and treatment of our clients as well as an objectification of the person of the professional counselor as an administrator of evidence-based techniques for symptom reduction (Glasoff et al., 2017).

The pitfalls of the Quantitative Imperative and the medical model are contradictory to the theoretical framework and postural commitments of professional counseling's origins, and yet, the influence of mental health treatment's adoption of the medical model continues to pull us deeper into Hansen's reductionistic compulsion and farther away from the values unique to professional counseling ensconced in our code of ethics and accreditation standards (Gibson et al., 2010; Gladding, 2018; Prosek & Hurt, 2014; Rønnestad & Skovholt, 2012; Hurt-Avila & Castillo, 2017). These values include growth and development (Gladding, 2018; Healey & Hays,

2012; King & Stretch, 2013), strengths-based prevention and holistic wellness (Mellin et al., 2011; Ohrt et al., 2019; Remley & Herlihy, 2013), humanism and pluralistic philosophy (Hansen, 2012; Hansen et al., 2014), and social justice (Chang et al., 2010; Lee, 2012; Hurt-Avila & Castillo, 2017). While these values are not explicitly contradicted by the medical model, the meaning making apparatus of the Quantitative Imperative sees these values as unquantifiable and, thus, as unsatisfactory claims to scientific certainty and unfit for a professionally endorsed treatment approach (Teem, 2022). However, because of the historical significance of professional counseling's values, the medical model's invalidation of these values created a seminal divide in professional counseling culture. This divide would create two paths of treatment, the first representing the standard of care endorsed by the medical model, wherein, objective diagnosis drives evidence-based practice that can be covered by the insurance providers of managed healthcare. The second path of treatment represents a more classic and historic posture of professional counseling that values empowerment, growth and development, and holistic wellness without an allegiance to diagnosis and evidence-based practice. The second path of treatment is often not covered by insurance providers (Thomason, 2010). Historians of professional counseling see this movement as deterministic of professional counseling's future (Miller, 2010), and potentially detrimental to professional counseling's origins and historic posture (Hansen, 2009; Hansen et al, 2014; Remley &Herlihy, 2013).

Based on the comparatively overwhelming financial incentive awarded by insurance providers to practitioners of the first path of treatment, combined with the financial barriers many clients face, the second path of treatment and its historical resonance with professional counseling's values and origin will likely be edged out into dissolution (Teem, 2022; Thomason, 2010). Thomason (2010) concludes on this issue that we, as counselors, can no longer "...afford

to be complacent; given the economic challenges sure to face America in the coming years, current trends toward supporting and requiring evidence-based practice and evidence-supported treatment will continue" (p. 37). As a result of this pressure, the professionalization of counseling has continued to move toward the medical model and its obedience to quantitative efficacy studies and the evidence-based practice movement (Hansen et al., 2014; Thomason, 2010; Wampold & Imel, 2015; Waterman, 2013). Effecting professional counselors at every level of professionalization (CIT, provisionally licensed professionals, fully licensed professionals, counselor education doctoral students, counselor education faculty, leading experts in counselor education literature, etc.), the influence of this pressure to conform begins with the origin of our professional identity in counselor educators.

The Medical Model in Counseling Education

Modern mental health culture has been greatly impacted by the medical model (Jensen, 2006; McLaughlin & Boettcher, 2009; Sweeny, 2001; Van Hesteren & Ivey, 1990). As a result, the expectations of what it means to become and be a mental health practitioner or clinician have also been affected. Attributable to the medical model's history in the quest for certainty and the Quantitative Imperative, modern culture's expectations of mental health treatment strongly mirror our expectations of cancer treatment; the infected individual will be diagnosed and prescribed an evidence-based treatment and then monitored throughout their treatment for effect or concern. These general preexisting expectations can be observed in new counseling students who often enter their programs with a desire or compulsion to *fix* their clients rather than connect and empower (Howard et al., 2006). As these expectations find support in many of the evidence-based practices of modern mental health treatment, the need for control and competence in these students can create fragility in their emerging identities and an *imposter syndrome* that could

plague them for years to come (Cushman & Gilford, 2000; Dong et al., 2018; Moss et al., 2014). As counseling students build relationship with their counselor educator faculty, these preexisting expectations are either addressed and replaced with a more realistic and authentic expectation for professional counselors or they go unaddressed and leave the counseling student unprepared for ethical and effective practice (Dong et al., 2018). In the beginning of their training and throughout the completion of their program, CITs depend on their counselor educator faculty for direction in their theoretical orientation, treatment intervention approaches, and professional orientation (Brady-Amoon & Keefe-Cooperman, 2017; Hurt-Avila & Castillo, 2017). Despite this dependence, counselor educators struggle to consistently articulate and align with a unified professional identity which establishes rippling influences for their students' PID (Calley & Hawley, 2008; Dollarhide et al., 2013; Scott, 2018; Woo et al., 2017). Counselor educators' struggle to form and align with a unified professional identity can be interpreted through McGrath and Johnson's (2003) meaning making apparatus and the pressure to conform to the medical model and the Quantitative Imperative (Jensen, 2006).

Summary

Throughout the professionalization of professional counseling, a unified identity has been a continuous and elusive goal (Dollarhide et al., 2023; Eissenstat & Bohecker, 2018; Hurt-Avila & Castillo, 2017; Kaplan & Gladding, 2011; Woo et al., 2017). Beginning in a CIT's graduate program, their professional identity development (PID) emerges in relationship with their counselor educator faculty (Gibson et al., 2010; 2013; 2014). Counselor educators, in their paramount leadership, also struggle to consistently articulate and align with a unified professional identity (Calley & Hawley, 2008; Dollarhide et al., 2013; Scott, 2018; Woo et al., 2017). More meaningful than a top-down misalignment in professional counseling and counseling education culture, this lack of unity represents a core divide embedded within our

field's meaning making apparatus. Torn between the modern medical culture's quest for certainty, the subjective/objective divide, the Quantitative Imperative, and their culmination in the modern medical model, counselor educators are pressured to conform to the medicalization and quantification of modern health care and leave behind or make secondary their roots in humanistic, relationship-based, and client-centered irreducibility. Arguably, the tension inherent in this pressure to conform is among the most intimate components shaping the trajectory of a counselor educator's PID, and yet, little focus has been paid to it (Brady, 2020; Horst, 2018; Kaplan & Gladding, 2011; Owens & Neale-McFall, 2014; Prosek & Hurt, 2014; Hurt-Avila & Castillo, 2017; Teem, 2022). This lack of attention all but guarantees an unmitigated and silent identity crisis, wherein, the power dynamics of counselor education hierarchy create identity conflict out of role, goal, and value incompatibility. This identity conflict, the pressure to conform, and role, goal, and value incompatibility can be observed in counselor educators who have explicitly identified themselves as being outside the quantitative meaning making apparatus, valuing subjectivity as a satisfactory claim to scientific rigor, value, and meaning. As a theoretically prime example of such counselor educators, the following qualitative methodology will recruit qualitatively minded counselor educators to uncover their professional identity development process and learn from their experience of conflict in the pressure to conform they stand against.

Chapter Three: Methods

Research specific to professional identity development (PID) in professional counseling has continued to expand in response to an ongoing call to action from leading experts in the field (Dollarhide et al., 2023; Eissenstat & Bohecker, 2018; Hurt-Avila & Castillo, 2017; Kaplan & Gladding, 2011; Woo et al., 2017). Areas of concern in the existing literature identified by these experts as barriers to a unified professional identity and developmental process include an imprecise awareness of what distinguishes professional counselors and our educational programs from our neighbors in mental health services amidst an overlapping history, philosophy, training, and focus (Brady-Amoon & Keefe-Cooperman, 2017). While these overlaps aren't deterministic, nor irrelevant, they create a fundamental confusion rooted in the core of professional counseling, beginning with epistemology and worldview, extending on into training, mentorship, and practice (Gladding, 2018; Hansen et al., 2014; McLaughlin & Boettcher, 2009). Problematically, the existing literature on PID in professional counseling and counseling education does not begin by addressing this fundamental confusion; in fact, it is rarely addressed at all.

Largely quantitative and conceptual while sparsely featuring qualitative case studies, the existing literature rarely addresses the epistemology and worldview commitments of professional counselors and counselor educators that so intimately shape their PID, as well as how they experience the pressure to conform to the medicalization and quantification of human healthcare coinhabited by our disciplinal neighbors (Hansen, 2010; Lloyd-Hazlett & Foster, 2017; Owens & Neale-McFall, 2014). Intended to explore this seeming gap in the literature, the present study will employ methodology specifically designed to explore the complex individual, collective, and contextual factors that shape the situation of inquiry. Namely, a situational analysis of grounded theorizing will be used to explore the experience of counselor educators and their PID.

Choosing a Methodology

While quantitative methods can reveal meaningful data and identify consensus, patterns, and trends in PID of professional counseling as a field, qualitative methods are uniquely suited to further our understanding of the experience of participants in a specific situation, what meaning they attribute to these experiences, what unique contextual factors might be involved, what might be *silent* in the existing data, and what processes might be involved in shaping PID for each individual (Maxwell, 2013). Because the existing literature is saturated in quantitative survey methods and conceptual theory, the epistemology and worldview commitments of professional counselors and counselor educators as mediating and predictive variables or components of experience have gone largely unaccounted for. As a result, there is a lack of qualitative inquiry in the existing literature that focuses specifically on counselor educators' experience of PID that centers on their individual epistemology and worldview commitments. Qualitative methods are ideal for exploring this specific kind of research gap as these methods can be sensitive enough to capture the feelings, thought processes, and emotions of the experiencing participants that can be missed or objectified by more conventional quantitative methods (Corbin & Strauss, 2015; Creswell & Poth, 2018).

Among the components and phenomena missed by the existing quantitative products of PID literature in counselor education, there are perhaps none greater than the contextual factors and concurrent meaning of the pressure to conform to the quantification and medicalization of human health care. These elements seem paramount to a thorough understanding of PID as "no phenomenon can be understood out of relationship to the time and context that spawned, harbored, and supported it" (Lincoln & Guba, 1985, p. 189). Situational analysis of grounded theorizing allows the researcher and their participants to collaboratively explore phenomena like

this pressure to conform, seeing it embedded within a larger social-temporal context (Clarke et al., 2018).

Situational Analysis of Grounded Theorizing

Classical Grounded Theory (GT) is way of generating theory from intimate interaction with a study of social life through systematic examination, reflexivity, and trustworthy accountability between researcher and experiencing participants (Clarke et al., 2018). This intimate, reflexive, and collaborative interaction between researcher and their experiencing participants is essential to the impetus of GT and necessary for any resulting conclusions (Corbin & Strauss, 2015). Regardless of the data type, GT emerges in the culmination of the project with a datum-by-datum analysis and coding strategy that create, over time, an explanatory theory of the phenomenon "grounded" in the experiences of the involved participants who are native to the phenomenon or the preexisting context (Charmaz, 2014). Among additional researcher interests, GT's goal is to understand the "basic social process" (Glaser 1978; Glaser & Strauss 1967; Strauss 1987) as it unfolds in response to a certain phenomenon, typically described in "gerund" form so as to account for the ongoing evolution of this basic social process in response to evolving phenomena (Clarke et al., 2018). Born in opposition to the positivistic landscape of scientific inquiry in the mid 20th century, this method has since been supplemented in response to the "interpretive turn" of the philosophy of science in social research. This interpretive turn was based on "the realization that all human inquiry is necessarily engaged in understanding the human world from within a specific situation" (Rabinow & Sullivan, 1987, p. 20-21), and stood in stark contrast to the longstanding "normative" approaches of positivistic scientific inquiry and quantitative methodology (Steinmetz, 2005; Wilson, 1970). Introduced in the early 2000s, Situational Analysis (SA) can supplement a GT framework to account more holistically for the

postmodern and interpretivist turn (Clarke et al., 2018). As a result, SA refocuses the analytic

interest of GT away from the "basic social process" toward the *situation* as the principal unit of

analysis, enabling the researcher to more clearly perceive and collaboratively understand the

"key elements, materialities, discourses, structures, and conditions that characterize the situation

of inquiry" (Clarke, 2005, p. xxii). Lifting the burden of grand theory off the individual

participants, SA allows the researcher and their experiencing participants to more intimately

interpret the individual, collective, and contextual factors embedded in the phenomenon of

interest and the experiencing participants' relationship to said phenomenon (Clarke et al., 2018).

For the present study, the pressure to conform to the quantification and medicalization of modern

healthcare in counselor education for counselor educators and their PID is the situation of focus.

As more often explicitly opposed to these medicalizing and quantifying agendas of modern

healthcare, exploring the experience of qualitatively minded counselor educators in this situation

may illustrate a more complex, sensitive understanding of the phenomenon.

Goals of Situational Analysis

Rather than forming a grand or formal theory, SA is done well when the participants'

experience of the phenomenon can be understood through their perception of the various

individual, collective, and contextual factors existing within the phenomenon or situation.

Embedded in classical GT methodology, the principal goal of SA is to generate "sensitizing

concepts" and "integrated analytics" for individuals experiencing a phenomenon or situation of

interest. As opposed to the positivistic conceptualization of "definitive concepts", sensitizing

concepts avoid prescription of *what to see* in favor of a more general direction of *where, when,*

and how to look (Clarke et al., 2018). For the researcher amidst their enveloped intimacy with

the phenomenon of interest and abreast of the extant literature predating their inquiry, sensitizing

concepts and the discipline of their development help to keep them "in the middle" (Deleuze & Guattari 1987, p. 23), not swayed by their preconceptions of the phenomenon or predictions of how its participants have encountered and been shaped by said phenomenon. SA and its relationship with GT are not intended to make predictions, but instead to arrive at "thick analysis" (Fosket, 2015, p. 196), wherein an individual's experience of a situation can be robustly and meaningfully understood with novel depth and sensitivity.

Integrated analytics represent the collaborative process by which researcher and their experiencing participants make sense of the interconnected sensitizing concepts and their influence. While adapted from GT's conceptualization of *themes* and *categories*, sensitizing concepts and integrated analytics embrace the temporally fluid nature of a given phenomenon and its experiencing participants. Early GT's emphasis on arriving at formal theory has been contrasted by SA's embodiment of the interpretivist turn in that "society, like interaction, is an emergent phenomenon, a framework for the construction of diverse forms of social action…it makes no sense to write a grand theory of somethings that is always changing" (Denzin, 1992, p. 23). Applied to the present study, developing sensitizing concepts and integrated analytics with qualitatively minded counselor educators could shed light on the pressure to conform to the medicalization and quantification of human healthcare that faces professional counseling amidst our PID crisis. This process will embrace the heterogeneous nature of participants' experience and let the meaning emerge from the silent corners of our experience in our embedded PID journey.

Speaking to what is often considered abstract, SA's roots in symbolic interactionism (Blumer, 1969), and the use of visual maps (Clarke et al., 2018) allow the researcher and their experiencing participants to co-construct a visualization of the interacting sensitizing concepts

and integrated analytics of the embedded situation and, thus, discover a new language to speak directly to what feels abstract. Such a collaboration can be of paramount importance when seeking to understand the experience of a submissive subject overrun by a dominant force, no doubt the reality and circumstance of qualitatively minded counselor educators amidst the pressure to conform to the medicalization and quantification of human healthcare. SA researchers describe these power dynamics as "silent spaces" (Clarke, 2005, p. 76), which can be in the data being analyzed (self-report or survey data), in the existing literature and consensus understanding of the phenomenon or situation of interest, or in the explicit means available to the disempowered subjects oppressed by the dominant force and its advocates. Currently, there is not a clear understanding of what influence a counselor educators' epistemology and worldview commitments have on their PID, making an exploration of the experience of qualitatively minded counselor educators uniquely illuminating of the situation of interest; namely, the pressure to conform to the medicalization and quantification of human healthcare that faces counselor education and professional practice. Additionally, the resulting sensitizing concepts and integrated analytics from this research might create a new foundation for PID literature specific to counselor education and empower a novel transparency in counseling student mentorship.

Role of the Researcher

Though the person and role of the researcher are of paramount significance in all research methodologies, qualitative researchers and theorists find particular and essential importance in a careful and ongoing consideration of the influence of the researcher on the situation of study (Clarke et al., 2018; Corbin & Strauss, 2015; Creswell & Poth, 2018; Lincoln & Guba, 1985; Maxwell, 2013). Whereas, quantitative theorists and their positivistic qualitative counterparts attempt to bracket the experience and influence of the researcher in favor of "pure"

instrumentation, measurement, and analysis, qualitative theorists and researchers sensitive to the

interpretivist turn embrace "humans as instruments", including both the researcher and their

experiencing participants (Lincoln & Guba, 1985, p. 286). Essential in this sensitivity is a

thoughtful and consistent posture in the person of the researcher to honor abstract thinking and

cognitive processing, flexibility and reflexivity, and a diligent responsiveness toward the

situation of study and its experiencing participants. Among other facilitating benefits, this

posture establishes an invitation to the experiencing participants of the situation of study to share

their experience in the context of a *safe-enough* relationship that is committed to their wellbeing

and empowerment and trustworthy through accountability to their experience and voice (Clarke

et al., 2018; Corbin & Strauss, 2015; Maxwell, 2013). Seeking more meaning than the

comparatively vapid instruments of single report anonymous surveys, the in-depth and repeated

contact between the researcher and their experiencing participants in sensitive qualitative

methods *is* the means of data collection for the instrument of the study that is the person of the

researcher. For the researcher, the relationships they form with their experiencing participants

"have an effect not only on the participants...but also on you, as both researcher and human

being..." (Maxwell, 2013, p. 91). This in-depth and repeated contact with the experiencing

participants, also referred to as "prolonged engagement" and "persistent observation", makes

more likely that trust can be built in the facilitating relationships and that this trust can be the

instrument for hearing, perhaps for the first time, the candid and thick silence of the participants'

experience (Lincoln & Guba, 1985).

 For me personally, this posture toward the person of the researcher and the participants I

hope to recruit for the present study feels authentic, congruent, and sacred. While my

professional training in sociology, psychology, counseling, research, and counselor education has

equipped and honed the various facets of me as a research instrument, the experiences I've had

throughout my life, both professionally and personally, have formed in me a softness toward the

dynamics present in the pressure to conform to the quantification and medicalization of human

healthcare that is the situation of inquiry for the present study. These interpersonal, intellectual,

and research skills will be intertwined in tandem with the characteristics and tools necessary for

grounded qualitative research and consistently implemented throughout this research process.

Hopefully, what has brought me together with the experiencing participants of the situation of

study will empower a soft and strong relationship to emerge that can capture and authentically

present their experiences. The phenomenon of interest within the lived experience of these

educators holds intimate and vulnerable meaning, making it prerequisite that time is given to

establish safety, transparency, and a willingness to share deeper than what first impressions

might immediately reveal.

Ethical Accountability

Professional counselors have an ethical responsibility to their recruited participants in the

design, process, and completion of any and all types of research (American Counseling

Association, 2014, Section G). Informing, ensuring, and accountably demonstrating the

confidentiality and rights of the recruited participants is a requisite component of the present

study. Thus, the present study will only formally begin after the approval of the researcher's

governing institutional review board (IRB) in their review of an exhaustive research proposal,

detailing the scope, components, participant characteristics, methodology, and publishing

intentions of the present study.

Traditional GT implores the researcher to consistently embody a balance of *objectivity*

and *sensitivity* (Corbin & Strauss, 2015). Carrying enormous philosophical presuppositions,

postmodern theorists and researchers sensitive to the interpretivist turn critique the removed and

inherently objectifying posture implied by such a well-intentioned balance (Clarke et al., 2018;

Corbin & Strauss, 2015; Denzin & Lincoln, 2017). Accordingly, SA theorists consistently

advocate replacing such a balance with *trustworthiness through accountability*. Accountability,

in this way, involves the researcher in "...efforts to understand the finer and subtler dynamics of

complexities such as the workings of differences, especially but not only vis-à-vis sites of

injustice" (Clarke et al., 2018, p. 119). It is these dynamics that affect the experiencing

participants in such a way that silence becomes thick and hidden from more superficial modes of

inquiry that are complete when extracted data are constructed into correlated variables deducible

to theory. SA offers intricate means to explore such silent and hidden realities in the lived

experiences of the participants as they are shaped by the situation of interest. Therefore, I will be

diligent to empower the silence to speak as best I can in relationship with the experiencing

participants and make myself and the research accountable to their experience of the situation of

study.

      Researcher bias is inevitable in all forms of research (Lincoln & Guba, 1985). However,

it is the burden of the researcher to explicitly acknowledge and perpetually mine their bias as it

has brought them to their research interest and, thus, shapes their interaction with the recruited

participants and the meaning making process of recording and publication. Explicitly addressed

and incorporated in SA, the unique worldviews of the researcher and the experiencing

participants are visually mapped so as to be devoid of the fantastical illusion of objectivity and

embrace an embedded and saturated collaborative stance. With each turn of the research

methodology, I will be diligent to record and process where my focus is drawn with each

interview and the formation of each sensitizing concept and integrated analytics of the various

maps hallmark of SA. As a result, I hope to maintain trustworthiness through accountability to my participant counselor educators and their lived experience.

Process of Situational Analysis of Grounded Theorizing

Qualitative theory sensitive to the interpretivist turn recognizes the conceptual context of any situation of inquiry as consisting of experiential knowledge, existing theory and prior research, as well as tertiary perspectives from related disciplines (Maxwell, 2013). GT operating in a conceptual context seeks to organize the vastness of a phenomenon into conceptual categories relevant to the experiencing participants. SA then looks not to discover basic social process but rather account for the influence of the situation of study through the lived experience of the affected participants. Through the process of collaboratively discovering sensitizing concepts and their integrated analytics, SA creates participant specific maps organized into three broad categories, including situational maps, social worlds/arenas maps, and positional maps. Consistently reflexive, these maps are made collaboratively throughout the iterative interview process embedded in the relationship between researcher and their experiencing participants.

For the present study, the conceptual context embraces the existing literature on PID for counselor educators as facilitative and reflective of the professional identity of the field of professional counseling. Looking to counselor educators as progenitors of PID in professional counseling, their experience of the pressure to conform to the medicalization and quantification of human healthcare facing each of the helping professions is especially noteworthy (Hansen et al., 2014; Lloyd-Hazlett & Foster, 2017; Norcross & Wampold, 2019; Owens & Neale-McFall, 2014; Wampold & Imel, 2015). While the perceived costs and benefits of the medicalization and quantification of human health care over the past three centuries are mixed among professional counselors (Brady, 2020; Calley & Hawley, 2008; Hansen, 2010; Teem, 2022), the underlying

assumptions of the medical model deeply embedded in this movement are directly contradictory of professional counseling's moral and theoretical origins and beliefs (Hansen et al., 2014; Teem, 2022). Quantitative and positivistic methodologies have been facilitative of this movement, colluding insidiously with our quest for certainty through quantification dominant since the great enlightenment (Jovanović, 2011; Michell, 2003). Therefore, perhaps qualitatively minded counselor educators represent an ideal perspective to learn from as they seem to represent the most concentrated postural opposition to this movement and its dominant weapons.

Grand Research Question

To support the researcher using SA in grounded theorizing, a grand research question setting the initial bounds of inquiry can help clarify the intent of the research and promote specificity (Corbin & Strauss, 2015; Maxwell, 2013). Such an organizing question should be broad enough to capture experience relevant to the situation of interest while also narrow enough to promote deep and specific exploration to best uncover secret and hidden meaning (Clarke et al., 2018). The purpose of the present study is to explore the experience of qualitatively minded counselor educators, as they are assumed to represent the most concentrated perspective relevant to the situation of interest for, just by being themselves, they face a constant pressure to conform to the medicalization and quantification of human healthcare for which counselor educators must prepare their students. By exploring their experience of PID, I hope to make space for and capture their experience of this pressure to conform and the various ways they have rebelled against such a pressure to stay true to their values and the ontological, epistemological, and worldview commitments embedded in professional counseling's origin. Accordingly, the grand research question for the present study is: "How does the qualitative paradigm influence the teaching, scholarship, and service of qualitatively minded counselor educators?".

Data Collection Procedures

Embedded in the conceptual context of the present study, the data collection procedures are based in SA and GT methodology, shaping and establishing sampling methods, interview question design, and data collection methods (Maxwell, 2013). A grand research question sets forth a general interest from the researcher in their interaction with the experiencing participants of the situation of interest. Within this research question, "...interview questions are what you ask people to gain that understanding" (Maxwell, 2013, p. 100). Congruently reflexive to the larger qualitative methodology of SA and GT, these questions are initially posed but adaptably molded, rephrased, and even changed throughout the interactions between researcher and experiencing participant. The goal of this adaptability is to ask broad enough questions to invite the participant to share openly, while following up with specific enough questions that might uncover unanticipated responses and secret or hidden meaning (Clarke et al., 2018). In an iterative and reflexive design, the researcher holds a posture of preparedness and recognizes that, though their initial interest is warranted, the experiencing participants' encounter of these questions and what might subsequently emerge is the purpose. Progressing towards saturation throughout the iterative interviews, the questions become more specific to the individual participants' experience, even if the topics are inconsistent with the larger conceptual context and previously unknown to empirical inquiry. These "unarticulated, underdeveloped, and silent" perspectives and positions are the chief pursuit of SA (Clarke et al., 2018, p. 120; p. 172; p. 210).

With the conceptual context at the center and the prime participants theoretically identified, the interview questions were developed in collaboration between the principal researcher and a faculty member well experienced in grounded theorizing. These interview questions were created to acknowledge the conceptual context of the present study while inviting

the experiencing participants to share their unique experience without the burden of theoretical

fit. Accordingly, the initial interview questions include: (a) How has the qualitative paradigm

shaped your teaching, scholarship, and service as a counselor educator? (b) What challenges, if

any, have you experienced in this process? Specifically tethered to SA, these questions are

attempting to invite experience from the participants about the individual, collective, and

contextual factors surrounding their experience of the pressure to conform to the medicalization

and quantification of human healthcare.

Once the conceptual context is understood and the research question and facilitative

interview questions are established, participant identification and sampling can begin. While

qualitative theory has many sampling procedures, the goal of participant selection is to identify

and recruit individuals who represent a theoretically ideal position in relationship to the situation

of interest (Corbin & Strauss, 2015; Creswell & Poth, 2018; Maxwell, 2013). Due to the nature

of the situation of interest, ideal participants may be hesitant to self-identify professionally as fit

for inclusion into the present study. Therefore, a direct and purposeful sampling strategy will be

implemented in the present study through two broad input sources: (a) relationship with known

faculty; (b) relationship with subsequently identified participants. Intending to maintain an open

posture toward these input sources, the additional inclusion and exclusion criteria for identified

potential participants are as follows: (a) at least five years of current or past experience in

CACREP accredited counselor education programs; (b) an explicit or reasonably identifiable

implicit identity as a qualitatively minded counselor educator. Once identified, the potential

participants will be invited to an initial screening interview through either phone or video

conferencing technology to make sampling as accessible as possible. After screening, the

candidates fit for inclusion will be formally invited to participate in a committed interview-based

relationship facilitative of the present study. Participants must understand and consent to the committed nature of this relationship prior to inclusion in the present study for saturation to be complete. Accordingly, the eventual number and makeup of the included participants is currently unknown to the researcher but will ideally be no less than six and no more than 10, with heterogeneous diversity.

Data collection from the included experiencing participants will be completed through iterative and reflexive interviews. After the initial screening interview, the first interview will implement the above-mentioned interview questions in a time span of 60-90 minutes. Subsequent interviews will be completed until saturation of the participants' experience is collaboratively determined between the researcher and their experiencing participants. Each interview will be recorded and transcribed in the process of sensitizing concept construction and integrated analytics. After this process is complete for each round of interviews, the sensitizing concepts and their integrated analytics, as well as any progress in SA mapping, will be shared with the participants to give them an opportunity to co-construct the unfolding and recording of their experience of the situation of interest prior to the next round of interviews. Once saturation is collaboratively determined, a concluding interview will be completed using an open-ended question: What has participating in this research been like for you? Taken together, data collection will be completed using three procedures: (a) participant interviews; (b) co-constructed recording of sensitizing concepts and their integrated analytics and any SA mapping; (c) a journal kept by the researcher throughout the process of the study.

Data Analysis Procedures

Concurrent with the data collection procedures, SA and GT utilize a hallmark analysis procedure that is mutually facilitative of collection and analysis. This creates the *interplay*

between the researcher and their experiencing participants that becomes the analysis (Corbin &

Strauss, 2015). In traditional GT, this parallel completion of collection and analysis unfolds

through an organization of the data into themes and categories, also referred to as *conceptual*

ordering and theorizing (Corbin & Strauss, 2015). Throughout this process, GT implements

three specific coding processes, referred to as open, axial, and selective coding. SA, as an

interpretation of this coding process, concurrently constructs various maps to illustrate and

further the collection and analysis process between the researcher and their experiencing

participants.

Allowing the researcher to be in the moment with their experiencing participants in the

various iterative and reflexive interviews, coding begins using the transcript of a previous

interview. Open coding is the highest-level interpretation of the data in which concepts, thoughts,

and apparent meaning are initially identified. As the iterative interviews are completed and co-

construction of the analysis takes place, open coding will be refined into axial and selective

coding. At beginning stages of analyzing the interviews, open coding is intended to identify

concepts, specify and define categories, and begin to link and expand categories into properties

and dimensions (Corbin & Strauss, 2015). The breadth of a category is described through

properties and dimensions to thoroughly capture any meaning the participant ascribed to their

experience. Through *conceptualizing* and *abstracting* the data, the transcript and its associated

categories, properties, and dimensions can now be organized for axial coding. Axial coding is the

process by which what was fractured in open coding can now be reassembled by linking and

defining categories with subcategories, thus increasing the explanatory power of each concept

and category as it illuminates the participants' experience of the situation of interest. Taken

together, the iterative process of open and axial coding makes selective coding possible.

Selective coding is the distillation of the preceding coding before the process is begun again. In selective coding, the relationships between concepts and categories emergent from the data are more clearly described and integrated into the greater emergence of a theoretical framework. By this point, the researcher and their experiencing participant should be able to tell a story of the data, whether through illustration, narrative, or timeline, that captures the meaning of the participants' experience in relation to the situation of interest as uncovered in the iterative interviews. As a concurrent interpretive analytic process, SA's various maps help to deepen the meaning of this story and clarify the secret or hidden positions embedded in the data as the situation of interest comes more clearly into focus.

Researchers and theorists using SA as an interpretive analytic process of grounded theorizing have different perspectives on when mapping should begin, some favoring a prerequisite and definitive familiarity with the data, while others prefer to begin mapping immediately so as to capture the researcher's growing familiarity with the data and the influence this embedded familiarizing has on the person of the researcher (Clarke et al., 2018). The present study will use an integrated method of SA and GT in which mapping will begin immediately to illuminate and record the researcher's assumptions, biases, and expectations of the research process, attempting to demonstrate trustworthiness through accountability. This approach is integrative in that the complexity of these maps will increase and transform over the course of the research process as participant interviews and collaborative analysis unfold. By the end of the research process, an intricate breadcrumb trail of maps and coding processes will tell the story of the situation of interest and the influence it has had on the experiencing participants recruited for this study. Once begun, mapping and coding will not conclude until saturation is reached, and final interpretations have been completed. As such, the meaning of these maps and their

associated coding processes will transform and emerge throughout the entirety of the research

process. Broadly, this will involve the construction of situational maps, social worlds/arenas

maps, and positional maps.

Situational maps are the first and most general map in SA. The intention of these maps

are to visually represent the various elements of the situation, including but not limited to "...all

the potentially analytically pertinent human and nonhuman, material, and symbolic/discursive

elements in a particular situation as framed by those in it and by the analyst" (Clarke et al., 2018,

p. 127). With this range of elements, the potential of capturing obvious and secret positions in

the data and the situation of interest increase concurrently with the depth of the relationship

between the researcher and their experiencing participants. As an example, a qualitatively

minded counselor educator's PID may include role models and mentors, adverse experiences

with other faculty, institutional support or challenge, meaningful relationships with students,

publication experience, conference presentation experiences, etc. Each of these elements may

have influenced the person of the educator and, thus, shaped their PID. Additionally, it is in these

elements that the pressure to conform could begin to emerge in the participants' experience. As

the research process unfolds, the relevant and meaningful elements of the participants' lived

experience will emerge and be refined in the collaborative relationship between the researcher

and their experiencing participants.

While situational maps represent a high-level elemental topography of the participants'

lived experience, social worlds/arenas maps begin to flesh out the intricate interpersonal forces

and movements of the situational maps as they are embedded in what SA refers to as *arenas*.

Clarke and her colleagues (2018) describe arenas as fixtures of our social fabric that are made up

of various emergent social worlds, each representative of specific issues for which participating

individuals are socialized to act and behave within. In an arena, "various issues are debated, negotiated, fought out, forced and manipulated by representatives of the participating worlds and subworlds" (Strauss, 1978, p. 12). Uncovered in the theoretical iterations of symbolic interactionism, social worlds/arena maps represent "universes of discourse" (Mead, 1938, p. 518), and, thus, "cannot be lifted out of their experiential habitat or disconnected from their possible social uses in a specific situation...they are situation dependent" (Clarke et al., 2018, p. 71). Wildly deep in their potential, these maps give the researcher and their experiencing participants the opportunity to illuminate and articulate the social forces of context and situation experienced by the participant, to further describe how the individual has oriented toward and away from these forces and social groups. It is within these maps that the experiencing participants' awareness of and alignment/dealignment with collective social commitments within the situation of interest can be observed, interpreted, and discussed (Clarke et al., 2018). For instance, while the inclusion criteria for participation in the present study affords some assumption of continuity between institutions because of their CACREP accreditation, social worlds/arena maps will help describe and *feel through* the differences as they are relevant to the experiencing participant. Such maps exemplify the sensitivity of SA to the interpretivist turn as the participant characteristics so precious to qualitative methods now have even more relevance in the process of research as well as meaningful contribution to the co-construction of data collection and analysis.

Symbolic interactionism has had an ongoing, deep influence on SA, helping researchers and theorists recognize the meaning making process and its situationally dependent effects, particularly in relation to time and saturation. As the researcher is transported into the social worlds/arenas and situations of the participants' experience, it can be challenging to spot the

assumptions, biases, and leaps co-committed by the researcher and their experiencing participants. Positional maps in SA serve as a means of representing the diversity and heterogeneity of the situation of interest as a method of checking (Clarke et al., 2018). For instance, as is apparent in the literature review, the costs and benefits of the medicalization and quantification of human healthcare and its effects on counselor education are heterogeneously perceived by members of the field. Accordingly, the participant group made up of qualitatively minded counselor educators may be prone to representing various extremes in the perception spectrum. Positional maps, in connection with situational and social worlds/arenas maps, will help to illuminate the process of becoming themselves for each participant. Because the goal of SA is not to form a grand theory or even uncover basic social process, the heterogeneity of participant experiences has no need to be averaged or reduced for simplicity but can instead exist in its brilliant diversity. Ardently, SA theorists and researchers honor positional maps as social advocacy in that "...representing *all* positions on their own terms is a radically democratizing move, a *politics of the acknowledgement of presence* instead of denial and repression of diversity" (Clarke et al., 2018, p. 174). In an effort to acknowledge, advocate for, and empower thick silence to speak, positional maps offer one tool and process for the researcher and their experiencing participants to do just that.

Trustworthiness through Accountability

Long debated, contested, and critiqued in the social history of qualitative methods, issues of credibility and reliability in qualitative findings raised by the quantitative imperative (Michell, 2003) have resulted in a call to do away with these terms in favor of demonstrating credibility, transferability, dependability, and confirmability; namely, *trustworthiness* (Corbin & Strauss, 2015; Creswell & Poth, 2018; Denzin & Lincoln, 2017; Lincoln & Guba, 1985). Born from

receptive invalidation in the quantitative audience and the *keepers of credibility* (Jovanović, 2011), qualitative theorists and researchers have been diligent to ensure that our "...findings are worth paying attention to...worth taking account of..." (Lincoln & Guba, 1985, p. 300). As qualitative methods typically involve a relatively radical intimacy between the researcher and their experiencing participants when compared to more superficial modes of inquiry, legitimate efforts have been made to account for the effects of researcher bias and participant reactivity (Corbin & Strauss, 2015; Creswell & Poth, 2018; Maxwell, 2013). By nature of such intimacy, the research situation represents *two worlds of experience colliding* (Orange et al., 2001), and, thus, cannot be controlled for in the positivistic sense of bracketing, but rather be observed and incorporated in the data collection process, analysis, and publication; it is the result of such collision that qualitative research finds its meaning (Denzin & Lincoln, 2017; Lincoln & Guba, 1985; Maxwell, 2013). For the present study, several measures will be implemented to establish and ensure trustworthiness through accountability; namely, prolonged engagement, triangulation, peer debriefing, and member checking (Corbin & Strauss, 2015; Creswell & Poth, 2018; Denzin & Lincoln, 2017; Lincoln & Guba, 1985).

SA of GT embodies an embedded sensitivity and co-construction of the research process wherein the situation of interest is the primary unit of analysis (Clarke et al., 2018). By nature of such an embedded co-construction, the process of completing the research affords the researcher and their experiencing participants many opportunities of prolonged engagement to ensure trustworthiness through accountability. In comparison to a single-survey approach, prolonged engagement affords the research dyad enough time to understand and present the participants' experience though multiple iterations of interviews, coding, and mapping, each being sensitively reflexive to the previous iterations of prolonged exposure. Like any relationship, trust is the

conduit through which intimacy and authenticity are established in the research dyad (Maxwell, 2013). This trust is the basis for ethical research practice in qualitative methods, in that "...relationships that are complex, fluid, symmetric, and reciprocal – that are shaped by both researcher and actor – reflect a more responsible and ethical stance *and* are likely to yield deeper data and better social science" (Lawrence-Lightfoot & Hoffman Davis, 1997, pp. 137-138). Within the present study, relationship between myself and my experiencing participants will be built over the course of several months with repeated engagement and prolonged exposure. Such exposure will give each of us ample opportunity to establish trust, discover misunderstandings, rupture and repair, and build facilitative intimacy in exploring the situation of interest and its influence. Through iterations of interviews, coding, mapping, clarifying, and reporting, I hope to further establish trustworthiness through accountability to my participants and their experience of the situation of interest.

Multiple procedures of data collection will be used in the present study; namely, (a) participant interviews; (b) co-constructed recording of sensitizing concepts and their integrated analytics and any SA mapping; (c) a journal kept by the researcher throughout the process of the study. By triangulating these various methods of data collection based in iterations of member checking, researcher bias and participant reactivity can be accounted for and incorporated into the research process. Additionally, the process of SA mapping will afford the process another security measure to ensure trustworthiness through accountability as hyper- and hypo fixation can be corrected (Clarke et al., 2018). The reflexive nature of the present research process will also serve to support trustworthiness through accountability in that, throughout the process, I will regularly discuss the project and its current activities and progress with a faculty member well experienced in grounded theorizing. This process of discussion will also be completed through

peer debriefing, a process in which I'll present ideas, concepts, results, etc., to a *disinterested peer*, hoping to uncover further areas of researcher bias and participant reactivity, as well as to guide future progress in the study (Lincoln & Guba, 1985). As a culmination of these various efforts to establish and ensure trustworthiness through accountability, a process reflection statement will be issued to each participant specific to their involvement, thus far, and any progress made outside of my time with them.

While generalizability is not a primary goal in qualitative theory and methodology, the transferability of the present research process and its findings is intended to push the field forward and offer illuminating process transferable to similar situations and contexts (Corbin & Strauss, 2015; Creswell & Poth, 2018; Denzin & Lincoln, 2017; Lincoln & Guba, 1985). SA explicitly avoids the compulsion to seek generalization of research findings, as these efforts are theoretically impossible given the embedded nature of the situation in its time, location, and social makeup (Clarke et al., 2018). However, as an attempt at "better social science" (Lawrence-Lightfoot & Hoffman Davis, 1997, p. 138), detailed *thick description* will be diligently recorded in the process of the present research in an attempt to offer application to similar situations and contexts. By this process, the various interview, coding, mapping, and recording procedures can offer consumers of this research a window of observation into my mistakes and triumphs, as well as how I've acknowledged and incorporated them into the recording of this process and its publication. In these efforts, I hope to make the research as transferable as it can be.

Conclusion

SA and GT will be used to explore the experience of qualitatively minded counselor educators and the pressure to conform to the medicalization and quantification of human healthcare that counselor educators must prepare their students to enter. These participants were chosen because they theoretically represent the most concentrated perspective relevant to this

pressure to conform and may offer expanding wisdom to our field as well as a call to address arguably the most intimate and unaddressed barriers to a unified professional identity and developmental process (Hansen, 2010; Lloyd-Hazlett & Foster, 2017; Owens & Neale-McFall, 2014). The specific procedures to facilitate this methodology include: (a) sensitive illumination of the conceptual context and establishing a grand research question; (b) establishing and ensuring a reflexive and sensitive posture in the role and person of the researcher; (c) data collection procedures, including participant interviews, co-constructed recording of sensitizing concepts and their integrated analytics and any SA mapping, and a journal kept by the researcher throughout the process of the study; (d) data analysis procedures, including open, axial, and selective coding, as well as mapping techniques hallmark of SA, including situational, social world/arena, and positional mapping; (e) perpetual diligence to establish and ensure trustworthiness through accountability. Implementing the research guidelines and framework of SA and GT will propel the present research forward toward the ultimate goal, to develop sensitizing concepts and their integrated analytics that let the thick silence of these educators speak.

Chapter Four: Results

Four counselor educators participated in a series of iterative interviews to complete a situational analysis of the qualitative paradigm in counselor education and the pressure to conform to the quantification and medicalization of human healthcare for which they must prepare their students. Embedded variation of the participant group included two participants from the Northeastern, one from the Northwestern, and one from the Western regions of the United States. Ethnic and gender diversity within the participant pool included three White females, two of whom identified as heterosexual, and the other identified as queer.The fourth participant identified as a heterosexual Black male. Each participant had at least four years as a counselor educator and an established publication history in qualitative methodology. Involved in a range of responsibilities, roles, and professional affiliations, the participant pool illuminated a rich perspective on the world of counselor education from a qualitative posture.

Interviews began as the participants had availability for a dedicated 90-minute time slot. This meant that each participant and I were on a timeline specific to our relationship rather than each interview being conducted in a phasic collection process with the entire participant pool (See Table 1). Throughout the process of collecting and analyzing data, some participants were nearing saturation after having gone through two or three interviews before other participants had their first interview. The results and discussion section will each feature reflection on this emergent process, considering its significant influence on the situational analysis. Throughout the process, both my conscious and subconscious assimilation of new insights from earlier interviews with participants shaped my approach in subsequent discussions. Each interview was recorded, transcribed, and coded using open and axial coding. Once coded, each participant and their experience of counselor education were mapped using a progressive and reflexive

situational analysis (SA) from a post-structuralist perspective in the researcher (Clarke et al., 2018). This analysis included situational, social worlds, and positional mapping to discover sensitizing concepts and the shape and influence of the various social worlds embedded in the situation of interest. These hallmark techniques of SA facilitated the research process in hopes of understanding and exploring the grand research guiding this study: "How does the qualitative paradigm influence the teaching, scholarship, and service of qualitatively minded counselor educators?"

Situation and Posture of the Researcher

In contrast to grounded theory's (GT; Glaser & Strauss, 1967) traditional inductive posture for theory creation, SA situates the researcher in an abductive process, wherein the researcher becomes a participant in the research as the participants become researchers in tandem (Clarke et al., 2018). Researchers embracing SA as an interpretivist application of GT move "...back and forth between the empirical materials and more general conceptualizations of them" (Clarke et al., 2018, p. 31). Scholars of SA caution researchers wanting to use this method, stating "researchers new to the approach are generally unprepared for the challenges and demands of the kind of imaginative thinking work involved in such an enterprise" (Locke, 2007, p. 565). The posture of the researcher embedded in SA and its abductive processing feels native to my disposition, emergent from post-structuralist philosophy and an intersubjective ontology and epistemology (Buirski et al., 2020; Lather, 2006).

Before sharing the coding and analyses of the study, several acknowledgements need to be made. I agree with Clarke and her colleagues (2018) in rejecting the "...strong version of Glaserian induction that denies that the researcher is an active participant in the research as both *impossible* and *irresponsible*", and that "...we all come to our research with some prior

ideas...such prior knowledge, perspective, and experience should not be denied but instead *examined through the lenses of abduction and reflexivity*" (pp. 30-31; emphasis added). In my perspective, the traditional positivistic idea of *bracketing* and the Glaserian (1992; 2002; 2004) belief in the inductive emergence of theory that erases the physical and intellectual predispositions of the researcher are equally *absurd*. As the researcher, I am inseparably responsible for the emergence of the captured, analyzed, and presented data resultant from this study; I could not be otherwise, even if I tried. Orienting for language explorative of this disposition, I find great comfort in Merleau-Ponty's (1962) post-structuralist perspective:

> ...perceptual experience is not arrayed before me as if I were God, it is lived by me from a certain point of view; I am not the spectator, I am involved, and it is my involvement in a point of view which makes possible both the finiteness of my perception and its opening out upon the complete world as a horizon of every perception. (p. 304)

Sanbonmatsu (2004) extends and specifies Merleau-Ponty's perspective into the participation of an observer who "...cannot suspend judgement about the nature of the world – about truth and social fact – even if we want to, because we are always involved" (p. 111).

Intertwined in the perception of experience is a humbling and grounding reminder for me throughout this process, that "it is not individuals who have experience but subjects who are constituted through experience" (Butler &Scott, 1992, p. 26). Sanbonmatsu (2004) again clarifies: "...any and all knowledge based on a claim of experience can only have second order ontological status...it can never be the origin of our explanation...it is itself merely an epiphenomenon of something prior – discourse or language or power" (pp. 112-113). For me personally, these sentiments are far more than philosophical discourse, they have been a guiding compass in my navigation of this study. I have had to ever remember that I'm not interested in

counselor education or in the experience of professional identity development (PID) for qualitatively minded counselor educators, but instead in the dynamic interplay between counselor education and the PID for qualitatively minded counselor educators. True to SA, I'm not interested in developing a theory for *basic social process* from my interactions with study participants; I'm interested in understanding the influence of the interplay between my participants and the field of counselor education, the social organism they intimately birth.

My interest in the interplay between counselor education and the PID of qualitatively minded counselor educators is intimate and personal. Throughout my educational experience, I have consistently experienced head tilting expressions from some of my mentors and faculty, so saliently articulated by one professor who called me a "strange bird". My background, interests, ways of thinking and speaking, and the ways I spend my time in research seem to surprise and confuse those around me, especially my superiors. As I reflect on the origin, impetus, and process of conducting this research, I'm struck by how familiar and resonant the perspectives and lived experiences of my participants are to me. While my participants shared themselves with me, flashing through my mind were the faces and circumstances that co-constituted my own story, strikingly similar to those of my participants. Clarke (2005) elucidates and guides this intimacy, stating that I am "...through the very act of research itself, directly in the situation I am studying...simultaneously situated as participant and as researcher" (p. 14). As the researcher, I am the "designer, actor, interviewer, observer, interpreter, co-(constitutor) of data, writer, ultimate arbiter of the accounts proffered, and to be held accountable for those accounts" (Clarke et al., 2018, p. 34).

Accountability and the transparency I've attempted to maintain are my best efforts to acknowledge and honor the exhortations from SA scholars and post-structuralist philosophers. At

every turn of this methodology, I reported my findings to my participants (codes, maps, illustrations, etc.) and invited their feedback and co-constitution of the products moving forward throughout the process. Products developed throughout the research process include an understanding of the social worlds and sensitizing concepts directly emergent from the transcripts of each interview, as well as the influence of my abductive conceptualizing that created illustrations to visually represent the human, non-human, and abstract dynamic fixtures of the interviews. Important to note, the availability challenges of the participant pool created an imperfect overlap of data collection and analysis across the participant pool (See Table 1). As a result, by the time I began interviewing participants whose start date was pushed back, I had already developed a deep appreciation of the social worlds and sensitizing concepts shared by earlier participants. This familiarization to the situation of interest emergent from earlier participants certainly influenced how I listened to and interpreted the experience shared by later participants.

One final note is warranted before I share the experiences of the participants that they entrusted to me. These participants, in their vulnerability, are calling on me to speak about hard things. To go to places that feel scary and, at times, too delicate. I've done my best to represent the testimony and experiences of my participants as faithfully as I could, without editing or censoring, and it is my naïve hope that you. as the reader. will treat them with the same respect and honor that I have cultivated for them. I recognize the impossibility of such a cultivation, given that you haven't sat across from any of them; that you haven't negotiated or wrestled or journeyed with them as I did and continue to, even now, but I do hope you'll try. Lastly, it is my desire not to share *my interpretation* of what my participants shared with me, but instead to *re-present* the co-constitutive discovery of the vulnerability we enjoyed together. While I do hope

you'll enjoy and find meaning in what's presented here, this situational analysis is for my participants first and foremost, and what's left of it is what you and I will work to incorporate into the field.

Social Worlds of Counselor Education

Historically, research methodologies have been organized through their point of focus, typically delineated into micro (interpersonal), meso (social/institutional), and macro (systemic and historical patterns of a larger culture). Qualitative methods have been largely relegated to the micro level, thus perceived as relatively insignificant and less powerful than quantitative methods which could be employed theoretically at any point of focus (Clarke et al., 2018). Post-structural theories explicitly reject these three points of focus as an organizing framework for research methodology, arguing that such a *tripartite framework* is outdatedly irrelevant and omissive of a core post-structuralist principal: phenomenon are emergently constitutive, co-created in the relationship of human, non-human, and abstract entities native to the situation of focus (Coleman & von Hellermann, 2011; Jasanoff, 2004). Thus, a situational analysis (SA) emergent from a post-structuralist posture should listen and theorize toward the emergent co-created relationships native to the situation of focus (Clarke et al., 2018).

Iterative interviews facilitative of the present study were guided by a grand research question: "How does the qualitative paradigm influence the teaching, scholarship, and service of qualitatively minded counselor educators?". Each participant was invited into a series of iterative interviews designed to explore their experience of professional identity development (PID) in the field of counselor education, each interview incorporating the themes and products of the last. While each transcript was treated (coded, mapped, illustrated) individually, all transcripts from all interviews were incorporated in the development of a grand *social worlds* map (Figure

1).Intended to help clarify the various contexts that influenced the participants in their experience of counselor education, the map reflects three components of what I'll refer to, hereafter, as the arena of *institutional counselor education*:1) Student, 2) University, and 3) Profession. Exploring this arena in the lived experience of my participants revealed four emergent social worlds that each influence the participants' experience of the arena of institutional counselor education: 1) World of Mentorship and Community, 2) World of Performance and Accomplishment; 3) World of Self and Development; and 4) World of Faculty and Student Relationship. Once the social worlds were discovered, sensitizing concepts (compounds) were illuminated through participant interviews to make space for and articulate individual differences and commonalities between participants that further influence their experience of institutional counselor education.

Differentiating between counselor education as a field of study and counselor education as a department of higher education in a physical institution, the arena and social world maps of counselor education reflect the points of focus for an individual counselor educator's commitment (student, university, profession). While counselor educators inherently interact with each facet, direct and indirect references were made to their individual focus as an expression of passion and resource investment (time, energy, research interests, continuing education, etc.).A few comments representative of such references are provided below, as presented by which participant (pseudonym), in what numbered interview, at what page of the interview transcript, speaking to which element of their experience. This structure will remain consistent throughout this study to give the reader an intimate and transparent *feel* for the participants and how they shared of themselves with me:

> Rita (1). P. 10 [Student]
> That really changed my priorities (speaking to previous project) where it's like, 'oh I know this is all I want to kind of give my time to...things that have a tangible impact'. And even though you could say studying pedagogy is like philosophical and like navel-

gazy or whatever, to me it's related to the intentionality and relationality of being a good counselor educator and training counseling students effectively. So that does still feel tangible to me even though it is like a little more esoteric.

Rita (2). P. 9 [Student]
I love the students, you know. I love working with them so much. It's my favorite thing. Sort of the interaction between watching adults, like, figure out how to face themselves and face their demons and face their wounds and sort of like grow as they're going through like a rigorous academic program, and then also get to like facilitate them getting in touch with who they are as professionals and as counselors and like allowing that process to unfold is just endlessly rewarding. It's so cool.

BDP (2). Pp. 17-18 [Student]
Don't lose the student in your professional activities...If I do, then I lose my curiosity. And if I'm not curious, I'm in the wrong profession. If I'm not curious, I'm not open to learning with you. I'm not open to learning from you. So yeah, curiosity, it just has to be present for me...I think everybody has their agency. I have to honor that and recognize that.

Diane (1). Pp. 13-14 [Student & Profession]
I think that I've just been able to let go of a lot of expectations that I had in terms of the impact of my work. And that there's a limited audience that's gonna read what I'm putting out in the world. I only train so many students a year. And if you've had experience in the classroom yet, you know, in the same way that with in your clinical work, the thing that you think is going to be the most impactful or profound, they don't even remember it right?...and so I've been able to focus instead in terms of who I am as a professional and what I can offer to the field is for the 25 students that I train a year that I have in my classroom and the master's level, what can I leave them with that's hopefully going to impact their continued development beyond the program?

Elise (1). Pp. 8-9 [University & Profession]
So I think being in leadership roles has really helped those kinds of conversations. I get to focus on more systemic issues...and look at systemic barriers and why those exist...so I think that I wouldn't have necessarily been able to do those things, think as holistically as that, if I weren't in this position. But as a counselor educator, yes, I could do that within my classroom, but bigger conversations around resources (for the university, faculty, and students) and so forth, I think those are important. And what it's taught me, I think, as an implication for those that are academic faculty is that we as academic faculty need to advocate for our programs with higher levels of colleges and universities in terms of who we are and how we contribute to the universities.

Elise (1). P. 8 [Profession]
I'm very involved with the American Counseling Association right now. There are a lot of conversations going on about professional identity...it's kind of like the thing about 'we can only be counselors if we sort of isolate ourselves from others' versus 'we're counselors because we can be interdisciplinary...that's the whole debate that's going

on...and I think being in my position and being through so many experiences where I've pushed back or thought about being more unconventional, that I'm participating more in those conversations about what professional identity is...

BDP (2). Pp. 15-16 [Profession, University, & Student]
We're storytellers, like you look at it and it transcends. We don't do the best job of it in some instances, but we are orators, we are storytellers, we are narrators, we are historians. Where we fall down is in history because history is what we choose to record. And even in our qualitative inquiry, it's what we choose to explore or investigate. And that's okay because it's a finite, a snapshot, and it informs the differences. When we do that in our professional life as counselor educators, supervisors, and scholars, and professionals, and all the other acronyms that we hold, we're moving a profession forward when we explore how language influences or impacts or any of the things that we could do in terms of an exploration or investigation. Because we get to look at those things in context. That it would be us living up to our espoused values, vision, and mission, whether it be CACREP accreditation standards, university mission and vision, departmental, college, school program, all those little, like right on down the ladder.

While each participant interacts with each facet of the arena of institutional counselor education (Student, University, Profession), their individual passion and focus illuminated differences between them. Differences between participants are evident in the way each participant shared their orientation toward counselor education, first through their sense of the *social world*. Clarke and her colleagues (2018) clarify from the backdrop of Glaser and Strauss's grounded theory (GT; Glaser & Strauss, 1967; Glaser, 1978; Strauss, 1987) that social worlds in situational analysis (SA) seek to flesh out the human (individual, family, colleagues, friends, students), non-human (institutions, projects, organizations), and abstract (culture, attitudes, feelings, thoughts, values, beliefs, and norms) elements of our human experience in the lives of the participants. Non-human and abstract elements of lived experience are tough to quantify, or even find language to describe, without an embedded witness of their influence and are, thus, often neglected in social science research. However, SA insists on a high-resolution incorporation of the non-human and abstract elements as necessary components of the situation of interest. Clarke and colleagues (2018) specify that a *situation* is infinitely more complex than

a single moment or phenomenon in which human elements experience and interact, rather "...it usually involves a somewhat enduring arrangement of relations among many different kinds and categories of elements that has its own ecology...thus as a qualitative method, SA is distinctively relational and ecologically minded" (p. 17). From the sensitivity, I've learned, in practicing SA and its focus on the relational ecology between human, non-human, and abstract elements of the situation of interest, we identified four social worlds that are "co-constitutive" (Clarke et al., 2018, p. 17) of the situation within the arena of institutional counselor education, embedded in the lived experience of my participants and their interaction with institutional counselor education (Figure 1). These social worlds are as follows: 1) world of mentorship and community, 2) world of performance and accomplishment, 3) world of self and development, 4) world of faculty and student relationship. Discerning these social worlds emerged directly from participant transcripts and was not theoretically imposed on the subjects' experiences by the researcher. Therefore, the meaning of these social worlds are entirely subjective to the experience of the participants and how we discovered the worlds together.

Each participant revealed a consistent co-constitutive interaction between the social worlds of counselor education, some speaking more directly to certain elements than others. Present in the foreground and background of what each participant shared with me, the worlds of mentorship and community, performance and accomplishment, self and development, and faculty and student relationship are represented by a single dotted band wrapped around the institutional situation of counselor education for several reasons (Figure 1). First, these worlds don't necessarily have clear boundaries and they are often mutually involved in the shaping of a participants' experience, a phenomenon recognized in SA as a *layered mosaic* (Clarke et al., 2018, p. 71). Second, each participant spoke to their orientation toward the arena of institutional

counselor education directly (focus on Student, University, and/or Profession). However, the

way in which they spoke to their orientation and its development seemed to be augmented by the

four peripheral social worlds to lesser and greater extent. Lastly, the complexity of a participant's

long developed relationship to the situation of interest can be more clearly represented by this

illustration which makes space for their individual motivation, values and beliefs, fears,

insecurities, strengths, and points of encouragement, a map hereafter referred to as an *identity*

constellation (Figure 2). Each of which will be illustrated specific to the individual participants

in what's to come.

World of Mentorship and Community

Many of the participants spoke to the importance of mentorship and community as they

described their experience of the arena of institutional counselor education. Acknowledging both

empowering and disempowering experiences in this social world, participants seemed to find

facilitative meaning in describing the trajectory of their development when talking about

mentorship and community. Mentorship and community carry rich meaning in the field of

counselor education and were, thus, early and frequent ideas that emerged in the interview

process with the participants. However, these concepts took on unique and nuanced meaning for

each participant, progressively claiming these ideas of mentorship and community, and shifting

their meaning to authentically embrace and describe the individual:

> Elise (1). Pp. 7-8 [World of Mentorship and Community]
> Yeah, and like you said, to sort of counter that pressure to conform (to the quantitative paradigm), like the importance of having mentors that do different things. I was very fortunate to have mentors that said, 'you should get a PhD' and mentors that said 'you're going to write this book chapter with me', or 'you're going to write this book with me'. And so people that really pushed me out of my comfort zone, not only knew I was capable and conveyed that, but that pushed me out of my comfort zone and made me realize that I could do things and I could push back even more...so that mentorship piece is incredibly important.

BDP (2). Pp. 10-11 [World of Mentorship and Community]
More of it has been through mentoring. I have been really fortunate that I've had work with people who in some small way have recognized it's important to me to continue to learn. I still see myself as a student...it's important for me that people recognize that some of my most influential mentors to this day...that I have people today who I consider as mentors who are chronologically and developmentally younger than I am in this profession...and some of the most influential people in my life are so far my junior in terms of years chronologically and years in the profession. And so I count as mentors literally my own children, people who have been students of mine...who have hired me, who supervise me, and who I have learned with and from.

Rita (2). Pp. 10-11 [World of Mentorship and Community]
It's like a pendulum swing where it's like I do really trust myself, and I do really feel like I have a sense of who I am and what my worth is and what my value is and what I don't agree with...I'm trying to figure out how to be like a little more...keep my cards a little closer to my chest, and just like a filter you know? That was something actually another research mentor of mine gave me...she sort of talked to me about, especially as a woman in academia, just the value of sometimes just keeping your opinion to yourself and holding it until you need it, and not showing your cards because those can be used against you.

Diane (1). P. 6 [World of Mentorship and Community]
Well, I have to say I think I got lucky in my master's program because we did talk about philosophy. I think it was by nature of the folks (faculty and mentors) that were there. It was a humanistic ground program. Not that all of the professors there were clinicians from a primarily humanistic perspective, but certainly the way that, like, intro to skills, pre-practice, was very humanistic in the way that we were taught to listen and respond. So I think that coupled with my mentor still to this day, was very good at breaking down the process of developing to say 'okay, what do you believe causes distress and how does change happen? Answer those questions before you try to put on a theoretical hat'.

Participants referenced back to meaningful experiences in mentorship and community throughout our series of interviews, each with subtle differences in their emphasis. Mentorship seemed to hold a bi-directional reflexivity based in modeling and transparent explicit communication. While many of the experiences participants shared with me were positive, some participants also shared moments that galvanized their emerging professional identity through pushback or comparative performance with other faculty:

Elise (2). Pp. 48 [World of Mentorship and Community]
So, when I was wanting to submit a qual research study to Measurement and Evaluation Counseling Development, which is the journal that is really known for assessment

development validation. It's really quant, obviously. But at that time, the editor told me that qualitative research was fiction...I've had even colleagues here that are in psychology...they do quant research and psychometrics and things like that. I don't know if they realize that, like, I've done that too, but they see even if I just did one qual study, that I'm a qual researcher...so there's been this pushback in terms of pigeonholing you as a qual researcher, therefore, you know nothing else about anything. Not only is it less than and soft, but you don't know how to do anything else...there's been more of that kind of one-on-one conversations, whether it's through the review process or it's through colleagues that they don't know anything about qual research, but yet they're quick to say it's not worth it, which I think is fascinating.

Rita (1). Pp. 12 [World of Mentorship and Community]
I was definitely seeing people, like colleagues, getting recognition and publishing at a higher rate than me that were kind of going the more traditional quantitative route. So I still had to kind of work to not compare myself to that. But none of my bosses, like the department chair, the dean was telling me, 'this is not okay' or 'you should be doing something different'. It was all sort of messaging I picked up on my own...I actually just spoke with her this morning (peer faculty). She and I started together...she was a funny comparison for me because she was so anxious and so productive...very quantitative person...had like worked in this big research lab, and so even though she was like a really like loving and supportive friend, she was also like a tough comparison for me cause I was just looking at her being like 'you're way more productive than me and you're like more stressed out than I am...so like, should I be more stressed and more productive? But also you're like crying a lot. That looks like it sucks!...but again just the comparison thing. That she just looked, you know, she got an award our first year, she had like twice as many publications as I did, she just look so productive...like what you're supposed to look like as an academic.

BDP (2). P. 19-20 [World of Mentorship and Community]
I'd say one of the other things I've learned...I've learned so much from people I don't particularly care for. It's true. People who, like, personally, we just don't click, but I've met them, I've worked with them, I've gotten to know them. I can still value and honor and respect their work and give it the credit that it's due, and just not like you as a person. I'll use Kanye West as an example...a musical artist who I adore musically, but don't necessarily like what they do personally...As human beings, we're all wrestling with things...if I'm truly going to be who I say I am, then one of the things I have to do is I have to separate the genius that you provide here from the other things that I don't necessarily prefer.

Rita (3). Pp. 5-8 [World of Mentorship and Community]
I think it (belief in empowering mentorship relationships) too got reinforced by occasionally having those mentorship experiences where I could feel that boundary coming up of like, 'oh, for some reason as I'm growing, you seem to feel threatened by that and not celebrating that'. And like, really, I can only think of one example coming to mind...my primary sort of supervisor boss at (previous academic appointment). I'm like feeling this resistance to talking about it because I like love her a lot. And she's like

really, she was an incredible mentor for me. She was really fucking important. But I think she has the wound around not being acknowledged for the work that she does...I think she came up into the workforce and into academia 10 years ahead of me in a slightly different context where it was really hard to sort of like hold her space. And she's got like a very kind of tough, intimidating exterior, and I think because she holds that wound, instead of using that as a way to make sure that that doesn't happen to other women below her, she has a hard time giving credit to people that are below her. So it's like, she'd come to me lots of time feeling hurt about how the higher-ups haven't like acknowledged the things that she's done. But then like, we've been in situations where I'm getting acknowledged for like, some change I made to the program or how I've strengthened the program and she would say something to kind of like undercut that which felt really hurtful. And I know...I know that it comes from like a wounded place like I know that when she's sort of in a grounded place that like, she trusts me. She cares about me. She believes in me. But something gets activated in those moments that makes it hard for her to support in that way. And I see her doing that with other women in the program as well.

At every level of the arena of institutional counselor education (Student, University, Profession), the social world of mentorship and community emerged as a consistent emphasis point for the participants which shaped their role performance (teaching, scholarship, and service) and ongoing professional development. Through this social world, the participants received direct and implicit feedback about who they could or should become as a counselor educator, how they should participate, and what it meant for each of them to hold on to their qualitative disposition and emerging researcher identity. Representing an intimate socialization landscape, the illusive objectification of *who* a counselor educator *is*, the social world of mentorship and community also gave voice to what participants seemed to find as the most admirable characteristics and ways of being a counselor educator:

> Rita (3). P. 4 [World of Mentorship and Community]
> This is something that I get teased about occasionally, is like, I maintain relationships with a lot of them (past students) after graduation...it feels still like a mentor relationship, but it changes. I think that's another thing that I've learned from the other side of it, and both positive and negative ways of having mentors who teach you and train you in all of these things. To me, the sign of the best mentor is one who then like makes room for you to like fully expand and fully come into your own. Whereas occasionally, I've interacted with people where it's like they want to mentor you, but they want you to always kind of stay like one step below them. Like there's like that hierarchical kind of like power things. So then when I'm in that mentorship role, that's something that I'm really

conscious of, is recognizing that an element of the power dynamic still exists whether I wanted to or not, making a lot of room for shifting how I offer mentorship and turning it more into that consultation role of, you know 'what you're doing, I'm just here to kind of help validate and sort of facilitate you working through something and you don't need as much concrete advice from me as you might have a few years ago.'...I've got at least five students that have taught me really big things that have changed the way I teach. And probably more that have sort of reinforced, but I can think of five right off the top of my head that have fundamentally affected who I am as an educator...and I think that that was the way I was trained doing wilderness therapy when I was 23 was like you know, it's that social constructivist, social cognitive perspective of 'everybody's coming in with experience and gifts to offer each other'...so I think that's been in me for a while, but I'm happy to notice the ways that my understanding of what that can look like has expanded.

Elise (2). P. 55 [World of Mentorship and Community]
We became an R1 University like five, six years ago. It was a huge deal, which is great. But I was like 'I don't care'. And the thing that I realized is we could be an R1 university, we could also be a community engaged university. And what that means to me is obviously localized inquiry and solutions, but also how do we leverage our partnership with other universities...celebrate how we're different contexts and what the things we study and are interested in and education and mental health, how those look in different parts. And so we've seen financial benefits from that in terms of we fund student scholarships, we fund mental health programs, all these kinds of financial benefits doing that work. So I've never, I mean, probable personally in some ways I'm competitive, but from a professional standpoint and thinking about how we get the work we want done, you have to be, you have to leverage those partnerships and the expertise. And what's been interesting is the past three years, we have very community-based priorities that we, it's part of our mission statement...who we are naturally...and how do we use that as a platform versus me telling you top down what we should be focusing on? And what's been interesting is when people do what they naturally want to do, we are generating crazy amounts of research revenue and other kinds of revenue. And so like, you can do both...I just see the benefits of...celebrating who you are naturally and always keeping your eye on 'how does what I'm doing impact people I care about?'.

Rita (2). Pp. 8-9 [World of Mentorship and Community]
One thing that I had to reconcile when I was interviewing for the job here, and I didn't realize it until I started to kind of prepare my materials to apply for jobs, is that, you know, when I got to [previous university] um, after I kind of moved through my first couple years of imposter syndrome and started to sort of trust myself and you know, like that I deserve to be there and all that stuff, learn how to hold on to my heart and just do things that felt meaningful and didn't feel transactional or ladder climbing or whatever it might be, and that was amazing to discover, but then what I realized when I went to apply for jobs is that *that* is reflected in my CV. Where I don't look as 'impressive' as other people...like [reference to colleague] is...I don't understand...she's decorated...like she and I have talked about it...we talked about 'you can't do every element of the job at an exceptional level'. You have to pick what is most important to you. And there's sacrifices that come with each of those choices. And so I felt really grounded in what I chose until I

went to apply for jobs and then was like, who...like this doesn't really, I don't know if this like shows who I am or what I'm capable of you know? Because I think so much of what I'm the most proud of and what I did in [previous university] isn't, doesn't show up on a CV, you know, like keeping our program productive and keeping our students happy through COVID, it's like a pretty big accomplishment...but I have nowhere to put that on my CV. Expanding community engagement, getting really good internship sites, building really good relationships with internship supervisors, maintaining mentorship relationships with my students after they graduate. Like, none of that shows up on my CV.

BDP (2). P. 5 [World of Mentorship and Community]
As these words come up, I think of the people and the experiences that have influenced how I've come to this. I think of (mentors name), who was my master's advisor, who, one of the things he shared...when I found out as a doctoral student he was one of the most prolific writers across our profession, he just deadpanned. And when I asked him about it, I was like '(mentors name), like, you're a boss', and I didn't say it that way, because this was back in the 90s. He just said 'you know, I'm working to, I aspire to be like the people I admire. And I know that every day they work to get better at what they do'. And so I just, I'm not trying to be them, but I aspire to get better at what I do. I aspire to get better at the things that I love. And those words still hang with me. When I think about, he's, if I was paying attention back then, which I was not, was probably one of the first people who introduced me to the idea of, 'I'm not competing against these people who I know and care about, I'm trying to be the best and I use their work to strengthen mine, as opposed to being jealous of it'. And those are things that I see that we as emergent scholars have to continue to work at, where we can validate someone's successes, even when it's something we don't necessarily espouse to, but that's possible. And I feel like if we do that, then we're on a different trajectory, we're on a different road and it's a fun one.

Individually influencing the way each participant oriented to the arena of institutional counselor education, exploring the social world of mentorship and community was also able to capture developmental adjustments or pivots each person had to make in their co-constituted emergence of professional identity. Through direct and observational feedback, several participants spoke to new roles they accepted and the influence that transition had on their sense of self and professional identity as a counselor educator. With each transition, conflict emerged with other faculty members that necessitated a shift in priority and a reconfiguration of their own identity, at times bringing grief, exhaustion, and frustration:

Diane (1). Pp. 8-9 [World of Mentorship and Community]
Part of the reason that I went into counselor education is because I loved being a clinicians. I still love the clinical side, but research is, you know, maybe a little bit higher in terms of what fulfills me in my job...I think it's just like which hat is biggest in terms of like, we wear five as counselor educators between teaching, supervision, clinical work, leadership, and research. I think I'm starting to see different parts of my role feel more salient at sometimes versus others. But I think even when I'm engaging in those four other areas of practice, I'm asking questions and wondering, 'is this something that needs to be studied further through all of those other roles?'...The researcher piece is still pretty strong. Interestingly, I've only been at [current university] for a year and a half and I've taken on a program coordinator role. And so I feel like fulfills me and also what I find meaningful and enjoy...I'm very introverted and so I think the piece of research where you can just sit with yourself and think and analyze data and write about it, I miss being able to do that...but I think specific with the counselor education piece, my first year of my PhD felt like a big transition point because, well, one, I haven't really been a counselor outside of my master's training. I was starting to see clients during my PhD, but I wasn't sure that I had solidified my clinical identity. And then I'm trying to tack on all these different roles at the same time and make sense of how they relate to each other, how there's those ebbs and flows and salience of the different roles

Rita (2). P. 22 [World of Mentorship and Community]
Well, I'm having this kind of like work conflict right now with one of my colleagues. And it's just funny looking at this list [referring to the thematic analysis of the first interview] how that connects to like the conflict that I'm having...I really like all the faculty here, but the person who's in our coordinator role has no executive functioning skills to speak of. And so it's like this combination of running the program in a way that's really inefficient and then she doesn't listen us us, like when we offer feedback and are trying to like communicate to her like the ways that these inefficiencies are affecting us, like it like I can see it like not going in, which like triggers something in me. And then she also makes a lot of decisions based in trying to people please...it's like she thinks she's being relational, but it's like really unhealthy relationship dynamics. Like, it's like bad boundaries, it's lack of clarity, it's lack of attendance to like the proper power dynamics that are in place. So...it's triggering like a monster inside. But it's make me turn into an asshole...I know I have to take responsibility of like, I'm now negatively contributing to the dynamic as well, you know, and it's like, I have to acknowledge that.

Elise (2). P. 48 [World of Mentorship and Community]
I've had even colleagues here that are in psychology, and it's not a discipline thing, it's just they happen to be ed psychologists, but they do quant research and psychometrics and things like that. I don't know if they realize that, like, I've done that too, but they see, even if I just did one qual study, that I'm a qual researcher. And so there's been this pushback in terms of pigeonholing you as a qual researcher, therefore, you know nothing else about anything. Not only is it less than and soft, but you don't know how to do anything else.

Elise (2). P. 49 [World of Mentorship and Community]
It feels hurtful. And it obviously feels, because those conversations have been with men, it feels gendered at times...I try not to be like 'oh, men are bad!', but it has exclusively come from that. And I will say, I think there is...some gendered components to methods...there are some parallels to feminine versus masculine traits, which tend to be ascribed to men and women. It comes from a place of naivete and gender role socialization. That, 'if you're a real man or you're a real researcher, you do *this*'. So I try to have like...it's hurtful, but I also go, 'well, they've been, you know...you're just taught, you're indoctrinated this way, so that's why you think this way'...so like if I'm identifying as a male, like I can imagine for some men that it would be threatening to be told I need to be more feminine and use more relational methods, more ambiguity in the work I do, question what I've learned...so, hurt feelings, but some at least intellectual empathy where it's like, 'I get it. It's not okay, but I get it'.

The world of mentorship and community represents one of the most involved augmentations to an individual's orientation toward and participation in the arena of institutional counselor education, meaning that, through an individual's experiences in this social world, their sense of self and professional identity, as well as their behavior in the arena of institutional counselor education changes. While the same relationship can be found in the other social worlds, mentorship and community seem to create the references points for an individual's impetus, process, and goals for professional identity development.

World of Performance and Accomplishment

Many of the participants spoke to the importance of performance and accomplishment as they described their experience of the arena of institutional counselor education. With universities expecting productivity in teaching, scholarship, and service from their counselor educators, each participant spoke to their discovered and emergent relationship with performance and accomplishment. Memories and insights shared included both empowering and disempowering experiences in this social world, consistent with the previous social world of mentorship and community. Building on the momentum of the cultivated safety within the

research relationship, stories illuminated through this social world detail the expression of the

socialization experiences described through the social world of mentorship and community.

While a doctoral program in counselor education and supervision (CES) prepares its

doctoral students in five key areas (CACREP, 2024; counseling, teaching, supervision, research,

and leadership and advocacy), the specific roles each counselor educator will perform, as well as

the projects or accomplishments that an individual counselor educator will complete, are

individualized. Additionally, the meaning each individual makes of their performance and

various accomplishments depends on how empowering or disempowering the process became

for their authentic expression of self through their identity constellation. The perceived or

discovered empowerment or disempowerment came through peer and mentor relationships as

well as the intrinsic motivation and resilience of the individual counselor educator. Beginning in

their identity formation while in their doctoral program, the trajectory of their professional

identity development (PID) is marked in part by their various experiences of performance and

accomplishments. Conceptualizing these impactful experiences through the social world of

performance and accomplishment seemed to make space for a thoughtful reflection for each

participant in the meaning made of each experience:

> Elise (2). Pp. 39-40 [World of Performance and Accomplishment]
> When I was a doc student, I created this research interest mentorship thing as a doc
> student among peers, so where Masters and doctoral students could work together. And
> part of that is because I got pushed back as a Masters student that well, 'Masters students,
> you don't need to do research'. And so I didn't want that door to be closed on someone
> who really wanted to do scholarship at that stage. So ever since those kinds of things,
> developing or having research teams where there are multiple projects going on that
> different people are leading and coming to the table with has been really important, as
> well as having kind of multiple voices around reflexivity within a specific project.

> Elise (2). Pp. 40-42 [World of Performance and Accomplishment]
> This grounded theory that has really stuck out for me...it came from my work in the
> psychiatric hospital and I would see people quickly diagnosed and there were some
> cultural pieces to that that I saw that were pretty traditionally verified in the literature.

About pathology, people of color or poor people or whatever. But I wanted to understand the cognitive tools that we use, how do come to diagnose? And so there were two pieces of this that were interesting and used a case vignette, yet I manipulated some of the variables. Across the 40 individuals that we talked to...they were read a vignette and then we kind of went through king of a talk aloud of 'okay how would you diagnose this person?'. What ended up happening with that study is we had seventy three different diagnoses that came up...I think that's crazy, that there were so many different ways that people thought about the case. The other thing that was really cool from a research design or methods perspective was the more, the longer we interviewed people. The more they either, well, they would change their mind, they become more deferential...people became more comfortable to admit vulnerabilities and they would express more incompetence the longer we talked with them...that was cool from a research perspective.

Rita (1). Pp. 9-10 [World of Performance and Accomplishment]
I felt really scared the first couple years. Then I think a big shift for me was I got a grant in my third year to create a referral source between our in-house clinic and our health department, our county health department, where my husband happens to work. And we, you know, they had done a community needs assessment and basically figured out this like population that was being seen by the home visitors at the health department weren't getting mental health services and had like a ton of mental health needs. And so we wrote a grant that took care of all three of those. So the counseling was free, we reimbursed them for taxi or Uber, and we provided child care on site...I had always been kind of resistant to grants because again, it just felt like there was so much like ego and like politics around it...it was overwhelming to me and just like, again, something that like cutthroat people did. But then once I did it, I was like, 'oh, you can...this is like way more important actually than just like a study of six people because it's like immediate impact. It's like immediately increasing access to these things.'...which then led to me doing this bigger grant, this federal grant with the department of education for getting our school counseling interns out into rural schools in (state) that didn't have any mental health services. So that really changed my relationship to research where I started ot realize there's these kind of beautiful topics within counselor education and within training that I love, but I also really like that I've found this other trajectory that's really tangible. Action research that's based in the community, that's based on what the community is telling us we need and just figuring out a way to like leverage the university's sort of like economic and financial power to give people something that is needed that they deserve to have access to anyway.

For each participant, their memories within the social world of performance and accomplishment represented pivotal experiences in their professional identity development, wherein, their personal values, beliefs, worldviews, philosophies, fears, and desires found a tangible and congruent fixture within the individual's professional roles and activities. In the

earlier years of a participants' career, these memories stand out as galvanizing touchpoints for

their identity development, particularly in their professional mobility:

Rita (1). P. 12 [World of Performance and Accomplishment]
I was definitely seeing people, like colleagues, getting recognition andpublishing at a
higher rate than me that were kind of going that more traditional quantitative route. So I
still had to kind of work to not compare myself to that. So that temptation was there...one
person, I actually just spoke with her this morning. She and I started together...she and I
just did everything together. We went through retention together...we went through
tenure together. And so she was like a funny comparison for me because she was so
anxious and so productive...very quantitative person, had like worked in this big research
lab. And so even though she was like a really like loving and supportive friend, she was
also like a tough comparison for me cause I was just looking at her being like, 'you're
way more productive than me and you're like more stressed out than I am. So like, should
I be more stressed and more productive? But also you're like crying a lot. That looks like
it sucks'...so it took, I think it also took me probably actually until we went up for tenure
for me to really realize like she wasn't like a better academic than me. Not that she was
ever trying to promote that message, but again, just that comparison thing. That she just
looked, you know, she got an award our first year, she had like twice as many
publications as I did, she just looked so productive...like what you're supposed to look
like as an academic. So I think it took me until we both got tenure to be like, 'yeah, we're
just doing it different'.

BDP (2). Pp. 9-10 [World of Performance and Accomplishment]
Why am I still here? Because I'm not going anywhere. I have 18-month-old son. I ain't
retiring no time soon. And at the same time, I've got to make room and space for new
ideas, other people, all those things. So what some people might say is, 'I haven't seen
you run for any elected offices or hold any leadership positions in a while. Like, what's
going on?'. It's somebody else's time now. And it's like, I mean, some of the things...we
were talking about, like, I couldn't be ACA president. I like my family too much. You're
going to be gone for three years. But I could list a litany of things that I've done in terms
of service. But it's irrelevant. What's more important now is what have I done to help
nurture, support, grow future leaders, current leaders in this profession? And so part of
why I feel I'm a broker is connecting people to people...and I feel like that's one of the
ways, at this point in my career, I can make some of the most meaningful contributions. I
still expect things of myself. Sometimes I'm better on some day than other people who
are doing that, like in terms of writing and scholarship and productivity and all those
things. I still expect those things of myself. It's not like, 'oh, I'm going to sit back and let
all the young people do everything'. But there are some things that it's probably not best
that I do, solely for the reason of, or partly for the reason of, there's so many diverse
voices across this profession. And the only way that they're heard is if people make space
for them. And I think one example is like when I was a journal editor, life if you look at
any journal at the beginning, the editor will write some sort of note. I think I did it twice
in six years. Because everything that I don't write gives more pages to authors. So they

get to, in more detail, share what they have to with the world...the first note was the best note, and it was just simply something along the lines of, 'this is a really diverse group. This division has a diverse group of scholars, philosophers, scientists, counselors, teachers, and supervisors'...helping them (the authors) realize like, 'you have so much to offer'...so yeah, that's probably the nicest thing I've ever, probably the best thing I've ever done professionally...that was really important to me.

Making space for other voices through their performance and accomplishments was a consistent theme for each of the participants. All of the participants were concerned about the ways in which they had attempted to make space for marginalized or underrepresented voices in their embodiment of the roles, performance, and achievements as a counselor educator. Within each of the historically recognized activities of a counselor educator (teaching, scholarship, and service), the participants seemed to consistently reflect on how each experience of performance and accomplishment taught them how power can be shared and how the underrepresented and marginalized could be advocated for:

> Elise (1). P. 5 [World of Performance and Accomplishment]
> In terms of power, when I think about the practitioner role, I very much have been interested in looking at multicultural and social justice competency issues, both in training as well as community mental health. And my training is as a mental health counselor. And so I've always had a research interest in that and it's evolved over time in terms of getting more comfortable writing with my own sense of agency, right? But from that perspective, I've tried to be sensitive to that power dynamic that happens between counselor and client, and white melancholy and all these other kind of new constructs have come out of research on white racism...I've kind of retreated a little bit more in terms of how I think about power, right? Because you don't wanna be a 'Karen', you don't wanna be a teenager. So it's the way that I've thought about being sensitive to power in clients or in counselor education, frankly, is that where are the ways that I can provide space for others to have the, not only a spot at the table, but to have the spotlight at the table, right? So that's really important to me...that shared voice and shared governance, whether it's in a clinical setting or a classroom, where can students have input on the assignments or the way that they express their learning, right? Like, where can we have some flexibility? And so that power piece is incredibly important. In terms of power, even in scholarship, it's a matter of, you know, I've always gravitated toward qualitative methodology, partly because I was interested in multicultural and social justice issues, which at the time were not easily measured by tools, even the tools we have now aren't great. But I also was interested in looking at intimate partner violence, and that was something as a topic, especially looking at resiliency among survivors, that I couldn't get from quantitative methods. So I've always been really, I've gravitated

towards qualitative work and that all of the sort of paradigms around sharing power and ways that we include participants and shared power...so the power piece has also impacted, like, I want people to call me by my first name and I want them to feel comfortable and I want to disclose to them and share experiences and learn and be humble about what I know, right? And what I still can learn. So it's a lot, but I try to be cognizant of how I can share power and who should have power in what circumstances more now than I did even when I was first starting out. So while I knew the textbook response of power and sharing power when I graduated, going through so many projects and going through, you know, dealing with faculty, dealing with students, and really seeing real-life examples of what it's like when people don't have power or too much power, like you get more nuanced about what that looks like.

Diane (1). Pp. 16-17 [World of Performance and Accomplishment]
I think one of the most common phrases is 'it depends in counseling'. Although I get comfortable with ambiguity, comfortable with discomfort. So there's some teaching that happens around it. But ultimately, you have to concretely answer their questions. Sometimes you have to teach them to do something, even if you know that something is going to be a seed that will grow later. Because I think earlier in my career, I wanted to give space for all of that ambiguity and for them to sit in the tension of it and be okay with me not answering their questions sometimes. Because I had professors who would do that too, but I have found more often than not, it's not what's helpful at the end of the day. They need something to try out to begin with, and that can lessen the anxiety enough that then they can play with it and let it change...I find myself with research doing something similar in the way that I write up my research now compared to five years ago. So I write it in a way that I know is publishable, even if what I've done in between the different steps of the research design is a little bit more fluid...I recently did a community engaged project where we talked to a group...to counselor educators, counselors in training, and then queer and trans folks about queer affirming care. 'Queer folks, what do you need? Students, what are you learning? Educators, what are you teaching? And then we went back to those groups to share findings from the other groups. It's like, 'this is what they said, does this resonate? Where are the gaps? What do you think they need to know?...So the way that I'm writing up that method is very much, it's sterile. 'We talked to this group, and then this group, and then this group. This is how we coded the data in between'. But really, I sat with my research partner and we talked about somatically what we were hearing, where we thought some of the gaps were, and then formulated a few more questions to go back to the group the next time. But those details get lost when you're writing up a method that you have to fit within six pages. And that really bothered me earlier in my career, I think. And now it's kind of a way of working the system a little bit, I think. But it feels similar to what I'm doing with teaching. 'Okay, I'm gonna give you the little bit that you need to at least make sense of what the findings I'm telling you are, to at least make sense of what the findings I'm telling you are, to at least make sense of what this clinical intervention can look like', knowing that if someone else reads it, they're going to replicate it in a different way. They're going to take something from the article that maybe I didn't think they would take from it, and that it's okay. It doesn't have to be so cut and dry.

While the world of performance and accomplishment represented clarifying touchpoints

in the lived experience of the participants, the projects they spoke to were intricately diverse and

seemed to be more about value embodiment and worldview clarification than personal accolades

or justification for promotion or recognition. This social world, in particular, represented a

clarification in the value commitments of each participant, giving them space to reflect on

moments where they were forced or pressured to compromise their own authenticity to fit in,

while others found encouragement and the ability to own their desires as a productive member of

counselor education in their teaching, scholarship, and service:

> Rita (1). Pp. 8-9 [World of Performance and Accomplishment]
> I had an ex-partner tell me like, 'I always thought you were trying ot pick a fight with me'. And it like took me so long to realize that that's just how I process information. So you've got to be cool with that and that's how this is going to go. So then I think that paired with the openness of qualitative research just felt really perfect and aligned for me, that I get to be ambivalent, I get to ask these really complicated, nuanced questions, and I don't have to like, find answers that are like, that get put into like a statistical analysis, you know? Like the whole time you can be ambivalent. Then I made my ambivalence into my dissertation topic. So, you know, and the autoethnography that (colleague) and I did was about ambivalence too, of just like, 'are we allowed to be really passionate about our identity as educators or is counselor education going to try to like, take that away from us because we have to compete with psychologists and make sure that we're publishing at the same rate and you know, all of that stuff...academic participation in this field has an expectation associated with it. It's not just, you know, writing whatever you want. It's 'it'd be better if it was quantitative and it would be better if it was quick and numerous and productive'...so that was tricky because I felt like within the doc program, you know, it was like we did our group project and I did my dissertation, and that was sort of like my two big studies I did while I was in the program and it felt really exciting and really interesting to me. And then I got to (first university appointment) and I felt like I came in and like, I started at the same time as four other faculty, and they just all felt so much more like productive than me as researchers. Which like now looking back on it, they weren't, they just liked quantitative and were kind of cutthroat and were good at like promoting themselves, and just like know how to like present it, you know, where I still had an imposter syndrome, I still had an inferiority complex, I still wasn't sure if I belonged, I still wasn't sure if wanted to be there. And so I remember feeling really overwhelmed and really scared my first couple of years in regard to my research productivity specifically. So the first study I did when I was there was fucking mixed methods. I've never finished that study because it was so boring...literally, when I moved from (first university appointment) to (current university appointment), I had to shred thousands of pieces of paper from that stupid study. That produced no interesting, like

there was like no statistical significance, you know? So it's like this thing that took like six months, pointless, two research assistants, I did this whole thing, and then there was nothing interesting about it. And like people kept telling me, 'well, you could still write it up, and like, you can like pull this and turn that', and I'm like, 'that's boring, I don't care, that's not meaningful to me'.

Diane (1). Pp. 7-9 [World of Performance and Accomplishment]
I think a lot of that (identity development) was influenced, not just by the counselor education faculty who were mentoring us in various projects we were doing specific to counseling, but the research coursework through my PhD was interdisciplinary and taught by educational researchers in the College of Education where our program was housed. I loved it...one of those kind of serendipitous things that had I gone to a different program, that might not have happened that way. But yeah, I was in courses with folks who were getting their doctorate in adult education, some in sports psychology...so I got to see how people were applying methods in various fields and thinking about it in different ways...the primary person that taught a number of my qualitative classes is phenomenal. A very curious person, very grounded in like 'what epistemology are you functioning from? What theoretical framework aligns to that? What methods might make sense given the foundation? Good research can't exist without that foundation'. And as I talked to peers, like counselor educator peers, not everyone got that same level of training. They may have had one qualitative class that was more focused on 'go do an interview with somebody and code it', you know? So I ended up taking extra coursework and got a certificate in qualitative research and education...because I was curious and encouraged by faculty to do it. Part of it was that I wanted the extra line on my CV, you know, in that way, but it was a curiosity. So the coursework was designed to where you had to take four research courses at minimum. One had to be quantitative, one had to be qualitative, and then the other two you got to pick. So picked qualitative courses as those additional two, and then I only needed two more to get the certificate. So I just kind of tacked them on as electives in that way. But it ended up being really rich and meaningful and helpful. I got to take a whole semester just on narrative inquiry, which is what my specialization is now. I've done a lot of narrative inquiry. So yeah, I got practice in that, so I think the researcher part of me, when I graduated, felt stronger than other parts because I had so much practice. And also, part of the reason that I went into counselor education is because I loved being a clinician. I still love the clinical side, but research is maybe a little bit higher in terms of what fulfills me in my job...but I think it's just like 'which hat is biggest?' in terms of like, we wear five hats as counselor educators between teaching, supervision, clinical work, leadership, and research. I think I'm starting to see different parts of my role feel more salient at sometimes versus others. But I think even when I'm engaging in those four other areas of practice, I'm asking questions and wondering, 'is this something that needs to be studied further through all of those other roles?'. So I think currently in my identity, the researcher pieces is still pretty strong, but I've taken on a program coordinator role now and so I feel like that fulfills me too and is also what I find meaningful and enjoy.

Teaching, scholarship, and service represent a productive facilitation of the five CES

areas outlined in the CACREP (2024) standards (Section 6.B.1-5). Embedded within a counselor

educator's facilitation of these five areas are the ubiquitous tasks of a counselor educator, which

include corresponding with students, interacting with faculty, facilitating curriculum, and

nourishing the delivery of the program for the student body as a whole. While many of these

activities may not show up on a counselor educator's curriculum vitae (CV), they stand out as

important memories and experiences for the participants of this situational analysis in the world

of performance and accomplishment. It's in these areas where an individual's identity

constellation finds expression and, thus, another opportunity to solidify or rebuild ourselves and

our understanding of what it means to be a counselor educator; it's in these moments that an

individual's beliefs and heart around what it means to be a counselor educator shine through:

> BDP (1). Pp. 22-23 [World of Performance and Accomplishment]
> So when I was in class on Saturday, I was talking about people who were emergent
> professional school counselors. Why? Because somebody needs to know that, and
> sometimes the word 'professional' helps people understand, 'I'm coming with the
> business. I have all the degree and I have all the rights and privileges because when I was
> at graduation, that's what they told me. Once you cross this stage, you have all the rights
> and privileges. I have those.'. And you fill in the blanks for the others. You know,
> whatever it is you do and I understand that that's going to continue to evolve for us as a
> profession. But if I had it my way, every student who obtained a PhD or an EdD, because
> all universities are different in counselor education and supervision would feel like, 'I can
> do *these* things. As a scholar, I can't do *this*, but hey, let's call my friend, because they
> are a boss at this. Let's get on a zoom call, let's get you...', that's what an educator does.
> Connect. An educator doesn't say, 'I know everything', an educator says, 'I know some
> things. There's a whole bunch of shit I don't know, but I bet you I know somebody who
> does. Let's play'....I'll leave you with this, I'm a broker. And I'm not kidding you, I'm a
> broker. I feel like at this point in my career, one of my primary responsibilities, roles, is
> to connect people to where they're headed. So I called a student this morning who I had
> in class on Saturday, and I said, 'hey, I'm sending this email'...so the email is, I'm
> connecting this person to two incredible women, and they do this really cool work on
> disability studies, and this student and their research team is doing work on disability
> studies...so I talked with both of those people and I said, 'hey, I got a group of, I got a
> colleague and a group of students who are like really digging what y'all are doing. May I
> formally introduce you via email?'. And so I called the student to say this, and then I
> texted her a couple minutes later saying, 'Email sent. You have now been connected to

these people.'. And I think it's a really cute thing, but that's what educators do. This has nothing to do with me. It's not about me. So it's making the connection as a broker, and then get the hell out of the way...it will evolve the way it's meant to evolve.

Building on the influence of the world of mentorship and community, the second social world of performance and accomplishment illustrates how the same experiences can be meaningful to different parts of us and the trajectory of our identity development. This layering of social worlds and the unique influence the layering creates represents what Clarke and her colleagues (2018) refer to as the "mosaics of social worlds in ecological relation, the principal affiliative mechanisms through which people organize social life", where "two or more worlds may intersect to form a new world, or one world may segment into two or more worlds" (pp. 71-72). The interaction between these two social worlds exemplifies the distinction between the *arena* of institutional counselor education, and her emergent *social worlds*, an inextricable but emergent relationship that will be further developed by the remaining two social worlds.

World of Self and Development

Social worlds are interconnected, emergent, and non-linear in their development – a difficult reality to grasp through the confines of written language that imposes a linear structure for narrative development. While I'm detailing the discovery of these social worlds, one after the other, they emerged progressively and somewhat simultaneously. The interpretive task, then, was to sort through the emergent density of experience to co-constitutively organize our shared experience into distinct social worlds. Perhaps most representative of this emergent density is the world of self and development. In sifting through its density, virtually every word from every interview could be included in the description and constitution of this social world. However, its distinction is illuminated in the ways participants reflexively and iteratively traced their own developmental trajectory. In this tracing, the participant could unmesh themselves from their

teaching, scholarship, and service as a counselor educator and reflect on their motivations in discovering the meaning of their vocational career up to this point. While the social worlds of mentorship and community and performance and accomplishmen tilluminated a sense of a participant's professional identity, the *self* of the individual seemed to be ever diligent in its monitoring and detailing of the ways in which it came to be. In the spaces between the words participants spoke to me, their *self* was orchestrating a narrative to detail its development in its introduction to me:

> Rita (1). Pp. 6-7 [World of Self and Development]
> I was really on the fence about if I even wanted to get a doctorate. But when I went for the interview, I was sold by how relational the interview felt. You know, it's like go for a full day, you know, like eight hours, sitting with each faculty, sitting with the doc students, super intentional. And I just remember thinking like, I don't know if I want to be a researcher or an academic, but I know I want to be a part of whatever this is. Very cool. Excites me, you know, because it was like I found some people in my master's program that like to geek out about stuff as much as I did, but it was like a small group. But I was like, 'oh my god, everyone here wants to geek out. This is all I want, I don't care. Sold. I'll figure out the rest later.'. And so that was sort of like the first pull. Once I got there, there wasn't anything that said, 'you have to be a qualitative researcher', but again, it just lined up in all of these ways of like, you know, I was, at the time, I was practicing narrative counseling. I operated from a social constructivist perspective, I operated from a really relational perspective, and so I mean that's why I picked (faculty member) as my mentor, he had all of those things and those like shared values that I knew that I wanted because the director (of the doctoral program), I remember him saying like 'oh, you shouldn't pick him as your mentor, like, he won't push you hard enough.'. And I was like, 'I will push myself plenty hard. I don't need that out there. I've got enough intrinsic motivation. That's find. But I need somebody that like, philosophically will kind of meet me where I'm at.'. And so that mentorship was like a really huge part about just diving further into thinking in that way with that qualitative paradigm.

> Rita (1). Pp. 16-17 [World of Self and Development]
> My strength and my flaw is that I'm like, I'm very congruent. I'm sort of the same no matter where I am, no matter what situation I'm in. So I'm not really good at hiding what's happening for me. So yeah, no, they knew (mentors knew about anxiety and fear) and yeah, I think I just had enough people just being like, 'calm down, you're fine'. And I think a big part of it too was that the relationship with the master students was really easy and I loved that part. Like getting to supervise them, getting to kind of offer unofficial mentorship to them felt really cool. So I think that was enough to kind of keep me going. And then in the spring of my first year was when we took the first qualitative

class. And I just remember like reading for that class and then being in that class and my brain just like physically aching but being so excited at the same time like the first time you're hearing about like hermeneutics and ontology and heuristic and you know all that stuff and just like having to like make flashcards to be like 'what the fuck are these words?', but also just being so excited by it...because, like, I have like a very whimsical part of my brain and very structured side of my brain. And so I think I feel like that there was like a structured avenue for my whimsy. And that felt really exciting that it was like I got to explore these questions that I was already asking anyway and that there was like sort of these words and these like mechanisms and these procedures that would allow me to explore it in an intentional way that other people would like read and be interested in. That just felt really cool and then once I started to realize that like one of the best ways to use qualitative research is to like bring voice to something that doesn't have a voice, like that just felt so congruent...that just felt powerful.

Diane (1). Pp. 4-5 [World of Self and Development]
So I feel like maybe it's important to talk about like how did I even get to the field in the first place, and sort of starting in the beginning. So I think as a youth, I was always the type of person that was curious about people and about not just who they were, but how they worked. And so I knew from a somewhat early age, at least I think 16 is an early age, to have decided 'I think I wanna do psychology in college, we'll see if that changes', but I got there and I ended up doing that, pursuing that first. What I didn't anticipate discovering was philosophy courses that helped me be curious and answered questions in a way that psychology couldn't. So I ended up on a trajectory to double major, but ended up just with a minor in the philosophy of religion that I took certain courses like the, there was the philosophy of suffering course that I took that really, I think, influenced the way that I've become a counselor, now a counselor educator, with just different ways of thinking from a religious standpoint, but also just philosophically with societies across time, how they've conceptualized suffering, how community responds to suffering, what the individual's responsibility is within the community structure. So I really feel like those experiences and in that classroom setting with professors who were asking more questions than they were providing answers, really set me up for counseling compared to psychology or even clinical social work, a little bit more holistically wellness-oriented way of helping and being with people. So I think that that training and those experiences are probably more influential than even some of the mental health courses that I've taken in my life...my way of thinking really is more from a philosophy and a religion perspective and how I think about the world than psychology.

Elise (2). Pp. 11-14 [World of Self and Development]
When I think of integrity...personal integrity in terms of self-respect, is a must, right? But also respect for students or research participants or really anyone that you're working with in whatever realm. I think it's incredibly important...I was thinking about, I think I was in my master's program at the time, maybe my doc program then, but was really coming into understanding imposter syndrome and Pauline Rose Clance's work around it. This notion that whether you're a counselor or going to be a counselor educator or researcher, this 'fake it till you make it', and then this sense of insecurity of like, 'well, I'm, I just have to fake it. I'm not real', right? And I think that's so incredibly

problematic. I mean, for many reasons. But I think if someone would have, you know, I talked to you last time about well, there were these people that told me I have skill sets, I can be a leader, all that. And that was really helpful, yes. But I think if everyone had this experience where, whether they're a first year counseling student or whatever, that someone said, 'these are the personal assets I see in you, that not only align with what we know about counselor education, but also are going to move the needle forward', right? And like getting away from this, just like, 'oh, well, we have imposter syndrome, we have,' you know? It's like, yes it exists because we put up these, we as society, our field puts up these barriers about what it should look like right? What you should look like...part of the relationship that students need to have with instructors at whatever level is, yes, we have to name that. That we have these concepts, but we also have to talk about why those concepts are flawed, right? Like they, they exist as an initial way to address things like sexism and so forth, and those are important things, but it's also still bullshit...It's still like we, we don't need to have it, but even in, even though we do have it because we've been taught we should have it or we're supposed to have it in a certain stage. Having those moments where people are pointing out assets, they're speaking to you about that anxiety that you're feeling, like to sit with it and to make that a teachable moment for how clients are feeling...or how your students are feeling as a first year counselor educator, like it can be a teachable moment while at the same time calling it out.

Rita (1). Pp. 7-8 [World of Self and Development]
I was really ambivalent about academia and counselor education. Like I had known from when I was 15 that I was going to be a counselor. Like I took an intro to psych class and I was like, 'I'm done for. This is what I'm studying for the rest of my life.'. so from 15 on, I was on this like very clear path in mental health. All my jobs like over the summer and high school and college were all mental health related. So I was like on this very clear path. And then as I was finishing up my master's, the main reason I started thinking about getting a PhD was like I just didn't want it to be over. Like I just like loved learning. I didn't want it to end. And so that was when I wanted to think about it. But then once I got in, there was this fear of 'I don't want to lose this clinical part of myself that is like just finally really like landing, I don't want to be one of those academic that teaches something that they don't know how to do.'. So I was really afraid of losing that and then also just, you know, like I grew up in (state) in this like really snobby elitist town. All my friends went to I've League schools. And so I had this kind of, this complicated relationship with education and academia...I always loved learned but I never felt like I belonged. And so I was really afraid of, like, what would happen to me when I went into academia. Like, my secret title of my dissertation is 'how to not become a douchebag in academia'...how do you hold onto your heart within this kind of like cutthroat environment?

As each participant shared their stories and experiences with me, the *self* of each participant came into clearer view, as the participants would give commentary on how they made sense of the way a situation played out or described the meaning they made of it as they're

recalling it in the interview. It was in these moments of commentary and reflection that the

identity constellation came to life; I could feel the developmental history and the construction

and deconstruction of values and facades and masks as each participant shared more of their

story with me. Additionally, having this social world explicitly discussed in our time together

seemed to provide the participants opportunity to intentionally consider their own growth and, at

times, explicitly speak to the way they were understanding themselves in the moment after

sharing their story:

> Elise (3). Pp. 7-15 [World of Self and Development]
> I'm definitely less high strung. I'm just thinking about, so yeah, so I graduated in, as you know, my late 20s...so I think some of it is just age and development...and this is why that personal and professional interact so much, is that sort of life happens and you become, I think, more flexible. In addition, just the nature of doing qualitative research has changed my personality, for lack of a better description. But I would say I am different in that I am more flexible and more, I would say, focused on decolonizing the way I teach or research or just engaged in my job and service in general. It's like making sure you're always thinking about what voices aren't at the table, what questions aren't being asked because I'm too focused in a certain direction...I've been a part of a lot of research teams around qualitative studies and the interactive nature of what qualitative research is and that assumption, because a lot of my assumptions are constructivist and feminists, and so that assumptions that there's this knowledge that we don't even know yet because it can't be co-constructed yet until these interactions happen...my experiences in a research team, my experiences interviewing folks or doing things related to data collection has shown me firsthand the interactive nature of how knowledge is acquired, how reality gets defined in multiple ways. And so, those lessons from actual research projects have taught me about flexibility and interactivity and intersectionality and every other word in terms of my interactions in other roles right? And so, I was mentioning the high-strung thing in the beginning, it's like, this has made me more flexible, not, you know, just in the way I engage with people, the way I don't freak out when things seem to be going wrong, like it's just a matter of life, there is a future conversation or a way of knowing that in relation with other people, I'm going to work whatever problem out. So I think it has had, I mean, a tremendous, it's changed the way I look at things, right? Not to be so dramatic about it, but it really has. Because qualitative research has been such a way to learn life lessons in terms of how we relate and listen to other people.

> BDP (3). Pp. 2-5 [World of Self and Development]
> I actually did give some thought to the term 'broker'...I was wondering aloud if that's really what, um, how I would describe it...and I would say, well, I'm positive of this. I didn't bother to look up any sort of definition...because literally I just looked it up and it says 'a person who buys and sells goods or assets for others'. And that is really the actual

opposite. I'm not buying or selling. I feel like, because it came up in the context of sort of how my career has evolved, I'm not doing that. What I feel like I'm doing is I am connecting people. I'm connecting people. I'm connecting people who share some intrinsic commonality that goes beyond extrinsic...but that's not brokering because I'm not selling anything. So it's I'm hopefully just connecting, hopefully providing at least opportunity and it may or may not come to fruition...that's not necessarily what a broker does. So I have to figure out a different title. So I think the biggest thing is I don't know if I would call it pathways or avenues of connection, but I think the biggest thing is connecting people who I see as having similar interests. It's just like, 'oh my gosh, you're interested in this, and you're interested in this, and y'all are like in a similar space, let's see if it works!'...So I would definitely want to rethink that. And I would say at this point, that's probably not a word (broker) that I would want. So, I have to rethink that, which is fine because that's a part of growth. It's a part of my learning process...so what I would say is, and it's interesting because now I have to rethink all these things, which is fine. It's just a part of my learning process. If I had to give it a different name, I think right now I would say community builder. And I'll have to think about that a little more.

Diane (1). P. 9 [World of Self and Development]
The researcher piece is still pretty strong. Interestingly, I've only been at (current academic appointment) for a year and half and I've taken on a program coordinator role. And so I feel like that fulfills me is and also what I find meaningful and enjoy...well...I'm very introverted and so I think the piece of research where you can just sit with yourself and think and analyze data and write about it, I miss being able to do that. But I also find myself, even on days where I do have time for research and writing, I'm tired in a way that I haven't been before. But I think it's because I'm just stretched in other ways. So I think there's not just sadness in terms of not being able to do as much of it as I was the past three or four years, but also that I don't have the same energy for it that I did when I was fresh out of grad school.

Rita (3). Pp. 24-27 [World of Self and Development]
There's been this interesting dynamic with me leaving (previous academic appointment), you know, and I'm still friends with everyone that I worked with there and so I've talked with my friend (past colleague), and it has been a painful and useful lesson to sort of watch how the system is sort of like recalibrating with me being gone and the ways that people are responding to that because I think like both the students and the faculty were kind of engaged in this like funny projection of like...anytime anything wasn't going well, the student line would be, 'if Rita was here, this wouldn't be happening.'. You know? Or like, you know, like one student in particular was like, 'if I could just talk to Rita', and I'm like, I literally never had a one-on-one conversation with that student, you know? But it was like, part of it was real grief, and then part of it was like, just what my presence and then my absence represented. Then what I saw was that (previous supervisor faculty) and a couple of the other faculty were misinterpreting or twisting the way that I did things, and then the way that they were choosing to do something different. Which in my mind, it feels like it would have been a lot cooler. It would just be like, 'yeah, she did it her way and that made sense at the time, and now we're going to do something different.'. But it sometimes came with a criticism or an analysis that did not

contextualize why I did what I did. And there's a part of me that tries to control how people perceive me. That's a shadow part of myself I didn't want to look at for a long time and it's like a real part and I've just like had to just like let that go of like I can't, people are gonna say shitty things about me because of their own projections and defenses and people are gonna idolize me in ways that like are not based in reality and like I can't control fucking any of it but one of the things which is a criticism I've heard of before, is that I was too available to students. And I used to get that feedback when I worked in inpatient and when I worked in residential...and it's like, I have really good boundaries. Like, because bad boundaries have like, are part of like what have really hurt me. And so good boundaries are really important to me. But I've also, I think because I've had a lot of weird jobs where I've like lived with people that I'm working with and you know, I've like lived in sort of like intentional communities and stuff like that. Like I have learned how to be relational and to be open-hearted in a boundaried way. And I have continuously had that be misrepresented and misunderstood as like not have boundaries or like offering something I shouldn't be. And I've like reality tested it. You know, it's like I'm open to that possibility, but I check in with myself and I'm like, I stand by what I was doing.

Making space for participants to share about their self-development also made space for the diversity characteristics of each participant to emerge into the interview space. The uniqueness of each individual participant was self-evident in my experience of their stories and the way each participant shared about their experiences in the arena of institutional counselor education. However, without the world of self and development, the depths of feeling and story that each participant grew to share would have felt out of reach to me as a researcher. Having this social world as an explicit focus for our exploration helped embolden the courageous space of vulnerability that we worked to co-constitute, particularly in the ways the participants felt about their own diversity and had various experiences of how their diversity interacted with their development as a counselor educator:

Diane (2). Pp. 5-7 [World of Self and Development]
My injury happened in October of my senior year, and basketball season starts in November, so it was like right before the season started. So it was a weird like final six months where I was still, like, I would show up to practices, I was doing rehab, I traveled with the team, everything, but I wasn't a part in the same way. And so I felt that distance. And I think what I did, how I expressed my grief was hyper-scheduling for the next phase of my life...I made myself very busy that last spring semester. And I think the way that I handle grief, even through like working with clients, I encourage them not to do this, but

my grief is very much delayed most of the time. It hits me in a later phase of my life usually...like, I certainly think that those six months were more complex and I felt on the margins of the group. But I also, I think it was just me doing some mental gymnastics, like cognitive reframing for myself to be like, well, of course it's this way...but I think too, there was some tension already because at the same time that all of this was developing was when I was starting to work through queer identity. And so I was already doing a lot of separation for myself because of that...but it was layered with how I was already kind of isolating to figure out who I was as a queer person and to not get some of the heat that I was feeling from other teammates who were homophobic...so, I think that it's probably a leap, but I'm going to make it anyways. I would say any person with a minoritized identity in this field knows what diverse congruence is about and know how to enter a system and assess and figure out what's safe to express and what's not safe to express. I think that people do that in different ways. Some people go in unabashedly, do not care whatsoever how the system is going to respond, they're going to be who they are no matter what. And those are beautiful people, and I love them. I'm not one of those people, though. I don't feel confidence and power, you know, even in the intersection of both my privileged and marginalized identities. But I think there is something to the identity work I had to do on a personal level that I think prepared me to do the professional pieces along the way.

Diversity as an identity characteristic was nuanced to include visible and invisible

minoritized identities. Incorporating this nuance empowered the participants to explore their

socialization experiences and how the world around them interacted with their various diverse

identity characteristics. For some, this exploration highlighted the centrality of privilege in

vulnerability and tokenism, while others highlighted resiliency and tragedy in their experience of

prejudice. It took time and a negotiation of safety to get to the place where participants could

share these stories with me, some holding back until the final interview, highlighting the

vulnerability and preciousness of these stories:

> Diane (2). Pp. 8-9 [World of Self and Development]
> I do want to make a clarifying point because I think it's important to say the way that I kind of describe showing up in spaces and kind of assessing to what degree I can show up or not shown up, I have the privilege of doing that because my minoritized identities are invisible, but they're probably doing that same level of assessment. And based on some of my research, I know they are, but they don't get as much choice in how they shown up or don't shown up, right? So there's more very tangible, concrete ways that they have to negotiate their identities, to almost put on a mask at times rather than just decide, 'I'm going to keep these pieces of me versus showing these pieces.'. Like, no, 'I have to be a completely different person in this setting or try to be.'. So I think that there's some

complication to that...I mean it (privilege) means safety. At the risk of being invisible and at times tokenized, but it means safety. And privilege, like it just does. It's a privilege to be able to assess and shown up in spaces in the ways that I'm able to do. I also think that, I'm struggling with how I want to describe this, there's something about it too that I feel like gives me an edge, if that makes sense, that the way that our field is moving forward and trying to decolonize methods, trying to actively work on integrating anti-racism in everything we do. Because I have lived my life in the way I've lived my life, I have people ask me to contribute to that conversation. Is that tokenizing at times? Yes. But at the same time, it's also like there's privilege in being given a seat at the table. I might not be listened to, but I'm at least given a seat at the table. And I think that there's something about being a white queer person that gives more opportunity for a seat at the table than being a person of color...there's other parts of my identity too that I don't think are as like as saliently minoritized. I don't love giving value to different identities and kind of like ranking them, but certainly for me as an individual, I think my queerness is what encounters the most conflict in my life. But I will say even the way that I grew up in a rural (region) area, that I even have privilege in using a different accent in this professional space than I do when I go home. So much so Bridger that I can't even recognize it when it happens. It just kind of unconsciously shifts, but my wife has watched it happen and she's like, 'who are you?'. And it's just that there's layers to the privilege and how I can show up because a lot of the ways that I'm different from the mainstream or majority of people in higher education, all of it, I can actually like control and change and shift for the most part...versatile is a good word. I think that it's certainly a privilege that I get to do that, but I've worked hard to versatile, I think.

BDP (3). Pp. 12-13 [World of Self and Development]
It (experience as a black male) has been truly a mixed, I was going to say a mixed bag, but that's just not, it doesn't even do it justice. It's been a really mixed bag of experiences. One of the first things that pops into my mind is 2013, ACES, there was this person, human being, who was doing a study on, essentially, black men in counselor ed. And he had assembled this really interesting group of participants. And it just so happened, he was from that area, so he was going to be at the conference. So all of his participants who were going to be present, he invited them to have a focus group at his house. So I show up, I was a participant. And then there are all these other people who I can only name myself. And there were plenty who were younger than me chronologically and like length of time in the profession. And there were plenty on the other end of the spectrum. And there were plenty who were situated within my sort of where I was at that time in my career. I think there were 12 of us in the room, not including the person who was conducting the focus group. It was his study. And so he asked us some very frank questions and there was this one gentleman who I just love and adore and he said, 'one of the things that I remember no matter how far I've gone in this profession', and he says, 'no matter how far I go, no matter what I accomplish, in some people's mind I'm just a nigger. And that's never going to change.'. And I have to be aware of that because some people are going to outwardly tell me that in certain places across this country, and then other people aren't going to tell me. But instead, they're going to act like they really like me and that they care for me, and that they have an interest in me and my future, and they really don't. In that same meeting, I listened to a man, and I had sort of heart it

peripherally, it's like I'd seen it before, but it didn't hold weight for me. But he talked about how he didn't *get* his PhD, he said, 'when I *took* my PhD.'. And then they went on to talk about what that meant, like nothing was given. Everything was earned, twice the effort, twice the input, twice the sweat, twice the tears at least, all the time. And I remember, one, looking around and noticing how other people were experiencing the dialogue. Simultaneously trying to connect with my own feelings of what this was, what it is, what it meant for me in the moment. And one of the things it did for me is I feel like in some ways it gave me permission to do things as a scholar that I hadn't done before and to be a little more bold about it or be a little less concerned about what other people think.

BDP (3). Pp.13-14 [World of Self and Development]
I had someone come up to me once when we were talking about scholarship and I said some of the things I was interested in doing and the person said to me, 'well you know you got to be careful because you know as a black man in this profession, you don't want to be labeled as the person who only does research on black people like that. It's not something that people are into and so if you want to get tenure, you got to save that shit.'. And that was disheartening. And I remember once being at a conference, it was another ACES conference, there was a panel presentation that was facilitated by a group of black men. And I remember a group of doctoral students walking in, sharing that they had encountered people who were telling them not to 'attend any type of presentation like that because if other people see you attending that sort of stuff, they're going to look at you sideways. They're going to take you as someone who's going to cause trouble, who's not serious about what you're doing, because all you're going to be focusing on is what it's like to be black in counseling.'. And they were literally, this is secondhand, but apparently there were groups of students, and I say secondhand because I heard it from someone, but this human being, who was a doctoral student at the time, walked into a room full of professionals and other professional counselors and graduate students and said, 'yeah, I know, me and some of my peers were told not to shown up but I chose to shown up anyway.'. When ACA was in (region), I was at a panel presentation, and someone asked a question at the end of the presentation, it was about experiences of black men in counselor ed, and somebody asked the question, you know, 'really, what's next? What's missing?'. And I said, 'what's missing is white people.'. And they looked at me like, 'what?'. And I said, 'look around the room. That person right there, I know that white person because they're connected to me. So I know why that person's here. But, not meaning to call people out, but we say that this is a professional standard. And we acknowledge outwardly in our writing and in our courses that this is a developmental challenge across not only our profession, but across our society and across our globe. So if we're saying this is a global issue, race, racism, oppression, why aren't other people here?'. Now part of the reason could be simply 'I had a lunch date. I had my own professional presentation to attend. I was at another presentation and there was a conflict, so I couldn't find it in my schedule to attend this particular one.'. And then oftentimes it shifts the reality of people who read that in the program and they think, 'that's not for me. Not for me. People or people of color talking about people of color stuff and it doesn't involve me.'. And it's like, 'what? If you really think that way, you're actually in the wrong profession.'.

BDP (3). Pp. 14-16 [World of Self and Development]
It (experience of other black people in counselor education) resonates because I've been in the room for over 20 years. And I have a lot of colleagues who I see every year at ACA, and I never see them in the room. And what I will say is, those some people, for other things that we purport are important, they've seen me in the room. So at that same conference, there was a panel presentation by a group of black women, counselor educators, and they were scheduled to be in one of regular old rooms where it seats like 30, 40 people. That thing got so big they had to get a ballroom. Like literally they got a ballroom and filled it. And so, this was all in the same day, so I'm asking myself, 'what is it that moves people?'. And granted, I was in that room myself. I sat next to a student of mine who was a white woman, and I was like, 'hey, what's up?! Why are you here?'. And they said, 'because this is some shit I need to be at.'. And so partly, I can say, because they identify as a her, it's her fault that I hold it as a standard for everybody else because she was *white*white. And she is like, 'I need to be here.'. And the cool part is this is a doctoral student who's now a counselor educator. And they're like, 'I need to support the doctoral students who come after me and the master's students that I work with. And then eventually be prepared to support the students that I work with.'. And I'm like, 'motherfucker, who *are* you? And why are you so fantastic?'. And my thing is, and this is where I get cynical, when I see that and experience that, and then I don't see it other places, I'm like, 'why?'...and part of it, I mean, I understand...and I say that because there have been plenty of times like when I haven't shown up. I was 19, I was in college, 19, one of my best friends died. Under some interesting circumstances. Some people felt like it was a self-inflicted death and some people felt like it was inflicted by somebody else, if you know what I mean. I remember I could not leave my room. I stared out the window all day. I couldn't bring myself to get in a car and drive to his funeral. I couldn't bring myself to pay my respects. And so when I say those things, I understand that there were times in my life where I couldn't bring myself to do that. And I don't just chalk it up to like, 'oh, you were 19, you were young', it's like, that's all bullshit. He was important to me. We had known each other since we were out like 10, 11. And I do feel like, because I know now I'd show up. But a part was I had to learn more about grief, loss, expectation, how it set with me. Learning how to say goodbye, learning how to grieve, to face loss, to admit that you love someone and that you're going to miss them. It just wasn't things that were at the forefront. And I was just scared out of my fucking mind. Because at 19 to face my own mortality, because we were the same age. That was just a bit much for me to face my own mortality. And I don't have an excuse other than I just didn't shown up for my friend. And I stopped wanting to do that. I stopped wanting to be that person. I realized I can't show up everywhere all the time. And at the same time, I feel like I find different ways to shown up for my friends. I feel like I find different ways to be present in this profession because I can't do the same things I've always done. Some of those things no longer work for me. I also realize I have to show up in different ways for students because those things also don't necessarily work the same ways, meaning how we do education, our level of engagement, all of those things, they're evolving. And so my life encourages me to evolve. And some days I'm better at that than others.

Diversity and multiculturalism were a point of reflection for all participants when exploring the social world of self and development. For those that felt safe to talk about their minoritized identity characteristics, their stories were about how they had personally encountered prejudice and worked to find authenticity in their personal and professional identity as a counselor educator. For the participants that didn't share as explicitly about their own minoritized identity characteristics, multicultural and diversity issues were still top of my mind and emerged in their reflection on self-development and identity formation, as well as the emergence of their professional identity:

> Rita (1). Pp. 17-18 [World of Self and Development]
> There was this other element too, where we were in (city, state), which is like very rural, very (religion), very conservative. It's the weirdest place I've ever lived. My god, it's so weird. But it was the first time that I really had to look at my identity as an advocate and look at what I believed about social justice because I had lived in these liberal bubbles my entire life. And so I was just like, 'I'm a nice person, and I'm a feminist, and I don't believe in racism.'. And I just thought that was like sufficient, bam, good job, nailed it, you know? Even like our multicultural class in my master's program, like they did not push us at all. Not one bit. Like we never talked about like our own identities, whiteness or intersectionality, like nothing. I can't even really remember, I just remember we had that stupid Sue and Sue book, which I will never use for multiculturalism, you know, that's just like how to counsel Asians, how to counsel black people, but it was just like I showed up to (city, state) and then all of a sudden was like, 'oh, this is like very different and like you have to like say something and you have to like use your voice.'. I remember there was an election where the town was voting on passing an ordinance so that gay people couldn't be fired or kicked out of their houses for being gay. And we won the ordinance by like 50 votes. And we like went to the gay bar and we're like waiting for the results to come in and then they came in and you, and I'm straight but like my closest friend in the doc program was gay and her girlfriend was there and there's just like all these people and everyone's just crying and like hugging each other. And it was like, and it feels stupid now, but I, you know, I was 28 and that's what it was, but it was just like, 'oh, my voice matters. My vote matters. And like, people are getting like squashed and like left behind and like being a nice person is like not sufficient.'. There was like this other thing that was also happening of realizing like how research could be used as a mechanism for advocacy. My closest friend in the program was gay, and our other colleague...was a black woman in (state). She had a really rough experience. We had very difficult conversations as a cohort where we had two women of color. We had someone who was very (religion), you know, half of the cohort was religious, the other half was not, you know? And so we had some rough conversations...like we didn't, it was not a kumbaya situation. Like we didn't end those conversations in love with each other, but it

taught me to have them and it taught me to like just to build up a tolerance...so that was happening. All this stuff was sort of like happening simultaneously with all the other parts of my development. And so, yeah, I think that advocacy and that social justice piece kind of got brought online at the same time as I started to learn how to do qualitative research.

Elise (2). Pp. 52-53 [World of Self and Development]
It's so hard, like especially with the most recent iteration of the 2015-2016 (multicultural competencies), like I know a lot of those people on a personal level, like I've had drinks. And some of those are the worst perpetrators of injustice And so it's really hard for me and this, you know, as you get more in the field and you know who people really are, how they really shown up, like we can bullshit whatever we want in writing. And so I think that that just further solidifies like why we need to critique what we read conceptually, like we need the receipts. We need to really to constantly think about 'well, what else is missing or how are these not right?'. Like, you know, so anyway...I'm just like smirking because it's just such bullshit. And this gets into the hierarchy and how people become famous in this field and what they become famous for and like how it's really important for us as we grow counselors and counselor educators that they, they really get to know their colleagues as people, or really try to if they can't do that, to really look under the hood of the research and things they're putting out, right? Because there's a lot of discrepancies there. And that's in any field. I mean, we know it. We're not the only one that does it, but there's a game that people play to get power and we have people that do it. So the folks that write about their topic of interest, like, try to figure out who those people are, because what they're doing outside of those articles is important, right? So especially people who write in multicultural and social justice spaces, are they living their life like that? Are they doing research on topics that are a little more specific, like trauma or abuse or community violence that goes beyond just them claiming these are the standards, right? Like, are they really in the field looking at this stuff? Are they treating people with respect? Do they have tons of former students that respect that? I mean, there's just so many ways to, like, yeah, that connection, and when I think about even the model that you develop, like yes, there is a constant of professional identity, but there's that personal identity development too. And they're enmeshed. And it's like, you can't untangle that.

The social world of self and development was complex to map, frustrating and brilliant at times. To observe the meaning found in this social world, I found it easier to listen between the words of the participants and to *feel* the meaning of what they were telling me, as best I could. This posture freed me up to listen over and over again to the same passage from a transcript and glean new meaning and a higher resolution perspective on their emergent self that was being revealed throughout the interview process. While listed as the third social world in the narrative

of this study, the social world of self and development is the largest and most encompassing, though sometimes the most difficult to keep track of. A participant's experience in this social world, as it emerges from the arena of institutional counselor education, illuminates the fingerprints of their identity in everything they've done in their teaching, scholarship, and service as a counselor educator. From how they feel, to what they think, to how they see the world, the social world of self and development was uniquely supportive and grounding for me in my theorizing and attempted understanding of my participants and their stories.

World of Faculty and Student Relationships

Completing the array of social worlds discovered in this situational analysis, the social world of faculty and student relationships represents the complex and dynamic interactions between a participant's identity constellation, or *self*, and their day to day interactions with faculty members and students. Differentiated from the social world of performance and accomplishment, stories representative and constitutive of this social world illuminate how conflict and harmony between faculty and students influenced a participant's personal and professional identity development:

> Rita (3). Pp. 9-10 [World of Faculty and Student Relationships]
> I have other peer relationships that I would say are pretty exclusively empowering. But I also have peer ones that aren't. So I think if there was like a category of peers, like there's definitely a category of disempowering peers. Like I can think of two right out of the gate, both who had personality disorders, which is kind of the deal breaker for me. But I would say, like, the large majority of my peer relationships are very positive. But you know, I had this conversation when I was at ACES...I was talking to (mentor) and I was talking to a colleague who I'm on the grant with, but she's like, she's also 10 years ahead of me, and is also kind of an older sister type figure, but she's much more tuned in and more sort of collaborative. But we were talking about mentorship specifically, and I was saying how I didn't want to work at a program that had a doc program, because I just like that. It was just like when I was at (doctoral program), there was just always so many conversations around the politics and ACES leadership, and it was just like, I thought that that was gonna be my career. Like I thought I was gonna have to care about that stuff. And then I got to (first academic appointment) and no one ever talked about it again. And I was like, 'oh, none of that mattered, why did they make us pay attention to that? Like,

that's so stupid, like who the fuck cares?'. So I was saying that, and like (mentor) and (colleague) were both saying, like, 'yeah, but the mentorship you get to do with doc students is just like unparalleled'. And I was like, 'yeah, but I do that with master's students.'. And they don't mentor master's students because there's that hierarchy in place where now the doc students are like doing a lot of that mentorship and it has created the separation between them. So it's like I'm doing just as much mentorship, but also like I like my mentorship better because I don't know if I would recommend going into academia. But about the joy and the beauty of being a counselor, that's easy to mentor. Because I do think that it's a beautiful profession and there's so many different ways that people can do it. But academia, I try to be really straightforward with students that are thinking about it, of the parts of it that are really hard. But that conversation has always just stuck with me, that they didn't realize that that mentorship opportunity existed with the master's students, because the presence of the doc students just throws off the focus. But now I'm about to have doc students, so I'll find out, you know?

Rita (3). Pp. 15-17 [World of Faculty and Student Relationships]
I think I have two, I think there's two parts of this. Again, it (focus) has to do with having a finite amount of energy and time. If you look at my book, I'm meeting with students at least 10 hours a week outside of regular class supervision sessions. And I spend a lot of time like curriculum mapping to brainstorm ways to make the program better. You know, like those are two things that I lose a lot of time doing. And so over the years, I've just become, when I think about my impact and where I can really be the most influential, it's just, I just keep it close. It's just here. It's just like, it's with the people that I'm with. And like, yeah, that's 50 students at a time, but then those 50 students go out and it spreads. So that's one piece of it. And then I think another piece of it is that I am interested in getting it out there. It's just lower on my list. You know? Political stuff going on, I just, it doesn't feel that good you know? Especially national ACES...just feels corporate, you know? And...I did...last year's and I brought a graduate with me who I'd brought...the year before, and she was like, 'I don't like this.'. You know? And she's been kind of like wavering on if she wants to do a doc program...so when I know that the 10 hours I'm spending outside of class with these students will have lasting impact, you know? I mean, when I left (previous academic appointment), my current students threw me a party and I had 50 students stand in a circle around me and tell stories about ways that I had affected them positively. And then, you know, we threw a going away party and I invited my graduates and another 50 of my graduates showed up. Some of whom I hadn't seek or spoken to in like five years. They just like showed up. So it's just like, I love that...I love that because I just, you know, I have a wound around not feeling seen. And I think that I make students feel seen and then they like gave that back to me as I was leaving...I'll carry that forever.

Diane (3). Pp. 3-5 [World of Faculty and Student Relationships]
I think that there's certainly an intentionality in my actions. I would say even in my personal life, I'm fairly intentional in what I do and don't do. I think sometimes that can make me a little bit rigid, which with work, it doesn't, isn't as much of a struggle as it is personally at times...I think in the professional sense of it, it's something I notice in myself when, you know, for example, I'm sitting in a faculty meeting and we're problem

solving in some capacity, and I have already decided in my mind, 'here's intentional steps that we can take to solve this problem considering who it's going to impact, considering long-term effects for program running, et cetera.'. But then for some reason, it's not going to work out that way. And I feel rigid in myself of, but I've done a lot of thinking and intentional planning to make this work. And now you're telling me that we can't do it for a reason that doesn't make sense to me. So that happens often, but yeah. So I think that's the best example I can think of that's still kind of like a vague example, but when that shows up...I think that the funding models and how our college decides to budget for certain things does matter. But as it relates to the rigidity, I think what gets under my skin more is when it's personal egos that get in the way of a plan. That doesn't often happen between my direct colleagues in counseling, but it can at the like one level up or two levels up in the university structure. So yeah, I mean, the funding model, I think, impacts my professional movements, generally speaking, but as it relates to the rigidity, it's more ego-based than it is the structure of the institution itself being a problem...I think that some of it is that there's talented people at the mid-management level in the university who understand how higher education works generally. But there's a gap in folks' knowledge. I think this is true at every university. There's gaps in those folks' knowledge of what specific programs need on a more detailed level. They don't know the ins and outs of our accreditation process, for example. They don't know the ins and outs of our training model as we're engaging practicum and internship with our students. And so, there are certain things that we're asked to do or certain restrictions put around what we can even do that don't make sense of our specific program, but they might make sense for an education master's degree. And so I've run into a couple of interactions with folks here at (current academic appointment), but also at (previous academic appointment), where I'm trying to explain why we need something that we need. And they're just like, it's not, they're not listening because they've decided, like, because they're being rigid, right? So, like, I can, rigidity can recognize rigidity. That's where it creates the friction, two rigid things colliding. And some of the people that are most directly impacted by that are the students and the faculty in those program. And I think some folks, you know, have been in institution for a while and things have been running the way that they've been running for certain protocols and forms you have to fill out to get things moving and I show up as a new person and I'm like, 'this should not be this complicated. I shouldn't have to call 3 offices to get my student access to a room right to do your clinical sessions in. But that's the way that it works, right?

Rita (3). Pp. 26-27 [World of Faculty and Student Relationships]
I think being a counselor educator is a weird job. Our role in students' lives is a unique one and I think a lot of faculty protect themselves by being more reserved and being more hands-off or they legitimately do become too involved, are enmeshed, are taking on like more like counselor or maternal role...I think that's a part of it, is that it's really hard to find that in-between relational but boundaried place. And so, I think people tend to split and go into the extremes...but I trust what I'm doing and the way I'm doing it...it works. And the students tell me all the time that like, I mean, I just, I get the feedback of like 'you feel safe and I also like your opinion matters ot me and like you're honest and you'll get it', you know? It's like there's clarity around who I am in their life. There's no confusion. Because I think that's where like a lot of misuse of power happens and isn't

like intentionally like allowing those things to be gray. And they don't students never seem confused about who I am in their life. And that's how I know that I'm, that I'm doing it right...Like, no one's trying to, like, become my friend or cross those lines or gets mad at me if I give them tough feedback, you know?

Highlighting the conflict and harmony of the interaction between an individual's identity development and their various interactions with faculty and students, the social world of faculty and student relationships provided an intimate and patient window into the day to day interactions of the participants. Illustrating how each participant made meaning of certain interactions and aligned with or distanced from mentors and peer faculty, this social world pulled back the façade of the roles we play as counselor educators, to uncover the heart and intention of each participant. The moments and stories explored through this social world map the breadcrumb trail behind each participant's development, wherein, they learned what kind of counselor educator they wanted to be, where they wanted their focus to be, and how to live congruently with their values amidst the pressure to conform to the idea of a counselor educator in someone else's mind:

> Elise (1). P. 7 [World of Faculty and Student Relationships]
> No one's ever, we're never finished, right? Not as humas or as an identity, or we're never finished in terms of our understanding and connecting that to the qual piece. Like this is why things like social constructivism and post-structuralism really resonate with me, I always, I always want to trouble those categories and I always believe that as long as there is shared power, there can be mutual learning, right? And so, yeah, it absolutely aligns with why qaul is, it's, it is who I am but it also, I'm not opposed to quant stuff, but it just typically is who I am most of the time because that's how I live my life, right?...But to specific to, you know, my belief that mutual learning is important, that it continues to happen, that we never fully know something, right? Like those, those assumptions have been, you know, when I'm dealing with in my job now, and even when I was like an untenured faculty member, I think that's the best thing. When I was in a position of less power, just because of the hierarchy, right, that there was definitely, there wasn't space necessarily for mutual learning or those kinds of things. It was very top down feeling and some of that was gendered, I would say not, or let me phrase it this way, some of it was, I mean most of my supervisors if not all have been men, so I'm not going to say it was a gendered response but it just happens to be with people that identify as male, and so there's definitely been some pushback to that but what was important to me is that I know my worth in terms of the skills that I can bring to my students and so

forth. So it's not like it would depress me, it actually probably motivated me to say, 'I don't want to be like that when I'm in a higher level position or when I'm tenured or when I graduate because I know what it's like as a student to experience these things.'. Like it actually, I was trying to like, thinking about assuming the best and trying to contextualize why people are the way they are, the way we think about things. It's like I try to contextualize 'why does this person with tenure', and not always men, but some women too, it's like 'why are they acting this way?'. Whether it's to students or to me or whatever, and trying to contextualize that and go, 'okay', like, 'I know I don't want to be that because I would be very unhappy in my positions', right? I would not want to be in this field, if that's what's sort of expected, like this military style of training counselor trainees or doc students, right?

The social world of faculty and student relationships empowered the research relationship to explore the reflexivity and growth of the participants as they took in feedback from their peers and mentors, as well as their students. Depending on the focus and motivation of a counselor educator, their reasoning and resource allocation to a given task or conflict or developmental moment shifted. If a counselor educator were more focused on the students within the arena of institutional counselor education, the participants talked about mobilizing efforts for student advocacy and investing resources in pursuing actionable and tangible change for the student body and their learning environment through university reform or policy changes. Additionally, counselor educators whose focus is primarily on the students within the arena of institutional counselor education shared stories of making curricular changes based on student feedback. If a counselor educator was more focused on the trajectory and integrity of the profession, their resource allocation was focused more on mobilizing efforts toward engagement and purpose and raising up future leaders in the field to engage at the professional leadership level. The social world of faculty and student relationships provided a unique perspective on how congruence was and is established for each participant as they move through their various responsibilities and roles within the arena of institutional counselor education:

Diane (1). Pp. 16-17 [World of Faculty and Student Relationships]

I think one of the most common phrases is 'it depends' in counseling. Although I got comfortable with ambiguity, comfortable with discomfort...you have to concretely answer their questions. Sometimes you have to teach them to do something, even if you know that something is going to be a seed that will grow later. Because I think earlier in my career, I wanted to give space for all of that ambiguity and for them to sit in the tension of it and be okay with me not answering their questions sometimes. Because I had professors who would do that too, but I have found more often than not, it's not what's helpful at the end of the day. They need something to try out to begin with, and that can lessen the anxiety enough that then they can play with and let it change.

Diane (2). Pp. 12-13 [World of Faculty and Student Relationships]
I think what comes up is, certainly from an epistemological standpoint, and constructionism making a good bit of sense to me, the way that I sit with students, I can see that parallel way of thinking coming into what's happening in the like, supervisor-supervisor relationship in that. I'm asking them to critique their own reality, to question where their sources of knowledge are coming from, to actively reflect on what they believe to be true as a human, and to what degree does that fit within your professional tasks or what conflicts do you experience? Like I have it written down because I'm actively supervising this semester, but I ask my students every semester about their strength and growth edges. And then I ask them with their growth edges, a lot of them will talk about like they're uncomfortable sitting in silence or they're uncomfortable exploring feelings. And I ask them, 'how much of that discomfort is culturally situated for you? Based on the norms within your community, is it normal to sit in silence? Is it normal to talk about feelings?'. 9.5 times out of 10, they'll be like, 'not normal, super uncomfortable', right? And so our supervision sessions become a lot about 'how are you reconciling this conflict between your cultural norm and what we're asking you to do in your professional task because those things have to talk to each other for you to be genuine and successful.'. And I think that it's helpful to students because we push congruence and genuineness but it's hard to actually define that for them and give them a concrete example of what it looks like. And so I think that's one way that I try to do it in supervision, and it still, it feels very constructionist in the sense of, 'I can't do this for you because my reality is not yours. I can try to guide you as I'm hearing what your reality is based on my professional body of knowledge, but ultimately it's up to you to figure out what this looks like for you.'. And I think some students struggle with that because a lot of them come in with positivism, post-positivism types of thinking of like, 'black, white, show me what to do when', and that's just not how this field works.

Diane (3). P. 5 [World of Faculty and Student Relationships]
There's absolutely a choosing your battles mindset you have to have or else you're just exhausted all the time. And you make promises to students that you can't keep because you think it's going to be an easy solution. So I always err on the side of caution of 'I need to consult, I'll let you know win a couple of days when I find out', even though I know some of their requests are not complicated, I don' know if they'll be complicated at a different level... you know, right now what's happening is it seems simple that we would just have one application deadline for your internship placement. The fact of the matter is we don't control that in-house. The sites do. That's how they do it in (current

academic appointment). And I've tried having a couple of conversations, as have other new faculty that have joined the program recently, about 'is there a way that we can streamline this for our students?' And we're, we keep hitting a wall and so it's like okay, maybe this year that's not going to change, but we'll come back next year.

University politics and faculty dynamics were a consistent point of reflection for the participants, regardless of their focus in the arena of institutional counselor education. As an individual's identity development moved them toward an authentic expression of self in a specific role or point of service, the university and faculty dynamics created points of tension for the participants:

BDP (3). Pp. 9-10 [World of Faculty and Student Relationships]
I've thought about this quite a bit. And have there been times where I've walked into a meeting with a supervisor and they've said some things or provided some feedback and I've bristled? Yes. I would say that that's been few and far between for me though. I really feel like more times than not, when I've been in a position where one of my supervisors has called me in to discuss something, a lot of cases it's probably warranted. Things that I haven't valued though, once I had a student who was a problem student, or I will say challenging, and I had shared with my colleagues, 'okay, this is the road we're going down. I can see this is something that's, unless we provide some help', well, it wasn't even that. It was, 'we need to be mindful because this is going to become an issue for us as a department later.'. Sure as fuck it became an issue for us as a department later. And the thing that frustrated me was there was an incident with a student and my colleague, who was my supervisor, called me up and said 'hey, we need to meet. I heard this thing about this human being, and I want to get your side of the story.'. and 'get your side of the story', for some reason, just set me off. And what it did for me was I felt like we were already in a 'he said, she said', and it just, in my opinion, of course...it just wasn't the best way to start a conversation when we were going to have this challenge. And then in the end, it all worked out, and I feel like I was clearly able to share with my colleague and then other colleagues, 'this is what happened, this is how it plays into this information I provided when we did this meetings about all of our students and their dispositions and how it plays out into this faculty meeting where we talked about other students and I mentioned this person so that you can see this pattern of this human being. This is going to come to roost and it came to roost.'. And you know, we kind of ran through some stop signs because in the end, like, not only are they not doing right by me, but we were not doing right by the student. That no one's taking in to account this feedback that's coming out about this person. And like just like, oh, we'll just see what happens. Okay, yes, we will.

BDP (3). Pp. 10-12 [World of Faculty and Student Relationships]
I feel like I work to be consistent when something comes up for someone. 'This is the issue, this is the context, this is what I think. Who else has had this person? Are there

other concerns? Where are their strengths? Where can we help support, build them up?'. I feel like if I keep doing that, we're like student-focused, student-centered. So for me, I said sometimes it's just a challenge when those conversations aren't forwarded. So I think those would be things that I would say have been drawbacks to my experience across the profession, and about a person and it's like, 'well, I had the person in class and I didn't have a problem'. Well, 'I didn't ask you that because I did have a problem'. And the thing is, is I, most times, I don't have the problem. Oftentimes, like, it's a student who has a problem with the content of the course, and their challenge with the content of the course manifests itself outward. 'This student seems to betting it right as a pain in my butt. The professor keeps teaching stuff that I'm not grasping as a pain in the butt. Thus, I need to write everybody a crappy evaluation.'. And has that happened all the time? Of course not. Sometimes? Yes. And so, that's the challenge. I feel like more times than not, it's a student who doesn't like something that they've been asked to do. Like, 'what do you mean I got to go and do some immersion activity where I have to go and walk into a community event that's not my home community to learn how other people interact, like to learn what's a quinceañera? Or like, why would you make me do that?'. That's a good question. So, those are, or have been some of the challenges...For every instance of that, though, like, there's just been, I've been really fortunate. And this is why I also feel like our discussion was really focused in this one direction. I've had the privilege of working with some phenomenal people and meet some great folks, even folks like I've never worked with, but I meet them and I grow to admire who they are and respect them. And I think, and this is the interesting part, there's still a pessimist that lies within me that doesn't go away. When I feel like I observe or notice the strengths, dare I say sometimes wisdom, insight, intelligence in a human being, I think that that's something worth talking about highlighting, like, 'did you know this is how you come across? This is wildly fantastic. Because, because, you know, people who get to know you and get to meet you get to share in this experience and like that's kind of cool.'

Reflexivity is a well-established practice of the qualitative paradigm and a celebrated rhythm for identity development in counselor education. Each participant spoke to their own growth and development specific to their focus in the arena of institutional counselor education. Reflexivity devoted to the individual participant's focus in the arena empowered continued growth and resource allocation to invest in the participant's focus and the human, non-human, and abstract elements that reside there:

Rita (3). Pp. 19-22 [World of Faculty and Student Relationships]
I think that student piece, like I'm glad just to like kind of clarify that part of like, just how important that is for me and just how much they've taught me. I had a student who, it was a couple of years ago, but she came to me like three months after she graduated. And she had worked in the community mental health agency and had been doing a lot of work with like autism and ADHD. And she like asked for a meeting, you know, came to

my office, and said, I want to give you this piece of feedback about our training, and I'm really scared to give it. I was like, 'okay, hit me. What?'. And she was like, 'I don't think you're training us to work with autism.'. You know, it's like one of those things where, you know, it's like there's some feedback you have to digest and then some feedback the second you hear it, you know it's right. And I was like, 'yeah, we're definitely not. Like, I didn't realize it, but now I fully 100% know that that is true.'. And she had started running this group for young adults who were diagnosed with autism in adulthood, you know, who kind of got like a late diagnosis and it was fucking powerful, you know, like just...six people...and all of them had traumatic stories about the different ways that they had been misdiagnosed and about how their, like, management of autism and the stemming behaviors and the masking and all of these different things and the ways that the world had misinterpreted that, just like how traumatizing that was to them and she brought me two letters that she read. And she was like, 'we didn't talk about any of this.'. You know? And I had to kind of go back in and be like, 'yeah, why didn't we talk about that?'. You know? And then it was like pretty simple. Like, I mean, the same thing happened to me. Nobody talked about it in my program, you know, and then I think, I mean, and this is how it now turned into like a larger discourse, like everyone's talking about it now, where it's like, we treated it as this sort of like specialized, like behavioral, kind of special education area. Like it was sort of like outside our scope. With like no particular like grounding for like why we decided that. And so I said, 'okay, I'll, I will start like teaching myself, and I'll start learning about this. But in the meantime, like, I'm gonna need you to come like guest speak in my class. So that like, I can learn from you. And so that I can like start to figure this out.'. And she was like, 'fine'. So her and one of my other graduates...they're two of my favorite graduates. One of them was 60 when they started the program, and she was 21. And I was really ambivalent about letting both of them into the program because of their age. And they're like the fucking best, and they work together now. So they came and guest lectured for our students in multicultural and talked about like autism and neurodiversity as like a type of identity and not even as a disorder. Like life-changing, and then I was like 'okay, now you're gonna have to come to my diagnosis class in the spring and teach the first years about it.' And so then they came and did that and then I started reading and I started going ot trainings and now I've completely changed the way that I teach and understand, and I'm writing this autoethnography about counseling students with autism. So that's just one example of a student who fundamentally changed my life.

Faculty and student relationships represent some of the ubiquitous human and abstract elements within the arena of institutional counselor education. Providing moment-to-moment opportunities for identity formation, the felt empowerment or disempowerment of a counselor educator's experiences in the social world of faculty and student relationships fundamentally shaped their identity development process.

Sensitizing Concepts

While traditional grounded theory (GT; Glaser & Strauss, 1967; Glaser, 1978; Strauss, 1987) emphasizes an understanding of basic social process, situational analysis (SA) focuses on the *situation* as the principal unit of analysis with its facilitative *sensitizing concepts* as a primary goal for inquiry (Clarke et al., 2018). As Blumer (1969) conceptualized it,

"a *definitive concept* refers precisely to what is *common* to a class of objects...or fixed benchmarks...A *sensitizing concept*...instead gives the user a general sense of reference and guidance in approaching empirical instances. Whereas definitive concepts provide prescriptions of what to see, *sensitizing concepts merely suggest directions along which to look*". (pp. 147-148)

SA incorporates Blumer's conceptualization of sensitizing concepts to direct the focus of the researcher toward a participant's interaction with, and made meaning of, the situation of interest. Instead of concluding any inquiry or relenting to the compulsion to "wrap things up" (Clarke et al., 2018, p. 132), sensitizing concepts add further complexity to the existing relationships between the participants and their social worlds to show motivation, adjustment points, and empowerment and disempowerment, to more clearly see the situation of interest and its influence on the experiencing participants. While at this point, we have an emerging idea of the situation of interest through the social worlds of the participants, sensitizing concepts will help flesh out the differences between participants as they navigate through the consistent experiences of each social world. The social worlds serve as the backdrop for our exploration of the situation of interest, and each sensitizing concept will bring the individual responses and personality to the foreground. After reading through each transcript and stepping back to take in the emerging

social worlds co-constitutive of the situation of interest, three sensitizing concepts emerged: 1) motivation and resilience, 2) purpose and focus, and 3) learn and incorporate.

My process for conceptualizing these sensitizing concepts emerged as an attempt to better understand the individual differences between participants and their interaction with the situation of interest to look for hidden or secret positions within the situation (Clarke et al., 2018). Each sensitizing concept proposed a new lens through which to explore an individual's development, experience, and trajectory, particularly when added to the lenses of the social worlds and their co-constituted relationship with institutional counselor education. Before presenting a description and construction of each sensitizing concept, it's important to remember the goal of the present situational analysis. The point of focus for the present inquiry is not on the field of counselor education, not in the person of the counselor educator, and not in the individual professional identity development for each participant. The point of focus is the situation of interest, the relational mosaic fabric that emerges *between* the participants and their shared arena in institutional counselor education. Within the context of the social worlds emergent from the lived experience of the participants, the sensitizing concepts help to more to deeply explore the influence of the situation of interest through the experience of each participant.

Motivation and Resilience

Motivation and resilience, as a sensitizing concept, emerged as I listened to participants describe their professional identity development trajectory and process, describe their interaction with each of the social worlds identified, and speak to the meaning they've made of participating in the arena of institutional counselor education throughout their career. I was searching for something that could help me understand a trajectorial through line preexisting their professional training and driving the meaning making process and participation decisions for each participant.

As I reflected on the transcripts, I asked myself of each participant "What drives you? How do

you handle adversity?". While some participants spoke to this directly, I also found pieces of

answers embedded within the way each participant would share about conflict, disappointment

and frustration, adopting new roles as a counselor educator, publishing scholarly work, and

describing the function and health of their interactions in the landscape of the arena of

institutional counselor education. This sensitizing concept gets to the heart and core of each

participant:

> Rita (1). Pp. 7-8 [Motivation and Resilience]
> But then once I got in (referring to PhD program), there was this fear of 'I don't want to
> lose the clinical part of myself that is just finally really like landing'. I don't want to be
> one of those academics that teaches something that they don't know how to do. The
> armchair educator. So was really afraid of losing that and then also just, you know, like I
> grew up in (home state) in this like really snobby elitist town. All my friends went to Ivy
> League schools. And so I had this kind of, this complicated relationship with education
> and academia, and that I always loved learning, but I never felt like I belonged. And so I
> was really afraid of like, what would happen to me when I went into academia...how do
> you hold onto your heart within this kind of like cutthroat environment?

> Elise (1). P 7 [Motivation and Resilience]
> Yeah, I mean, specific to, you know, my belief that mutual learning is important, that it
> continues to happen, that we never fully know something...when I'm dealing with my job
> now, and even when I was like an untenured faculty member, I think that's the best thing.
> When I was in a position of less power, just because of the hierarchy, right, that there was
> definitely, there wasn't space necessarily for mutual learning or those kinds of things. It
> was very top down feeling and some of that was gendered I would say...most of my
> supervisors if not all have been men so...there's definitely been some pushback to that but
> what was important to me is that I know my worth in terms of the skills that I can bring to
> my students and so forth. So it's not like it would depress me. It actually probably
> motivated me to say, 'I don't want to be like that when I'm in a higher level position or
> when I'm tenured or when I graduate'.

> Diane (1). P. 19 [Motivation and Resilience]
> There are different parts of me that show up in different ways in different settings. And
> so, while it is important that there is congruence, it's more about 'do I feel like I'm in
> control of what parts of my show up in this space'. Because I've decided that there's
> parts of my life that I don't want to come into my professional capacity. But when I feel
> like someone else has control over that is when it feels incongruent.

> BDP (1). Pp. 22-23 [Motivation and Resilience]

I'm a broker. And I'm not kidding you. I'm a broker. I feel like at this point in my career, one of my primary responsibilities, roles, is to connect people to where they're headed...that's what educators do. This has nothing to do with me. It's not about me. So it's make the connection as a broker and then get the hell out of the way.

For each individual, there was a preexisting sensitivity toward congruence and authenticity before they began their professional training, staying true to their values and not losing their *heart*. Some participants spoke directly to how they felt congruent in integrating their values and beliefs developed early in life into their current sense of professional identity:

Diane (2). Pp. 7-8 [Motivation and Resilience]
I would say any person with a minoritized identity in this field knows what diverse congruence is about and knows how to enter a system and assess and figure out what's safe to express and what's not safe to express. I think that people do that in different ways. Some people go in unabashedly, do not care whatsoever how the system is going to respond. They're going to be who they are no matter what. And those are beautiful people and I love them. I'm not one of those people, though. I don't feel confidence and power, you know, even in the intersection of both my privileged and marginalized identities. But I think there is something to the identity work I had to do on a personal level that I think prepared me to do the professional pieces along the way...I think it's safe to say that was part of what drove my research interests later. I think...there's no way to parse them apart. They're certainly interconnected.

Rita (1). P. 16 [Motivation and Resilience]
My strength and my flaw is that I'm like, I'm very congruent. I'm sort of the same no matter where I am, no matter what situation I'm in. So I'm not really good at hiding what's happening for me.

Elise (1). P. 3 [Motivation and Resilience]
My identity, kind of more as a counselor educator, because I've done that now longer than as a counselor, is around that we are all always changing. We're developmental creatures that we, I always assume that there's positive growth or capacity for positive growth and that I don't you know, I don't critique, I don't get into like, you know, diagnoses aren't real, and you know, all the medical model is evil. I don't, I don't really believe in terms of my professional identity is that part of my job or my view on my career is to help trouble some of the ideas that are out there, whether they're mental health constructs or the way we train or the way we do research, to get us out of this mindset that everything has to fit in nice categories and really go, 'no, let's not have fixed categories about how we teach or how we approach a mental health issue like depression or whatever'.

BDP (2). P. 9 [Motivation and Resilience]

Why am I still here?...I've got to make room and space for new ideas, other people, all those things. So what some people might say is, 'haven't seen you run for any elected offices or hold any leadership positions in a while, like, what's going on?'. It's somebody else's time. And it's like, I mean...I could list a litany of things that I've done in terms of service. It's irrelevant. What's more important now is what have I done to help nurture, support, grow future leaders, current leaders in this profession? And so part of why I feel I'm a broker is connecting people to people.

BDP (3). Pp. 2-3 [Motivation and Resilience]
I actually did give some thought to the term *broker*...I didn't bother to look up any sort of definition...because literally I just looked it up and it says, 'a person who buys and sells goods or assets for others.'. And that is really the actual opposite. I'm not buying or selling. I feel like, because it came up in the context of sort of how my career has evolved. And I'm not doing that. What I feel like I'm doing is I am connecting people. I'm connecting people who share some intrinsic commonality that goes beyond extrinsic.

As motivation drove the resource allocation and investment for each participant and various points of conflict would emerge, wherein, the participant was faced with a turning point; either conform to the ambiguous pressure of who they believe they're supposed to be or discover a type of resiliency to go against the grain of the pressure they face. Motivation and resilience are co-constitutive values in their influence for each participant, and, thus, when one emerged, stories of the other surrounded it. At times, the motivation within an individual counselor educator was embraced by their peers and mentors, in which case the resiliency they developed had mutual support. In other instances, the motivation of an individual was pressured to conform to something else, in which case the resiliency had to emerge from within:

Rita (2). Pp. 10-11 [Motivation and Resilience]
That's been a challenge of this year, it's like a pendulum swing where it's like I do really trust myself, and I do really feel like I have a sense of who I am and what my worth is and what my value is and what I don't agree with. I'm trying to figure out how to be like a little more, keep my cards a little closer to my chest...and just like a filter, you know, it's like, and that was something actually another research mentor of mine gave me, she switched universities a few times before, and she sort of talked to me about especially as a woman in academia, just the value of sometimes just keeping your opinion to yourself and holding I until you need it, and not showing your cards because those can be used against you. And I was like, 'that's really good advice.'. And then I've like proceeded to

not take it at all. She then texted me like a month later and was like, 'I also just did the opposite of what I told you.'. So yeah, it's sort of swung into a different way of just like not showing it to everybody.

Elise (2). P. 48 [Motivation and Resilience]
I've had even colleagues here that are in psychology, and it's not a discipline thing, it's just they happen to be ed psychologists, but they do quant research and psychometrics and things like that. I don't know if they realize that, like, I've done that too, but they see, even if I just did one qual study, that I'm a qual researcher, right? And so there's been this pushback in terms of pigeonholing you as a qual researcher, therefore, you know nothing else about anything. Not only is it less than and soft, but you don't know how to do anything else. And so there have been, there's been more of that kind of one-on-one conversation, whether it's through the review process or it's through colleagues that they don't know anything about qual research, but yet they're quick to say it's not worth it, which I think is fascinating because if you did a study, like if you're going to say it, you need to bring receipts and have done it, go, and then say 'it doesn't feel rigorous to me'.

Purpose and Focus

Purpose and focus, as a sensitizing concept, emerged as I was attempting to discern a pattern that could bring a more specific understanding to the differences between participants and to better understand how they invested their resources within the arena of institutional counselor education. Without knowing beforehand how diverse the arena could be, it wasn't until the concept of an identity constellation emerged that I could pinpoint one of the major differentiating factors in the participant pool: their purpose and focus. In completing the positional maps for each participant, an important discovery emerged in finding that, across the participant pool, each counselor educator had a specific focus point within the arena of institutional counselor education, and their purpose and motivation in their focus illuminated the differences across participants (Figure 3).As I read through the transcripts, I asked of the participants, "What do you want to do and how have you tried?". Reflexively incorporating these discoveries into the data collection and analysis process allowed participants to reflect explicitly on their individual focus within the arena of institutional counselor education:

Rita (1). P. 21 [Purpose and Focus]

So I think this is like a good example of like something I think that's important that I have also like decided is like not my focus because while I do really love research and sort of finding ways to get my voice and my sort of perspective out there. I find I can be a lot more impactful if I'm focusing my energy on my program. And so with that stuff, it's like, yeah, I see that, that there's this disconnect between what's being published and what's trending and sort of what is needed in the field. But just from a purely pragmatic perspective of like, I just don't have enough hours in a day. That just doesn't hold my attention and like the way I like reconcile that is like, 'I'm just gonna focus on creating a really strong program'. And just make sure that I'm spending like a lot of time with the students processing through and really communicating to them, 'this is what the literature said, this is what I've experienced, this is what I see in our community. What do you see? What do you experience? What do you notice?'. And like really, I mean, and this is like, I think where the qualitative paradigm comes in again is like, I really, really strongly believe like from a pedagogical perspective that like we're co-constructing meaning together. And like, I learn so much from the students. And so like again with that disconnect I get a lot more out of just being in deep connection with the students, with the site supervisors, with the community, versus like, I don't know what they're (profession) doing. You know? Like I don't, I don't care. I don't really care. You know like ACES feels like a big racket to me. ACA feels like a big racket to me and it doesn't feel worth my time. And like I remember when I was in my doc program, there was a lot of talk about leadership and getting on the ACES board and being ACA president. And it's like, 'that is glorified event planning. You're just planning a really expensive weekend in a hotel where people give mediocre presentations on things. I don't care.'. So my answer is I don't pay attention to it. I see it and I, but that's, I just don't.

Elise (3). Pp. 9-11 [Purpose and Focus]

It's interesting because I'm thinking about what I was socialized into being a counselor educator in my dog program versus now. And I would say certainly there was focus on working with students, and because I was at an R1 institution, it was definitely focused on making sure you have that research pipeline agenda. It wasn't specific to what topics or creating a longitudinal research agenda, none of that, just those are the two pieces. And what I think was missing and what I wish we would have had, probably like you too, is like those institutional politics pieces. Because I don't think there were a lot of, there still aren't, but I don't think there are a lot of counselor educators in administrative roles. They're increasing, but, so it wasn't on the radar to think about how you could engage in higher education institutions as a counselor educator coming from a place of strengths, how you could really engage and change things, right? From an advocacy perspective. And so that has been something that I've learned along the way that I always talk about. So I was department chair for five years and I was terrible my first year as a department chair because it was, I didn't know what I was doing and it was so much politics, right? We don't have a solid training in higher education as an institution and how that's going to impact our faculty role no matter whether we go for other administrative roles or not, and so that has been something that I've learned along the way is like budgets, and how do you advocate for resources and the politics of rank and tenure and all that, that people that maybe were, that have studied in higher education fields or other fields were better

attuned to or business were better attuned to. So that's been really interesting growing pains, I would say...we're socialized that we're going to be working with students, but that view is very limited. So it's like, you're going to have doc students, you're going to have master's students, that you're going to train for the field, you're going to train for counselor education. But with my roles, I've had to redefine what it means to work with students. And so I would say we don't have training in a very complex view of what it means to work with students or do service or do research right? We have one qualitative course usually, if that, and other kinds of research. So I think, you know, we don't have complex training around research, teaching and service. And so what I have found as I've moved along in administration is that I've had to work at working with students, right, and what that means. And so a lot of times it's working with folks from other institutions, or I've taken, I'm chairing a dissertation now here. It's like, it's been a slow rebuild of what that means. And so I think that in our training, we, to really prepare to be a counselor educators, and just, we don't know what our futures will be that we really need to sort of have people think about broader definitions of what that means and that you don't have to lose it. It was funny like I think yesterday I had random thoughts about like, I love working with students, and I'm still working with students. I'm not teaching all the time, I mentioned I taught one class in eight years, but I'm doing things that intersect with students, whether it's advising them on research or whether it's working with a student organization or whatever, which just really help in counselor education to find those future counselor educators. Like, these are the 10 ways you can work with students, and it's not in a classroom necessarily. So that's important. So I can tell if I would have like just said, 'okay, well, I guess I'm not teaching, so I'm not working with students anymore.'. Like, I think these parts of the social world that you've proposed would be really weak. Right? So I think all of it begins with a very strong foundation of all the diverse ways we as counselor educators and new practitioners can kind of keep going in our learning and the way that we work and serve others.

Elise (1). P. 11 [Purpose and Focus]
I think some of what I'm bringing is just some of what I said around like, 'why are we here as ACA?'. Well, we're here to support the counseling profession, right? And what does that mean? We're here to provide tools, professional development, etc., so that counselors can do their job effectively, right? That is our scope. And so part of what I think I bring is to help remember the scope of ACA and that our identity as an association is to foster counselors' professional identity, not decided it. Right? So that's a big piece of it.

Exploring the purpose and focus of each participant through this sensitizing concept illuminated an additional developmental characteristic in the socialization process of these counselor educators. As the identity development process continued, emergent from the meaning made of preexisting and concurrent experiences in their professional training, these counselor educators had to make important trajectorial decisions that turned the various roles and

responsibilities within the arena into a stepping stone path toward something greater. If the

individual was and is able to maintain authenticity through their developmental path, they have

made trajectorial decisions congruent with their authenticity. However, if authenticity was or is

compromised for upward mobility, mentorial affirmation, fitting in, or performance and

achievement, fragmentation and objectification set in from the pressure to conform:

> Diane (2). Pp. 1-2 [Purpose and Focus]
> I think it means for me that there's still growth happening my identity. I was doing a lot
> of thinking about the transition between grad school and my first job. And 'who am I
> gonna be? How am I gonna fit into the system?'. And then a little bit of that happened
> when I moved to (current academic appointment) as well, but not as much. So I feel like I
> haven't taken as much time to actively explore how my identity has shifted. But I think
> that was an indicator to me of like, 'oh, it has shifted a little bit.'.

> Diane (2). P. 10 [Purpose and Focus]
> I think just now, the piece that's showing up, it's just something we haven't talked about
> yet, the piece that still shows up in my continuing identity development and how I'm
> merging like personal with professional is (region) values and norms a lot. Part of that is
> influence by my wife and I are starting like conversations around family planning and
> having a kid. And so a lot of what that (region) way of being and doing around family is
> coming up for me. And I'm recognizing values that I have that I didn't know that I have.
> And it's changing the way that I'm thinking about work, Right?. It's contributing to me
> not caring as much about how I fit into this larger conversation around counselor
> education versus psychology versus social work. I don't have time for that. Because
> when I boil down what my values are, it's family and that's very (region), I think other
> subcultures value family as well, but for me, that's you know, the subcontext.

> Rita (3). Pp. 5-7 [Purpose and Focus]
> My primary sort of supervisor boss at (previous academic appointment), and I'm like
> feeling this resistance to talking about it because I like love her a lot. And she's like,
> really, she was, she was an incredible mentor for me. She was really fucking important.
> But I think she has the wound around ot being acknowledged for the work that she
> does...and so I think because she holds that wound, instead of using that as a way to make
> sure that that doesn't happen to other women below her, she has a hard time giving credit
> to people that are below her...and I know that it comes from like a wounded place like I
> know that when she's sort of in a grounded place that like she trusts me, she cares about
> me, she believes in me, but something gets activated in those moments that makes it hard
> for her to support in that way. And I see her doing that with other women in the program
> as well...'Know your place, stay down there. You're gonna be promoted, I'm gonna take
> credit for, or it's not gonna be celebrated.'...it's not the reason that I left, but it made the
> timing of my leaving, it created some relief for me. Like that was going to continue to be
> challenging. She had stepped out of the program and into an administration position, and

then she came back. She and I were in the process of navigating, but we were also shifting from being a program to becoming our own department. It worked out where it was like, 'okay, so we're becoming our own department. You'll stay department chair, but now it's just over counseling and not all these other programs. And I'll stay program coordinator.'. But she's still also coming back as a core faculty and, like, involved in day-to-day life, and I've been running the program by myself for four years...the whole dynamic is supposed to set back in, but there's now a totally different context. And she'd been gone for four years. You know? It was like she tried to come back in and just sort of act like four years hadn't passed. It's like, 'not only did four years pass, but it was like a really significant four years, like everything's different.'. So, you know, my strategy with that was to kind of defer to her as much as possible just because I didn't want to have that power struggle. Unless it was something that really mattered to me, it would just be like, 'all right, sure.'. And then when I decided to leave, like, she was really hurt that I was leaving, you know, and so that was complicated too because she wasn't really giving me room to sort of continue to come into my leadership and into my, my wherever I was in my own evolution but like wanted me to stay, you know, so she like, it feels like an older sister dynamic. Like it's like, 'you're mine, what do you mean you're going somewhere else? Like, you're the little sister, like you're my sidekick.'. You know? And it's, you know, and then I don't think I realized until I left, how much work that was required of me energetically to kind of manage.

BDP (3). Pp. 13 [Purpose and Focus]
In that same meeting, I listened to a man, and I had sort of heard it peripherally, it's like I'd seen it before, but it didn't hold weight for me. He talked about how he didn't *get* his PhD, he said, 'when I took my PhD'...nothing was given, everything was earned, twice the effort, twice the input, twice the sweat, twice the tears at least, all the time...one of the things it did for me is I feel like in some ways it gave me permission to do things as a scholar that I hadn't done before and to be a little more bold about it or be a little less concerned about what other people think.

Learn and Incorporate

Extending the reflexivity discussed in the social world of self and development, learn and

incorporate, as a sensitizing concept, emerged to more deeply explore the link between a

participant's values and how they accounted for their growth edges and turning points in their

career. Additionally, this sensitizing concept helped to flesh out what characteristics,

competencies, and qualities a counselor educator seeks to promote in their students. Reading

through the transcripts, I asked myself of the participants, "How do you understand where you

are and what it means for you going forward?" As with the previous sensitizing concepts, the

goal of looking through the lens of learn and incorporate was and is to validate and specify the

differences between participants and to get a clearer picture of the situation of interest. Learn and

incorporate, as a sensitizing concept, helped identifying the tangible products of a counselor

educator's reflexivity and growth practices:

> Elise (1). Pp. 11-12 [Learn and Incorporate]
> Yeah, I think, well, part of it is, you know, getting into this rebellion thing, it's like, we can't pigeonhole people, right? We're not factories where we churn out counselors to do the same exact job. The clients we see are different. We're different as people. That interaction is going to be different. If we look at everything we know about multicultural competency and how those things interact and those interactions create different outcomes just on culture alone. Like, there's no way we can isolate all these variables to name, 'this is who a counselor is. This is what their job looks like in a school or a mental health or college setting.'. Like, we have to allow that variability. And I think part of where or why I got there is because we've been fighting for the life of our profession about who we are. Some of that has been self-protective, we've had to be able to do testing and to diagnose and all kinds of insurance. And yeah, it's had to happen. And I think it's so funny because it parallels qualitative research so much. We have to fight for a place at the table, right? Like this, 'we are legitimate too'. And so I think some of that has come from like, I have this internal desire to not much things we don't need to muck up right? We don't need to complicate or overcomplicate things. We're here because we want to help professionals get to this goal, right? And that's what it is. And why are spinning all of our wheels trying to tell them how to get there, right? It doesn't go, it goes against everything we say about social advocacy and empowerment and honoring different views and multiple truths and all that. It goes against everything when we say, 'no, we're gonna create standards, etc.'. I'm not against standards. I think they're important, but they need to be incredibly vague and empirically grounded, right? And they're not...If we think about it from a counselor educator role, it's like you want to foster the trainees' professional identity the best way possible. And I think...looking at qual research in particular, that the places where we can foster activities for self-awareness, the places where we can mentor and highlight skills that people have, the places where we can say, 'here's the historical literature on this, this is where it comes from, this is why it happened, these are ways we learned from it, etc. etc.,'. Because people do need some structure until they experience and evolve and so forth. But it's not about just piling on a bunch of content. It's really about teaching people to be reflexive creatures, right? And sharing power and giving them space to say, 'I don't know', right? So I think a lot of anxiety in our training comes from not creating that space where we can say 'no, you're going to be a good counselor because you have these values, you have, you know, this self-awareness. You're showing me these skills, you're thinking critically about everything we know about this construct.'. Like those things are the most foundational, um, that we need the subjective nature, representative of what really matters going into, 'are you going to be a good counselor or not?'.

BDP (2). Pp. 13-14 [Learn and Incorporate]
So what I think that helps us learn is this is a big landmass, but we're a small profession in terms of our connectedness if we choose to embrace it. And so I see that as a part of my role. Sometimes it's a cheerleader. I think in some ways it's always been a cheerleader...Nevitt Sanford is someone who's really popular in the student affairs world and domain, and one of things that this person talked about was how, in our work with students, we need to balance challenge and support. And that's one of the things that permeates what I do. And so when you ask what sort of is a part of my career now, and it's how do I balance support and challenge, but then also off it to myself. Like how do I support myself and how do I challenge myself to do more, get better, write sharper, all of those things, because I still hear (mentor) voice in in my ear and it's like everybody I know who I admire, they're still writing. I'm not going to be the first. Everybody I know who I admire, they're still writing. And the other thing that (mentor) said that stuck with me, 'BDP, everybody comes into it in their own time. And one of our biggest challenges is to accept and embrace when it happens for other people and then leave space for you in your own time. Because somebody is going to be first and somebody is going to be last.'. And one of the things that that helped me do is navigate my own insecurities about being a scholar and a writer when I went into my doctoral education. I just wasn't there yet, and that's okay. I was asked by my first instructor in my first doctoral class to go to the writing center. And they were really clear and really frank. And of the things I still admire about this human being is when I did go to the writing center and I did start to improve, they came up to me with the same amount of speed and like 'oh, no, no, this right here? This is what I'm talking about. This is what it's supposed to be.'. And then this person invited themselves to be on my graduate committee... she was like, 'BDP, if you keep writing like this, I tell you what, when you get to that dissertation, it's just going to be a mess and you just might not never finish.'. But then when I , as I grew and evolved, it was like, 'oh, no, no, this is, this is what you need to be doing. Like, you keep doing this, you keep stressing yourself, you keep working for improvement, this is doctoral writing.'. /and I no longer had my tail between my legs...but she's a story that I share with other students about like someone else's belief in you. And it's not only saying, 'this ain't going so well', but then to come back later and be like, 'oh no, no, this is going well.'. Because many times we don't have that in our life.

Learn and incorporate, as a sensitizing concept, illuminated another facet to the trajectorial threw line of a counselor educator's developmental process. As these counselor educators made their careers in the profession, they incorporated the wisdom of their mentors and the meaning they've made of their developmental experiences which shaped their trajectory and focus over time. These counselor educators reflected on their perspective and purpose of their career-long investment in the arena of institutional counselor education. Learn and

incorporate, as a sensitizing concept, helped me understand their evolved perspective and how to

intentionally represent their professional identity development process:

> BDP (2). Pp. 14-17 [Learn and Incorporate]
> My perspective has evolved. And what I mean by that is, there was a point in my career where I thought, 'I'm never going to live to see this.'. That's evolved. And whether it's while I'm still practicing or in my retirement, I do think I'll live to see the continued evolution of this profession. And to me, that was like, 'oh thank goodness.'. Because a part of it is like wanting to see the continued success of a profession that I wholeheartedly believe it. It's, I have a, I wouldn't say new found, but I notice more often these moments through experience and interaction where there are some good hands that are nurturing this profession. And that's important. And I also think that's one of the things that will, I don't know the degree, but it'll definitely help me walk away because it's like, 'this thing is in good hands. Perfect? No, because that doesn't exist.'...I don't really think it's ever been on me. What I do think is it's been on us and that's where we still have to grow and evolve. Like there's a long way to go, I believe, for us to embrace that it's us...and we're storyteller, like you look at it (who we are) and it transcends. We don't do the best job of it in some instances, but we are orators, we are storytellers, we are narratives, we are historians. Where we fall down is in history because history is what we choose to record. And even in our qualitative inquiry, it's what we choose to explore or investigate. And that's okay because it's finite, a snapshot, and it informs the differences. When we do that in our professional life as counselor educators, supervisors, and scholars, and professionals, and all the other acronyms that we hold, we're moving a profession forward when we explore how language influences or impacts or any of the things that we could do in terms of an exploration or investigation. Because we get to look at those things in context. That it would be us living up to our espoused values, vision, and mission, whether it be CACREP accreditation standards, university mission and vision, department, college, school program, all those little, like right on down the ladder. So in that regard, like qualitative inquiry points, like it's a beacon if we pay attention to it.

> Elise (3). Pp. 15-17 [Learn and Incorporate]
> I think my professional identity development process has been relational, iterative. It's been a contextual experience that has been grounded first and foremost in values in terms of why I entered counseling to begin with. That my goals for becoming a counselor or my values for wanting to be a counselor have been a continual piece of who I am. What I've done from those activities is try to learn how these align with the values of why I've gotten into this work...I think that's one of the reasons why the work I do is important and how I can always improve. I would also say from places of gender that it's also informed my professional identity, the negative and the positive experiences. Experiencing people and activities and figuring out how does this align, to what degree does it align, and how does this move or strengthen who I am moving forward. So I think those are the big pieces. And that, you know, those interactions, no matter how small or important, whether they're informal or formal, they're all important. And so we need ot look for ways in our everyday life and our everyday interactions with people in our profession as an opportunity to develop who we are as a profession...And part of like what I've done

unintentionally is try to center feminine principles because I see that they really work in research and leadership and other kinds of roles. And so I think that, we've always, or we've done a pretty good job of aligning and celebrating with qualitative paradigms, the benefits of these feminine principles, this relationality, the shared power, this interpersonal stuff, right? I think that we've always had that at the core of qualitative research, I mean, you know, there was always a period when qual was developing that, you know, we're figuring out how can we mirror quantitative things like reliability and validity and etc., right? But I think as our field is publishing more qualitative research that valuing of feminine principles is certainly being elevated and so I see it, I see it more and so I would love, and this is the idea of being more asset based versus pathology based, it's like, yes, sexism is real, and all the intersections of sexism are real, but how can we highlight the strengths of feminine principles in leadership, instruction, research, etc. right? We don't have to call them feminine, but I prefer that we highlight that they come from that space. And I just, I mean, I so believe in it because I see it working every day. Just when people feel like you authentically know them as people, right? They're just going to disclose more. They're gonna feel the shared power. It's not gonna be just like, 'oh, I really wanna hear what you have to say', right? And so I think if we do that in research or the way that we teach or whatever, it's where we need ot be going. So, and at the same time, I like thinking of, like you said it, when we don't talk about gender, we're talking about masculinity. It's the preference. I think we also need to continue interrogating masculinity and that these are, these are the dangers for men when you don't sort of move toward or integrate some feminine principles, right? We know there are mental health and health risks to masculinity, toxic masculinity, etc., right? So it's like, I think at the same time as we're highlighting the strengths of femininity, we need to talk about how traditional research, quantitative or some of the research that's more masculine needs to bring in some of these elements to be more rigorous, right? Or the way we're teaching in a classroom, how it's important, like, yes, traditionally we've had a set syllabus and the instructor is the expert and they bring in these very masculine kinds of authoritarian, not authoritarian, but with authority and rationality and all of that, right? They bring it in, but we also need to highlight some of the negative pieces of that. And until we do, we can say, 'well, you should be, you should do more relational stuff', like, yeah, that's great, but we need ot talk about the downside of not doing that.

Diane (3). Pp. 18 [Learn and Incorporate]
The first word that comes to mind is fluid. It's deeply personal to me. This isn't the word that I want to sue, maybe you can help me, but's it's interactional. It happens through interactions that I have. I often don't think of something profound or feel a new level of competence or confidence just sitting and reflecting on my own. It's when I'm actively engaging with a student or a colleague or whatever. So if it's not interactional, I'm sure you can find a word that...represented both the dynamic elements of relationship, the teaching moments, and what pushes identity forward, those interactions teach me something about who I am and my way of being in different contexts...*dynamic* works, works well for that. I mean maybe that would, for the sake of trying to be concise, that would probably be it, that it's dynamic, it's fluid, constantly in motion, and it's deeply personal.

Diane (3). P. 18- [Learn and Incorporate]
I'm going to give you kind of an asshole answer, and then I'm going to try to give you a better answer. The asshole answer is that we've got to do a better job of gatekeeping who even is in our field. I don't know how we do that, because it feels huge. It feels like, again, to our earlier conversation that there's only so much screening you can do for a person before you really get a sense of their disposition. So that's my asshole response. The other is that I think we need to have more professional opportunities to be challenged. Whether that's, you know, we have instead of the endless number of conference presentations on topics that are redundant and limited in implications and all of that jazz. Professional opportunities where we're actually sitting in a workshop format and interacting with each other in a way that we're being exposed to new ideas and having to compromise on them. I think they're even for me, even though I'm younger in this field and I think there's more of that between younger professionals than maybe the old folks who are stuck in their ways. It's something of an ageist of me, but hopefully that translates in terms of like, 'you've been doing it for 25 years, you have a way of doing it.'...you don't know it's broke until it's show to you. So, yeah, it's a very vague recommendation that I have, but I think we need ot have more of those opportunities in a professional setting that we can actually practice having our egos checked and having to compromise on things. Myself included...I think for better or for worse, that counselor education is still a very vulnerable profession, though we talk about counseling being where a lot of the vulnerability happens, there's not enough level of vulnerability in counselor education...

Triangulation

Trustworthiness through accountability is a cornerstone of transparency through my work in this study. With each of my participants, I have worked to communicate effectively and invite them to collaborate on every facet of the research process. Additionally, trustworthiness can be supported through triangulation, the incorporation of multiple sources of information and theory to reflexively unpack the unfolding of the research process. Facilitating a partial triangulation of the theorizing completed thus far, an exploration of the existing literature in counselor education was completed. Each of the social worlds and sensitizing concepts were explored in the literature after they were conceptualized from the emergent themes and meaning from participant interviews. This in-process literature review is a characteristic hallmark of situational analysis and post-structuralist research methodologies that are committed to never *knowing*, but always searching (Clarke et al., 2018; Lather, 1993).

Theorizing as Lenses

Interpretation in this situational analysis was a perplexing and co-constitutive process. Within Situational Analysis (SA; Clarke et al., 2018), the goal is not to focus on *either* the participants *or* the structures and phenomena they're interacting with, but rather to see what emerges *in the middl e*of their co-constitution, and to then see what the emergent middle could mean for the participants and their human, non-human, and abstract interactions. This created a sometimes fragmented set of lenses through which I learned about the situation of interest. Lather (1999) has been a great comfort to me here in expressing that, as we move "across levels of the particular and abstract, trying to avoid a transcendent purchase on the object of study, we set ourself up for necessary failure in order to learn how to find our way into postfoundational possibilities" (p. 137). Through the data collection and analysis of this study, I found myself using the social worlds and the sensitizing concepts as lenses through which to catch meaningful glimpses of the situation of interest. It was as if I attempted to see the situation of interest through what I saw in the participants as they shared about what they had seen and what they see now, both in and outside themselves. The results of such perspective are what Deleuze and Guattari (1987) refer to as an *assemblage* – something that is less meaningful when broken apart, but utterly organismic when taken together. Marcus and Saka (2006) extend the concept of assemblage into the task of research:

> Assemblage is thus a resource with which to address in analysis and writing the
> modernist problem of the heterogeneous within the ephemeral, while preserving some
> concept of the structural so embedded in the enterprise of social science
> research...Assemblage thus seems structural, an object with the materiality and stability
> of the classic metaphors of structure, but the intent in its aesthetic uses is precisely to

undermine such ideas of structure. It generates enduring puzzles about 'process' and

'relationship' rather than leading to systematic understandings of these tropes of classic

social theory...it offers an odd, irregular, time-limited object for contemplation. Whoever

employs it does so with a certain tension, balancing, and tentativeness. (p. 102)

Social Worlds of Counselor Education

Given the specificity of the present inquiry, there was no existing literature specific to the

social worlds of counselor educators, particularly when considering the situation of interest in the

present study. However, when the existing literature was explored from peripheral perspectives

that could inform and triangulate this situational analysis, a grounding discovery emerged. Lau

and Ng (2014) published a conceptual exploration of counselor training programming from an

ecological systems perspective. Using Bronfenbrenner's (1979) ecological model, the authors

proposed that the learning environment of counselor education could be explored through the

microsystem (classroom/advising, university/college, community), mesosystem (inter-setting

communication and knowledge), exosystem (student to student, student to faculty, faculty to

faculty), macrosystem (political culture, laws and ethics), and chronosystem (social-historical

forces). Importantly, Lau and Ng highlight that among the more important reasons to

conceptualize the counselor training environment from an ecological systems perspective is the

opportunity to examine the sociological and ideological influences on the training environment

and, thus, the development of the counseling student. While more theoretically intricate than a

triarchic conceptualization of student, university, and the larger profession, research specific to

counselor education as an ecological system supports a triangulated conceptualization of the

arena of institutional counselor education.

When the social worlds were considered individually for counselor education as a field, important indirect scholarship was discovered. For instance, Woo and colleagues (2016) received feedback from 10 counselor educators who had served as president of various leadership organizations in counselor education using a research questionnaire administered virtually. Responses from the participant pool highlight the central cultural fixtures of mentorship and leadership, building relationships with students, supporting peer faculty, striving for authenticity and excellence, valuing self and professional development, and professional engagement. Responses from the participant pool were consistent with the social worlds that the participants of the present study and provided a framework for evaluating speech and silence in the data set (Clarke et al., 2018). Speech and silence are an ongoing evaluation in SA to observe what facets of the situation of interest are spoken to directly and what facets might still yet be uncovered.

Speaking to some of the apparent silences in our field's social world, Crumb and colleagues (2023) completed a collaborative autoethnography of four Black women counselor educators. Examining the intersection of minority identities in "ivory" academic landscape (Sainte-Beuve, 1869; Shapin, 2012), the collaborative autoethnography uncovered several facets of the social world of counselor education for Black women. Namely, the necessity for efficient and effective "code-switching" to maintain group cohesion and upward mobility, the importance of authenticity within intersectionality, and the simultaneous or parallel development of personal and professional identity for empowerment and congruence. As with the work of Woo and colleagues (2016), Crumb and her collaborators illuminated aspects of the social world of counselor education spoken to by the participants of the present study.

World of Mentorship and Community. Similar to the scantness of literature specific to the social worlds of counselor education, exploring mentorship and community as a co-

constitutive social world of the arena of institutional counselor education yielded no results.

However, when considering mentorship and community separately as role characteristics of

counselor educators, meaningful insight was discovered. Within mentorship, two major themes

emerged from the literature, including publications specific to intersectional minority identities

and the development of research identities, wherein, mentorship and community were

outstanding influences. As an example of literature specific to intersectional minority identities,

Cartwright and colleagues (2021) completed a transcendental phenomenological exploration of

the mentorship experiences of Black female counselor education doctoral students. Results

revealed several primary themes, including the importance of gender and ethnic match in

mentoring relationships, the need for clear and explicit communication and a mentoring

relationship that pushed for excellence, the need for peer, faculty and institutional support, and

the prevalence of negative and isolating experiences in mentorship or their absence. Cartwright

and her colleagues' findings seem to support and nuance the experiences of the participants in

the present study in several ways. First, many of the participants spoke to the fundamentally

influential support they'd received from their mentors before and during their experience as a

counselor educator:

> BDP (1). Pp. 10-11 [World of Mentorship and Community]
> I have been really fortunate that I've had work with people who in some small way have recognized it's important to me to continue to learn. I still see myself as a student. So that's one. It's important for me that people recognize that some of my most influential mentors to this day...are chronologically and developmentally younger than I am in this profession...some of the most influential people in my life are so far my junior in terms of years chronologically and years in the profession. And so I count as mentors literally my own children, people who have been students of mine who you have some connection to, who have hired me, who supervise me, who I have learned with and from.

Second, when participants spoke of frustrations, challenges, and insecurities in their experience

as a counselor educator, negative mentorship or community experiences seemed to frequently

correspond to these frustrations, challenges, and insecurities:

> Rita (3). Pp. 5-6 [World of Mentorship and Community]
> She was an incredible mentor for me. She was really fucking important. But I think she has the wound around not being acknowledged for the work that she does...and she's got like a very kind of tough, intimidating exterior. And so I think because she holds that wound, instead of using that as a way to make sure that that doesn't happen to other women below her, she has a hard time giving credit to people that are below her...and I know that it comes from like a wounded place like I know that when she's sort of in a grounded place that like she trusts me, she cares about me, she believes in me, but something gets activated in those moments that make it hard for her to support in that way. And I see her doing that with other women in the program as well.

Lastly, mentorship and community support from peers, superiors, and the institution stood out in

both the positive and negative experiences of the participant pool:

> Elise (1). Pp. 7-8 [World of Mentorship and Community]
> I was very fortunate to have mentors that said, 'you should get a PhD', and mentors that said, 'you're going to write this book chapter with me', or, 'you're going to write this book with me.'. And so people that really pushed me out of my comfort zone, not only knew I was capable and conveyed that, but that pushed me out of my comfort zone and made me realize that I could do things and I could push back even more. So that mentorship piece is incredibly important, right? And so I don't think people, I mean, we're just not, I don't think any disciplines like this where if you didn't have that, you could just be like, 'well, screw everybody, I'm awesome', right? Like there was definitely people there that got me to be more comfortable saying that.

World of Performance and Accomplishment. Exploring the role of performance and

accomplishment in counselor educator development and wellbeing illuminated non-surprising

but important results. Leinbaugh and their colleagues (2003) were among the first to propose and

measure the relationship between a counselor educator's perception of university control, their

own locus of control (internal or external), and their time and effort management as predictors of

wellbeing and job satisfaction. Since then, Woo and their colleagues (2017) have illuminated that

a counselor educator's job satisfaction is a moderator between burnout and scholarly

productivity, meaning that, as a counselor educator's job satisfaction increases, they are less

likely to burnout, even when their scholarly productivity is low. This relationship was controlled

for against the type of institution (research or teaching), and the results indicated that supportive

and attuned work environments can buffer a counselor educator from the effects of burnout on

their scholarly productivity. Harrichand and their colleagues (2021) add the concept of personal

leadership as an important additional variable to a counselor educator's job satisfaction as a

buffer from burnout. In a study of 81 counselor educators, they found that personal leadership

competence buffered a counselor educator from burnout in their personal and work related lives

while also noting that perfectionism emerged as a significant confounding variable. Harrichand

and colleagues also noted that perceived deficiencies in a counselor educator's personal

leadership seemed to stem from poor or negative mentorship experiences in their doctoral

preparation. Taken together, these studies shed light on the role of performance and

accomplishment in the professional development of a counselor educator, placing high value on

internal locus of control, professional and university participation, and reflexivity:

> Rita (3). Pp. 14-15 [World of Performance and Accomplishment]
> I'm proud that I put a ton of energy into leadership and administration during the time that I was the program coordinator, and that I kept students happy and supported during COVID, you know? Which was like a very dark time. And I'm proud of the changes I made. And so again, I just, I spent those first few years at (first academic appointment) and my time at (doctoral program) just feeling like because I didn't like statistics, and then once I got to (first academic appointment), because I wasn't like publishing at the same rate that I was watching my peers publish at, that I was doing something wrong or that I was less than. And now, finally, you know, 11 years later, like, I know that I'm great. That I'm, you know, that I'm my own brand, and I'm proud of myself, and I, and I know that I'm offering something that's, that's valuable and that's meaningful. And I just wish I could have heard that sooner. I don't know if I would have taken it, you know? I probably had to kind of go through my own process with it anyway...people were telling me I was okay. It was like (mentor) would oftentimes be like, 'you're fine. You're doing a good job. Everything's fine.'. But to have a more explicit thing of 'these are the things you've chosen to focus on and like there's no way for you to focus on these things in the way that you do and also like be excellingand winning awards in these other areas,

presenting all over the country or the world.'. Like, I think I could have heard that if somebody had said that, but, who knows?

World of Self and Development. Literature specific to the self-development (personal and professional) of counselor educators is growingly numerous in recent years. Several studies, discovered in the existing literature, helped to triangulate the theorizing and results of the present study. Nugent and Jones (2009) were among the first seminal scholars in counseling to locate the personal as well as the professional as component parts to a counselor's professional identity development process. Since then, Gibson and their colleagues (2015) extended this intrapersonal inquiry into the person of a counselor educator. In their work with 18 tenured or tenure-track counselor educators, they illuminated the intimate link between a counselor educator's personal and professional identity development and their relationships with others. In their findings, the authors shared a transformational task developmental process that emerged from the interview process. Embracing evolution, perceived autonomy, and responsibility, the transformational tasks for a counselor educator involved moving from external to self-validation across time. Gibson and colleagues (2023) extended this conceptualization into the elective identities of the counseling profession, of which becoming a counselor educator is considered. In their work, the authors discovered that there were predisposing, in-process, and outcome oriented factors embedded within the person of the counselor educator that played significantly into their overall developmental trajectory, highlighting the centrality of the personal and professional, similar to what participants shared with me in this study:

> Elise (3). Pp. 8-9 [World of Self and Development]
> Where I am now versus when I started. I'm definitely less high strung. I'm just thinking about, so yeah, I graduated in, as you know, my late 20s, and so I think some of it is just age and development, right? In general, in terms of, and this is why that personal and professional interact so much, is that sort of life happens and you become, I think, more flexible. I addition, just the nature of doing qualitative research has changed my personality, for lack of a better description. But I would say I am different in that I am

more flexible and more, I would say, focused on decolonizing the way I teach or research or just engaged in my job and service in general. It's like making sure you're always thinking about what voices aren't at the table, what questions aren't being asked because I'm too focused in a certain direction. And so just becoming more flexible and aware of the different ways that people bring things to the table. Like, and I think it's just a matter of like how counselor ed instruction or pedagogy has changed over the years in terms of you know, we have for a long time just taken for granted that the research that we read or the way that a theories book is written or the way we instruct is the way right? And not looking at, okay, well how is this perpetuating ideas that are very limited? So, I think just becoming more aware of that, becoming more aware of how my personal has interacted with my professional in terms of me being my most authentic self, no matter what environment I'm in, has definitely changed.

Diane (1). Pp. 9-10 [World of Self and Development]
Well, I think specific to the counselor education piece, my first year of my PhD felt like a big transition point because, well, one, I haven't really been a counselor outside of my master's training, right? I was starting to see clients during my PhD, but I wasn't sure that I had solidified my clinical identity. And then I'm trying to tack on all these different roles at the same time and make sense of how they relate to each other. How there's those ebbs and flows and salience of the different roles, you know? Natural conflict that was happening in the transition from clinician only to now these other things. And some questioning of, 'was this the right time? Should I have done clinical work by its self, like, on its own for a few more years before I did this transition?'. So I think that was part of it. But there were points of conflict when I was thinking about leaving my doctoral program and finding a job. And a lot of that had to do with how I think about professional identity being, I like Gibson's language...of like personal attributes and professional skills and how you merge the two. Because I wasn't sure who I was as a person, how I would fit in a different academic environment...'am I gonna be able to express myself in the same ways, ask for help in the same ways, collaborate in the same ways that I was used to?'. And then now in this new role with a lot more power, a lot more influence, because I'm the counselor educator now. And so there was a lot of conflict around, 'who am I becoming as I'm trying to get a job', right? Like what pieces of me will have to be sacrificed or negotiated. And that was very like salient in my mind at the time because that's what I did my dissertation on was identity negotiation as you're developing you know, professional identity.

World of Faculty and Student Relationships. Higher education research has long explored the importance of faculty and student relationships and their role in the professional development of higher education faculty. Counselor education, as a relatively young profession and emerging discipline (Fickling, 2023), has only recently begun to explore the centrality of faculty and student relationships in the professional development of a counselor educator.

Coaston (2019) introduced the concept of *the happy professor* to describe the result of an

optimized faculty-fit in counselor education, wherein, in their teaching, scholarship, and service,

counselor educators are able to consider the type of university, the relative autonomy afforded to

faculty, and the quality of the academic culture as elements to be optimized in their choice of an

academic appointment. Given the youth of our discipline and its emerging literature base, the

intricacies of these variables and their influence needs further study, but embrace of their

influence resonates with what participants shared with me:

> Rita (2). Pp. 3-4 [World of Faculty and Student Relationships]
> I showed up here and (colleague) and I were just like immediately friends. So that was
> like a very easy relationship. And I really like all the faculty here, but the person who's in
> our coordinator role has no executive functioning skills to speak of. And so it's like this
> combination of running the program in a way that's really inefficient and then she doesn't
> listen to us, like when we offer feedback and are trying to like communicate to her like
> the ways that these inefficiencies are affecting us, like it, like I can see it like not going
> in, which like triggers something in me. And then she also makes a lot of decisions. So
> it's like, it feels, it's like she thinks she's being relational, but it's like really unhealthy
> relationship dynamics. Like, it's like bad boundaries, it's a lack of clarity, it's a lack of
> attendance to like the proper power dynamics that are in place. So there's like, she thinks
> it's relational, intentional, but it's like, but it's the opposite of that. And it's inefficient,
> and she's not listening. So it's like, it's triggering like a monster inside...it's making me
> turn into an asshole. Like, and so I'm really trying to process, like, because I have to take
> responsibility of like, I'm now negatively contributing to the dynamic as well, you know,
> and it's like, I have to acknowledge that.

Opening new doors into our exploration of the influence of student relationships for a counselor

educator's professional development, Hurt-Avila and their colleagues (2020) worked with 48

counselor education students to determine what dispositional characteristics they found valuable

in their counselor education faculty. Within their findings, the authors discovered that counselor

education students value in their faculty a focus on experiential learning, content and affection

orientation, valuing the educator-student relationship, and developing clinical skills. The

qualities these students admired and valued in their counselor educator faculty supported the

conceptualization of the social world of faculty and student relationships and what my

participants shared with me:

> Diane (2). Pp. 11-12 [World of Faculty and Student Relationships]
> I find even with my life now with students when I'm in supervision specifically or in the classroom, there's not as much space for it, but I hear them making sense of what their clients are bringing in and the personalization that's coming up for them. Like, 'I feel like I remember this', Right? 'I remember what that feels like and I, I have some idea for where you're likely to go.'. But then they surprised me every time by the end of a term that they went somewhere completely else because it was something about who they were as a person, who they are as a person, that does something different than what I did. So yeah, I think it just reinforces that integration of personal and professional and how you work clinically with people and how I now supervise with students too...certainly from an epistemological standpoint, and construction isn't making a good bit of sense to me, the way that I sit with students, I can see that parallel way of thinking coming into what's happening in the like, supervisor-supervisee relationship in that I'm asking them to critique their own reality, to question where their courses of knowledge are coming from. To actively reflect on what they believe to be true as a human, and to what degree does that fit within your professional tasks or what conflicts do you experience? Like I have it written down because I'm actively supervising this semester, but I ask my students every semester about their strengths and growth edges.

Conclusion

A situational analysis of six counselor educators revealed a complex and emergently

unique social world of counselor education in which the pressure to conform to the quantification

and medicalization of human healthcare is felt, but not relented to. As the counselor educators

included in this study emerge through their professional identity, consistent experiences of the

social worlds of the arena of institutional counselor education crystallized. The social worlds

unearthed from the arena of institutional counselor education (Student, University, Profession),

as a part of this situational analysis include the following: 1) world of mentorship and

community, 2) world of performance and accomplishment, 3) world of self and development,

and 4) world of faculty and student relationships. Each participant shared numerous experiences

of orienting to and developing in the arena of institutional counselor education, giving way to

three sensitizing concepts: 1) motivation and resilience, 2) purpose and focus, and 3) learn and

incorporate. These sensitizing concepts illuminated a developmental threw line from the core of each participant, extending throughout their development and key transitional milestones. Compared to the existing literature in triangulation, the distinctive components of the social worlds of counselor education and the individually unique sensitizing concepts may provide a novel window into the situation of counselor education in the modern landscape.

Despite our commitments to ethical and curricular standards (ACA, 2014; CACREP, 2024), few fixtures of a counselor educator's developmental journey are standardized; they are unique to the individual and the various social organisms (universities, mentors, faculty, peers, family) they interact with throughout their development. While unavoidable in certain regards, these unique socialization and developmental experiences directly and indirectly influence the professional identity development of each counselor educator, elevating the personal attributes and life experiences of an individual to a reciprocally equivalent role of influence as their professional attributes and experiences in teaching, scholarship, and service. The social worlds and sensitizing concepts discovered in this situational analysis shed light on the professional and personal identity development for the participants of the study, carrying various implications for our field to consider as potentially consistent challenges and resources for a counselor educator's developmental journey. With careful reflection and intentional incorporation, the results of this study can move us into the next epoch of our emerging discipline, a journey the next chapter foreshadows and informs.

Chapter Five: Discussion

*To tackle the ideological functioning of science
is to take on the system of formation of its objects,
its types of enunciation, its concepts, its theoretical choices...
To focus on demarcation criteria is to miss
how all the density of the disconnections,
the dispersion of the ruptures,
the shifts in their effects,
the play of the interdependence
are reduced to the monotonous act
of an endlessly repeated foundation*

-Patti Lather (2006)

Four counselor educators participated in a situational analysis of the qualitative paradigm in counselor education and the pressure to conform that they experienced. At the outset of the study, my focus was on the identity conflict (Bartos&Wehr, 2002) experiences of my participants, assuming that, as qualitatively minded thinkers and scholars, they had been pressured to conform to the quantification of human healthcare for which they must prepare their students. While this pressure to conform is assuredly present in the narratives of the participants, the pressure to conform emerged as a more complex and vast socialization phenomenon than I had ever anticipated. In the final analysis, from which I'm currently writing, both components of the social phenomenon, "pressure" and "conform", have significantly expanded in my conceptualization of this situational analysis. I have realized that these two components co-constitute (Clarke et al., 2018) the situation of interest for the present analysis. Throughout this chapter, I will work to flesh out the discovery of this transformational conceptualization of the pressure to conform within counselor education.

This situational analysis created several products that could be useful for the field of counselor education and the professional identity development (PID) process of counselor educators in their unique contexts. Products emergent from this situational analysis include a

window into the social worlds of counselor education novel to the existing literature base. An exploration of these emergent social worlds revealed several *sensitizing concepts*, a fixture of situational analysis that helps to illuminate the intricacies of the social worlds in counselor education and how counselor educators find their professional identity. Additionally, the co-constructed process of data collection and analysis embedded within the present study created a PID concept referred to here as an *identity constellation*. The interaction between a counselor educator's identity constellation and their various sensitizing concepts details the influence of the social worlds of counselor education. Each of the products emergent from this situational analysis will be discussed in what follows. Limitations, implications, and recommendations for future research will also be discussed in this chapter.

Discovering the Social Worlds of Counselor Education

Situational Analysis (SA; Clarke et al., 2018) utilizes the concept of *social worlds* to thoroughly explore the various elements that co-constitute a participant's experience of the situation of interest. Included in the social worlds are human elements (family, members, friends, colleagues, mentors, students), non-human elements (institutions or universities, cities, professional projects, professional organizations), and abstract elements (culture, attitudes, emotions, thoughts, values, beliefs, norms, motivations, fears). The social worlds emergent from our exploration of the arena of institutional counselor education (student, university, and profession) throughout this situational analysis include the world of mentorship and community, the world of performance and accomplishment, the world of self and development, and the world of faculty and student relationships (Figure 1).

Institutional Counselor Education

Consisting of the student, university, and profession, the arena of institutional counselor education represents the facets of counselor education that a doctoral program in counselor education and supervision (CES) must prepare their doctoral students to enter. Accreditation standards from the Counsel for Accreditation of Counseling and Related Educational Programs (CACREP; 2024) inform the development and facilitation of institutional counselor education in the areas of institution investment (Section I.A-F), the architecture of the counselor education program (Section I.G-X), and the makeup of the faculty and staff (Section I.Y-GG). The academic quality, rigor of preparation, and student assessment are informed by the CACREP (2024) standards to ensure an intentional program mission and objectives (Section 2.A-B), thorough student assessment (Section 2.C), and an emerging evaluation of program effectiveness (Section 2.D-F). Student preparation and training are informed by the CACREP (2024) standards to ensure adequate competence development in the areas of professional counseling orientation and ethical practice (Section 3.A.1-12), social and cultural identities and experiences (Section 3.B.1-11), lifespan development (Section 3.C.1-13), career development (Section 3.D.1-12), counseling practice and relationships (Section 3.E.1-21), group counseling and group work (Section 3.F.1-10), assessment and diagnostic processes (Section 3.G.1-17), and research and program evaluation (Section 3.H.1-11). Professional practice development is informed by the CACREP (2024) standards to inform and prepare students for entry-level professional practice (Section 4.A-M), supervisor qualifications (Section 4.N-P), practicum experience (Section 4.Q-R), practicum supervision (Section 4.S-T), internship experience (Section 4.U-V), internship supervision (Section 4.W-X), and practicum and internship course loads and ratios (Section 4.Y-BB). Training specific to a required specialized practice area is informed by the CACREP (2024)

standards in the areas of addiction counseling (Section 5.A.1-13), career counseling (Section

5.B.1-8), clinical mental health counseling (Section 5.C.1-9), clinical rehabilitation counseling

(Section 5.D.1-11), college counseling and student affairs (Section 5.E.1-10), marriage, couple,

and family counseling (Section 5.F.1-14), rehabilitation counseling (Section 5.G.1-16), and

school counseling (Section 5.H.1-19).

While specialized training for CES doctoral students in the aforementioned sections of

the CACREP (2024) standards varies across universities, the development of a doctoral learning

environment is informed by the CACREP standards in the constructed framework of the program

(Section 6.A.1-8), the development and facilitation of the doctoral curriculum (Section 6.B.1-5),

doctoral internships (Section 6.C.1-8; Section 6.D.1-4), and the makeup of CES doctoral faculty

(Section 6.E.1-2). The doctoral curriculum informed by the CACREP (2024) standards (Section

6.B.1-5) creates the five core identity roles of counselor educators which includes counseling

(Section 6.B.1.a-f), supervision (Section 6.B.2.a-l), teaching (Section 6.B.3.a-m), research and

scholarship (Section 6.B.4.a-m), and leadership and advocacy (Section 6.B.5.a-n). These core

identity roles create the standard for which CES programs must prepare their doctoral students,

entrusting them to facilitate a learning environment congruent with the CACREP (2024)

standards (Section 1-5) for counselor education. With such a vastly diverse series of role

expectations, counselor educators form their emerging focus throughout their career, a process

seemingly intimate to an individual's sense of satisfaction and burnout susceptibility:

> Rita (3). Pp. 12-14 [Institutional Counselor Education]
> I think a really cool thing to talk to the doc students about when they get here is like, some of this stuff...there's these different layers to the profession. And also, there's these different sort of like places you can take it like teacher, supervisor, researchers, advocate, leader, clinicians...and like any combination is fine, but like you definitely can't do all of them. And so like which ones are the most important to you and like where do you really want to build your foundation?...and the reason that I wish, the reason I want to talk to our doc students and that it feels so significant to me as I spent the first five or six years

through my doc program and through my first couple years at (previous university appointment) feeling like I didn't belong because my priorities didn't seem to line up the ways that other people's did. And if somebody had just explained to me that there's all these different areas and you're allowed to choose which ones are most important to you and they're not more legitimate than the other, that could have saved me some time I think...because I'm caring about the students and this feels like we're not on the same page. Or because I'm not a prolific researcher, that makes me illegitimate, you know, where it's like, I'm very proud that I have more than 10,000 hours as a clinician under my belt, and like not a lot of counselor educators do. And my students notice that. Like they can hear in how I teach that it's not coming from a theoretical perspective. Like it's coming from a session I had the day before...and I'm proud that I put a ton of energy into leadership and administration during the time that I was the program coordinator, and that I kept students happy and supported during COVID...and so again, I just spent those first few years at (previous university appointment) and my time at (additional previous university appointment) just feeling like because I didn't like statistics...or because I wasn't publishing at the same rate that I was watching my peers publish at, that I was doing something wrong or that I was less than. And now finally, 11 years later, I know that I'm great. That I'm you know, that I'm my own brand, and I'm proud of myself. And I know that I'm offering something that's valuable and that's meaningful. And I just wish I could have heard that sooner.

Elise (3). Pp. 12-13 [Institutional Counselor Education]
Everything we do throughout our careers is a social experience. And to have that seen as an asset, right, as an opportunity for becoming a stronger profession, right, and a professional. So it's not, and that's why I get like, even though I've had some very disempowering experiences, like it's really important to go, 'what is this moment teaching me about being more effective or being a better researcher, instructor, whatever', right? And so we really got to see it as like constructivist right? It's an opportunity to share knowledge and learn from each other. And it's a way to develop yourself and learn and not a barrier. But you know, it's like we talked about, 'oh, tenure is so political', and it's like you sort of go into it already seeing it as a bad experience, right? Versus like, these are the different spaces you're going to interact in across your career. These are ways that the good and the bad experiences can further inform who you become, right? So I think it's just, and I've always been an optimist...and so when I think about like 'no, I can't teach two classes a semester and run a college, and be the president of the ACA', like I can't do all that, but like where is, where am I going to be the most impactful or the most able to be relational in that moment? And so I don't look at it as like 'you can't do it all, but you can't do it all right now'. And so I think our field gives us lots of opportunities to try on different hats that are meaningful and have impact on the the folks that we're engaged with at the time. So if we look at it as like a longitudinal pathway, like you can still have your heart and your intention and the drive that got you in the field. You can't do it all at one time, but oyu sort of look at it as like remaking yourself, and listening to your mind and your body and like 'okay, I'm going to focus on this for now and then I'm going to get more engaged in the profession now'. And I've done that, like I've stepped away from professional service for a few years to be able to

focus on my work in higher ed or whatever. So I think of it, and maybe that's just the optimism in me, that like you can have it all, just not all at one time.

BDP (1). P. 22 [Institutional Counselor Education]
A degree in counselor education and supervision, and this is what I feel separates us. Because other disciplines have 'oh, you can do this track and this track and this track with one degree'. But you do at a minimum (as a counselor educator), and I'm not kidding, minimum three things, because there's other things that we do that I haven't even added. But when you're done at the university that you're at, you should have had experience in teaching, so much to the point where if you decided to take a job as a full-time counselor educator and focus on being in an academic setting with the bulk of your work being teaching, you should be prepared to do that. You should also be prepared to, if the spirit moves you in a special way, open up a private practice, join a conglomerate, develop a practice, work at an agency, and be a competent and skilled professional counselor. At the same time, you should be prepared to supervise and mentor other people into this profession. That's what a counselor educator does. I feel like these things are inexplicably intertwined...if I had my way, every student who obtained a Ph.D...in counselor education and supervision would feel like, 'I can do these things'. But as a scholar, maybe I can't do this, but hey, let's call my friend (colleague) because they're a boss at this. Let's get on a Zoom call. Let's get you...that's what I think an educator does. Connect. An educator doesn't say 'I know everything'. An educator says, 'I know some things, there's a whole bunch of shit I don't know, but I bet you I know somebody who does. Let's play'...I'm a broker. And I'm not kidding you. I'm a broker. I feel like at this point in my career, one of my primary responsibilities, roles, is to connect people to where they're headed.

An individual counselor educator's interaction with institution counselor education and where they choose to focus (student, university, profession; counseling, teaching, supervision, research; leadership) throughout their career is unique. While a CES doctoral program prepares their students to enter the arena of institutional counselor education according to the CACREP standards, an individual's motivations, values, beliefs, identity characteristics, fears, supports, and ideals are developed throughout the individual's lifespan, preexisting their professional training. Each of the unique elements of an individual's identity is conceptualized in this situational analysis through an *identity constellation*.

Identity Constellations

Progressing through the transcription and interpretation (coding, thematic analysis, mapping, etc.) of participant interviews revealed an identity constellation for each participant (Figure 2). A circle at the center of the constellation symbolizes the core self of the participant, while the surrounding circles illustrate the rich array of influences, values, philosophies, beliefs, thoughts, and fears that shape each participant's identity. Each constellation was presented to the participants after the first interview along with the coding and thematic analysis of the transcript. Making space to speak to the hidden aspects of how an individual navigates various experiences in the social worlds of counselor education, the identity constellations help to capture the subthemes of the participant interviews. While the surrounding circles of the identity constellation (values, beliefs, philosophies, worldviews, feelings, etc.) may not have been discussed at length in the interviews, their interconnection make up an individuals' meaning making process as well as their perspective, focus, motivation, and interaction with the larger context and social world(s) of counselor education. Without the identity constellation as a working model to conceptualize the perspective and feelings of my participants, I don't think I would have been able to stay as flexible as I was when a participant would go on a tangent or tell me a story that was seemingly off topic in the existing conversation. Furthermore, I would have missed out on gaining the insight and perspective that the participants' tangents uncovered for me; I feel as though I would have missed out on getting to the know the participants at the depths of what became possible in the time we spent together.

> Elise (2). Pp. 52-53 [Identity Constellation]
> What's been interesting, just applying the work from a research sphere to the way that I teach or whatever is that need for our students to be very critical about any findings, right? So like we pick apart lit revies and talk about, you know, like, it's lazy to write a sentence and then cite five people to support that point. It's very lazy. But then if you dig under the hood at those studies, they usually don't say what you're using them to cite.

But even when they do, it's like, well, 'what are some of the problems with how they put together their findings?'. And it goes back to this idea of pathologizing or further pathologizing folks. Like we have good intentions a lot of times in terms of bringing awareness to different issues, but how are we actually disempowering the population that it's representing to the reader and further causing issues for those folks and so from a teaching perspective, it's like 'whatever it is you think you know or you read like what could be not true about that? Or what could be, what are some of the gaps?'. Showing them examples of how to do that, not just say 'go do it' because that's really hard to not trust your experts...it's so hard, like especially with the most recent iteration of the 2015-2016 multicultural competencies, like I know a lot of those people on a personal level, like I've had drinks with them, and some of those people are the worst perpetrators of injustice...we can bullshit whatever we want in writing and so I think it just further solidifies like why we need to critique what we read conceptually.

Diane (2). P. 12 [Identity Constellation]
Certainly from an epistemological standpoint, and constructionism making a good bit of sense to me, the way that I sit with students, I can see that parallel way of thinking coming into what's happening in the supervisor-supervisee relationships in that. I'm asking them to critique their own reality, to question where their sources of knowledge are coming from, to actively reflect on what they believe to be true as a human, and to what degree does that fit within your professional tasks or what conflicts do you experience? Like I ask my students every semester about their strengths and growth edges. And then I ask them with their growth edges, a lot of them will talk about like they're uncomfortable sitting in silence or they're uncomfortable exploring feelings. And I ask them, 'how much of that discomfort is culturally situated for you? Based on the norms within your community, is it normal to sit in silence? Is it normal to talk about feelings?'. 9.5 times out of 10, they'll be like, 'not normal, super uncomfortable'. And so our supervision sessions become a lot about 'how are you reconciling this conflict between your cultural norm and what we're asking you to do in your professional task because those things have to talk to each other for you to be genuine and successful.'. And I think that it's helpful to students because we push congruence and genuineness but it's hard to actually define that for them and give them a concrete example of what it looks like. So I think that's one way that I try to do it in supervision, and it still, it feels very constructionist in the sense of 'I can't do this for you because my reality is not yours. I can try to guide you as I'm hearing what your reality is based on my professional body of knowledge, but ultimately it's up to you to figure out what this looks like for you'. And I think some students struggle with that because a lot of them come in with positivism, post-positivism types of thinking of like 'black, white, show me what to do when', and that's just not how this field works.

As the participants recollected various experiences of working with students, interacting with other professionals in the field, or talking about their own worldview, I got a vulnerable and intimate glimpse into their meaning making process and belief system. Additionally, reflecting

on these identity constellations together gave the participants open opportunity to reflect and

clarify the various parts of their identity that were coming through in the interview process:

> BDP (3). Pp. 2-5 [Identity Constellation]
> I actually did give some thought to the term 'broker'...I was wondering aloud if that's really what, um, how I would describe it...and I would say, well, I'm positive of this. I didn't bother to look up any sort of definition...because literally I just looked it up and it says 'a person who buys and sells goods or assets for others'. And that is really the actual opposite. I'm not buying or selling. I feel like, because it came up in the context of sort of how my career has evolved, I'm not doing that. What I feel like I'm doing is I am connecting people. I'm connecting people. I'm connecting people who share some intrinsic commonality that goes beyond extrinsic...but that's not brokering because I'm not selling anything. So it's I'm hopefully just connecting, hopefully providing at least opportunity and it may or may not come to fruition...that's not necessarily what a broker does. So I have to figure out a different title. So I think the biggest thing is I don't know if I would call it pathways or avenues of connection, but I think the biggest thing is connecting people who I see as having similar interests. It's just like, 'oh my gosh, you're interested in this, and you're interested in this, and y'all are like in a similar space, let's see if it works!'...So I would definitely want to rethink that. And I would say at this point, that's probably not a word (broker) that I would want. So, I have to rethink that, which is fine because that's a part of growth. It's a part of my learning process...so what I would say is, and it's interesting because now I have to rethink all these things, which is fine. It's just a part of my learning process. If I had to give it a different name, I think right now I would say community builder. And I'll have to think about that a little more.

Emergent through a patient reflection on each identity constellation were clarifying insights into

the inner workings of each participant and their experience of professional identity development

as a counselor educator. Insights I gained into my participants' worldviews and knowledge

frameworks became crucial in understanding their perceptions of the *social worlds* of counselor

education.

Social Worlds of Counselor Education

While the inclusion criteria for this situational analysis conceptually organized the

participants' perspectives and developmental process, there was considerable diversity in the

findings of the study. As the identity constellations for each participant emerged, so too did their

focus within the arena of institutional counselor education, as well as the social worlds that

shaped and augmented each participant's identity development process and their interactions

within the arena of institutional counselor education. Free from any theoretical expectations of

what the social worlds of counselor education were before I started the interview process, my

participants introduced me to each social world through their own experience. Some of the social

worlds were more evident in a participant's narrative than others, but each was present to some

degree:

> Elise (3). Pp. 6-8 [Social Worlds; Mentorship and Community]
> I like the idea of the four pieces as a Venn diagram (social worlds). And when I was thinking about mentorship, just to briefly comment that it's so bi-directional...and that's, I think, good mentorship. Whether it's being mentored to be a better instructor or researcher or mentoring others, that is bi-directional in that having that openness and attitude of humility as well as I always have something to learn from someone else, whether I'm mentoring them or not, right? And how that is connected to performance, right? Because I think that as we grow as counselor educators, as counselors, that whether we admit it or not, subconsciously, we are driven by our ongoing mentorship relationships, whether we're receiving or giving mentorship right? And then that is, it keeps us going, it's fuel, to how we can be effective counselors and counselor educators. And I think that's true with whether you're in the instructional space or as a qualitative researcher, that it's especially qualitative research, it's always changing. It's still trying to figure itself out. I mean, we've only had really a few decades of work in the space of education and social sciences around qualitative research. So we're still learning. And a big part of that learning is, we need to be interdisciplinary and look what folks in the health sciences are doing and so forth or sociology, but that we're also learning from other researchers. So have that openness and that humility is a big piece of being able to perform and accomplish things.

> Rita (2). P. 21 [Social Worlds; Performance and Accomplishment]
> I struggle with that part, and I think that is why ultimately, like, when I look at sort of the different priorities, my different priorities, like, research does fall lower, not because I don't believe in it and because I don't think it's powerful and I don't love engaging in it, but in terms of impact, like that part feels hard sometimes for the amount of effort that it requires for the impact that it has. It feels like I can be more productive in the other parts of my job and in that way. And that feels complicated because I also don't want to write a book. You know, it's like, there's enough books out there. No one needs to hear from me. But it's like I do love talking about these things and I do like doing research on these things, but I wish there was a better way to disseminate that research. Because it's like even my studies, like the study that (colleague) and I did, that's my favorite paper I've ever written. But it still gets bogged down by the method section, you know, and like it's like still a lot of like the nuances of it are lost in the page restrictions. So yeah, I wish there was a better way to disseminate it.

Diane (1). Pp. 9-10 [Social Worlds; Self and Development]
A lot of that had to do with how I think about professional identity being...personal attributes and professional skills and how you merge the two. Because I wasn't sure who I was as a person, how I would fit in a different academic environment. I'd figure it out at (previous university appointment), it made sense to me. 'Am I gonna be able to express myself in the same ways, ask for help in the same ways, collaborate in the same ways that I was used to?'. And then now in this new role with a lot more power, a lot more influence, because I'm the counselor educator now. And so there was a lot of conflict around 'who am I becoming as I'm trying to get a job? Like what pieces of me will have to be sacrificed or negotiated?'. And that was very like salient in my mind at the time because that's what I did my dissertation on was identity negotiation as you're developing you know, professional identity. So I think those two transition points, starting and ending the doc program, it's hard to pinpoint other conflict points in terms of like events or times because I think they were in subtle ways as I was making sense of who I was as a queer person, who I was as, you know, this rural (region) woman who's no longer going to be in rural (region), a person who was previously religious and kind of is in a more agnostic camp now, all that identity development that's happening when you're 25 was going on. And so I think there was probably moments of conflict there just as I was trying to merge these personal pieces with the professional pieces. But it's hard to say this was a specific point in time when that happened.

BDP (3). Pp. 6-8 [Social Worlds; Faculty and Student Relationships]
I would say that it's me pushing down or pushing away the pessimism in me. I spend sometimes an inordinate amount of time waiting for the other shoe to drop or for it to not go well because that has happened all too frequently. The thing that I used to work with is basically I felt like because I didn't need or want anything from people, they felt slighted and evolved to say some very disparaging things about myself and other people who I cared about. At times I feel the more important part of that is me looking at what may I or may I not have done in the time that I was a colleague for this person to give them that impression that they were maybe less than. Because it's one thing to say like, you know, 'I appreciate what you're offering and I don't really need that right now'...I think I would say those, the two things that I would say have been at play is when someone feels that I don't respect them and I don't need them. And my reality is, is oftentimes I don't...let me be clear. I don't need you...but I feel like I do have a blind respect for anyone who's achieved the degree that we have. There has to be some respect for what they've had to go through to get that. But no, I don't need you. So, I mean, I can think of colleagues who... and I know I am not everyone's cup of tea, but I also feel that it is the responsibility of someone else to, if they have a challenge with me, they need to come to me first. Our code of ethics says, it asks us, 'if you have a problem with an individual, you go to that individual first'. And I have felt that many times that hasn't happened. So instead of coming to me, like, I hear about it second, third and fourth hand, I don't have the bandwidth for that anymore. I just don't. I don't. I don't...I know that I had come to a point in my career where I was working with somebody and I felt like they were putting students in a really compromising position, forcing students to choose, 'are you going to support this faculty member or this faculty member? Like, whose side are you on?'...that

is not why anybody came to this university. So we're at a conference and I like literally, I woke up in the morning, I was like 'I'm done with this shit'. I had a bunch of things to do...but I found where this person was, I walked up to them and said, 'we need to talk'. And I explained or expressed what I wanted to talk about. I said, 'I feel like you don't care for me and I'm fine with that, like I don't care if people don't like me. But what you're doing is you're putting students in a compromising position because you're asking them to choose. So here's what I'm going to offer. When you're done with this little presentation, we can meet, we can sit down, and we can talk about this, or you can send me when's your next availability, and we can talk about this. But what I'm not going to do is I'm not going to engage in this bullshit any fucking longer because it's hurting people who have nothing to do with us. So you think about it, and you let me know.'. And then I walked away...and then that person never approached me. Not that day, not any time after. I never got an email saying, 'hey, I thought about what you said and I do think, yes, we need to address it.'...so I did everything that I normally did. I continued to reach out to students and try to be supportive.

In their individual focus, a participant's identity constellation was influenced by the social worlds they were interacting with inside the arena of institutional counselor education. As each participant detailed the trajectory of their career, the identity constellation and social world maps of this situational analysis allowed us to make meaning of the various experiences they had collected, as well as the degree of influence each experience had on their identity development process. Of the numerous valuable findings emergent from this situational analysis, the identity constellation and social world maps were the most sacred to discover for me personally. As an emerging counselor educator, I have reflected on what the idea of counselor education has been for me, inbuilt throughout my master's and doctoral journey. But aside from the doctoral expectations outlined in the CACREP standards (2024; Section 6.B.1-5), and what I've read in the literature of our field, I had very little awareness of what identity development looked like. Particularly for post-modern or social constructivist and qualitative thinkers, a member of which I count myself, I had no way of learning about the identity development process for similar counselor educators. Identified in the exploration of the pressure to conform within counselor education, I found in this situational analysis various implications for our field and the way we,

as counselor educators, talk and write about our own identity development. Having implications

for the status and potential of the arena of institutional counselor education (student, university,

profession), as well as the awareness and intentional formation of the social worlds emergent

from it, the results of this situational analysis implore a thoughtful and reflexive conversational

space about whom we are as counselor educators and what we're doing in our co-constitutive

relationship with the arena of institutional counselor education.

Sensitizing Concepts

Situational analysis (SA; Clarke et al., 2018) places a unique focus on sensitizing

concepts as a mechanism that further complicate the existing relationships between the

participants and their social worlds, and "suggest directions along which to look" into the

situation of interest (Blumer, 1969, pp. 147-148). This situational analysis revealed three

sensitizing concepts that aided in the fleshing out of the arena of institutional counselor

education and her social worlds that included: 1) motivation and resilience, 2) purpose and focus,

and 3) learn and incorporate.

Motivation and resilience highlighted the driving impetus underneath a counselor

educator's developmental trajectory and provided justification and explanation for

developmental shifts in the career:

> Elise (1). P 7 [Motivation and Resilience]
> When I was in a position of less power, just because of the hierarchy, right, that there was definitely, there wasn't space necessarily for mutual learning or those kinds of things. It was very top down feeling and some of that was gendered I would say...most of my supervisors if not all have been men so...there's definitely been some pushback to that but what was important to me is that I know my worth in terms of the skills that I can bring to my students and so forth. So it's not like it would depress me. It actually probably motivated me to say, 'I don't want to be like that when I'm in a higher level position or when I'm tenured or when I graduate'.

BDP (2). P. 9 [Motivation and Resilience]
Why am I still here?...I've got to make room and space for new ideas, other people, all those things. So what some people might say is, 'haven't seen you run for any elected offices or hold any leadership positions in a while, like, what's going on?'. It's somebody else's time. And it's like, I mean...I could list a litany of things that I've done in terms of service. It's irrelevant. What's more important now is what have I done to help nurture, support, grow future leaders, current leaders in this profession?

Purpose and focus highlighted the commitments each counselor educator made in their investments within the arena of institutional counselor education. Each counselor educator had a specific focal point within the arena of institutional counselor education, and their purpose and motivation in their focus illuminated the differences across participants.

Elise (1). P. 11 [Purpose and Focus]
I think some of what I'm bringing is just some of what I said around like, 'why are we here as ACA?'. Well, we're here to support the counseling profession, right? And what does that mean? We're here to provide tools, professional development, etc., so that counselors can do their job effectively, right? That is our scope. And so part of what I think I bring is to help remember the scope of ACA and that our identity as an association is to foster counselors' professional identity, not decided it. Right? So that's a big piece of it.

BDP (3). Pp. 13 [Purpose and Focus]
In that same meeting, I listened to a man, and I had sort of heard it peripherally, it's like I'd seen it before, but it didn't hold weight for me. He talked about how he didn't *get* his PhD, he said, 'when I took my PhD'...nothing was given, everything was earned, twice the effort, twice the input, twice the sweat, twice the tears at least, all the time...one of the things it did for me is I feel like in some ways it gave me permission to do things as a scholar that I hadn't done before and to be a little more bold about it or be a little less concerned about what other people think.

Rita (1). P. 21 [Purpose and Focus]
So I think this is like a good example of like something I think that's important that I have also like decided is like not my focus because while I do really love research and sort of finding ways to get my voice and my sort of perspective out there. I find I can be a lot more impactful if I'm focusing my energy on my program. And so with that stuff, it's like, yeah, I see that, that there's this disconnect between what's being published and what's trending and sort of what is needed in the field. But just from a purely pragmatic perspective of like, I just don't have enough hours in a day. That just doesn't hold my attention and like the way I like reconcile that is like, 'I'm just gonna focus on creating a really strong program'. And just make sure that I'm spending like a lot of time with the students processing through and really communicating to them, 'this is what the literature said, this is what I've experienced, this is what I see in our community. What do you see?

What do you experience? What do you notice?'. And like really, I mean, and this is like, I think where the qualitative paradigm comes in again is like, I really, really strongly believe like from a pedagogical perspective that like we're co-constructing meaning together. And like, I learn so much from the students. And so like again with that disconnect I get a lot more out of just being in deep connection with the students, with the site supervisors, with the community, versus like, I don't know what they're (profession) doing. You know? Like I don't, I don't care. I don't really care. You know like ACES feels like a big racket to me. ACA feels like a big racket to me and it doesn't feel worth my time. And like I remember when I was in my doc program, there was a lot of talk about leadership and getting on the ACES board and being ACA president. And it's like, 'that is glorified event planning. You're just planning a really expensive weekend in a hotel where people give mediocre presentations on things. I don't care.'. So my answer is I don't pay attention to it. I see it and I, but that's, I just don't.

Learn and incorporate highlighted the result of a counselor educator's commitment to

reflexivity and continued growth in their professional development. As these counselor educators

made their career in the profession, they incorporated the wisdom of their mentors and the

meaning they have made of their developmental experiences which shaped their trajectory and

focus over time:

BDP (2). Pp. 14-17 [Learn and Incorporate]
My perspective has evolved. And what I mean by that is, there was a point in my career where I thought, 'I'm never going to live to see this.'. That's evolved. And whether it's while I'm still practicing or in my retirement, I do think I'll live to see the continued evolution of this profession. And to me, that was like, 'oh thank goodness.'. Because a part of it is like wanting to see the continued success of a profession that I wholeheartedly believe it. It's, I have a, I wouldn't say new found, but I notice more often these moments through experience and interaction where there are some good hands that are nurturing this profession. And that's important. And I also think that's one of the things that will, I don't know the degree, but it'll definitely help me walk away because it's like, 'this thing is in good hands. Perfect? No, because that doesn't exist.'

Elise (3). Pp. 15-17 [Learn and Incorporate]
I think my professional identity development process has been relational, iterative. It's been a contextual experience that has been grounded first and foremost in values in terms of why I entered counseling to begin with. That my goals for becoming a counselor or my values for wanting to be a counselor have been a continual piece of who I am. What I've done from those activities is try to learn how these align with the values of why I've gotten into this work...I think that's one of the reasons why the work I do is important and how I can always improve.

Diane (3). Pp. 18 [Learn and Incorporate]
The first word that comes to mind is fluid. It's deeply personal to me. This isn't the word
that I want to sue, maybe you can help me, but's it's interactional. It happens through
interactions that I have. I often don't think of something profound or feel a new level of
competence or confidence just sitting and reflecting on my own. It's when I'm actively
engaging with a student or a colleague or whatever. So if it's not interactional, I'm sure
you can find a word that...represented both the dynamic elements of relationship, the
teaching moments, and what pushes identity forward, those interactions teach me
something about who I am and my way of being in different contexts...*dynamic* works,
works well for that. I mean maybe that would, for the sake of trying to be concise, that
would probably be it, that it's dynamic, it's fluid, constantly in motion, and it's deeply
personal.

Limitations

Reflected in this study is a situational analysis of the pressure to conform in counselor

education as experienced through qualitatively minded counselor educators. Theorizing emergent

from this situational analysis created several products consistent with the methodology, each co-

constituted within the research relationship, including a thick description of the social contexts of

each participant and the emergent social worlds of the arena of institutional counselor education.

Bound by the authenticity of the research process, the safety of each research relationship

situation, and the pressure of time, this situational analysis emerged with several limitations.

While my commitment to fidelity, trustworthiness, transparency, and intersubjectivity informed

each step of the research process, the following limitations persisted.

Diversity and Transferability

Prior to the outset of data collection and analysis, 16 counselor educators were identified

and invited to participate in the study. Selected through conversation with my dissertation chair

and the referrals made by consenting participants, this potential participant pool represented a

geographically and ethnically diverse group. However, only six participants responded to the

three rounds of invitation, and only four consented to and completed data collection and analysis

to saturation. Of the four participants who completed data collection and analysis the

heterogeneity of the group consisted of three White women, two of which identified as heterosexual while the third woman identified as queer, and one Black male who identified as heterosexual. There is extant literature that is now beginning to recognize new depths of influence in a counselor educators' diversity characteristics (Thacker & Barrio Minton, 2021), bringing modern clarity to a growing literature base (Crumb et al., 2023; Haskins & Singh, 2015; Ratts et al., 2015). While the intentions of qualitative scholarship are explicitly not to generalize the findings, diversity within the participant sample supports the discovery of a thick and rich description of the situation of interest within the analysis (Clarke et al., 2018).

Throughout the history of qualitative inquiry, scholars have had to defend the credibility of the paradigm as legitimate social science (Creswell & Poth, 2018; Denzin et al., 2023; Lincoln & Guba, 1985). Within this bolstering impetus, scholars of the qualitative paradigm have made great efforts to reflexively consider the critiques waged by their peers of contrasted paradigmatic ilk, and create a culture of language that speaks to credibility, trustworthiness, and value. Facilitated through researcher activities, including prolonged exposure, triangulation, and member checking, the rigor and value of qualitative methods has many decorated defenders (Charmaz, 2014; Clarke et al., 2018; Creswell & Poth, 2018; Denzin et al., 2023; Lincoln & Guba, 1985; Guba & Lincoln, 1989). Taking in as much as I could in the time of this situational analysis and throughout my academic career, I brought similar salt to the issues of credibility and rigor in designing and facilitating this study.

Interpretation, Analysis, and Subjectivity

Prolonged exposure, a primary methodological support for robust data collection in qualitative inquiry, is an inherent characteristic of situational analysis. Through a series of iterative interviews with member checking in between, I was engaged with my participants over

the course of four months within which over 30 hours of interviews took place with a

proportional dedication to analysis, mapping, journaling, and writing in my time between

interviews. Due to the nature of the data collection window for this situational analysis (Table 1),

the prolonged exposure added an unforeseen influence in the way my conceptualization and

sensitivity were shaped by each interaction with my participants. Comparing my first interview

with my first participant to my first interview with my last participant, I had already engaged in

several iterations of interviews, mapping, and conceptualization with earlier participants. Despite

my best efforts to maintain an open and unabridged listening ear within each interview with each

participant, my worldview had already shifted through my participation in the study thus far. I

had new questions; I had learned how to inquire to get deeper as the study went on. Among other

implications, this meant that, in earlier interviews, I was less prepared to catch the nuances and

understand the implications of the stories each participant shared with me. But in later

interviews, I was less able to catch myself from over theorizing and, thus, more susceptible to

missing the novelty of my participants' perspective and story. It's undoubtable that this emergent

shift in my posture as a researcher influenced the situational analysis, the beauty and tragedy of

the methodology (Clarke et al., 2018).

  Triangulation, a process well reflected in qualitative scholarship (Creswell & Poth, 2018;

Denzin et al., 2023; Lincoln & Guba, 1985), was used throughout the data collection and

analysis process in this situational analysis. Using multiple sources of information, including

member checking, peer debriefing, consultation with my dissertation committee, and current

literature review, were used to triangulate the data collection and analysis process. Despite these

efforts to triangulate my experience and analysis of this situational analysis, it is important to

note that the triangulation process was completed using resources, contacts, and techniques that

were available to me, meaning the potential for unaddressed bias, silence, and objectification would persist unaddressed. Remembering the purpose of situational analysis is *not* to discover theory to interpret basic social processes, the limitations of my triangulation process became a part of the analysis and added to my testimony of rigor in this process. Although I attempted to discover novel perspectives that could clarify and, more precisely, guide this situational analysis through a current literature review, the limitations of my own perspective are intimately present and evasive.

Reflexivity became a frequent rhythm throughout this situational analysis, both in my transparency with my participants and the writing process, wherein, I've been diligent to include an exploration of my own worldview, meaning making process, and philosophy. My fidelity and integrity is based in careful interaction with my participants, attempting to handle this sacred process with as much honor and respect that I could muster. It is my belief that all research, regardless of methodology or paradigm philosophy, is co-constituted, an essence that Clarke and her colleagues (2018) attribute to human experience as "entities in relation to each other are constitutive of each other" (p. 17); one does not exist in the same way without the other, when together, something completely unique emerges (Crossley, 1996). Therefore, my identity and participation in this study fundamentally shaped the emergence of experience in my participants, as did their participation. This study and its findings would be completely different if another researcher were to have worked with the same participants using the same methodology. While this is a limitation when inspecting the trustworthiness of my report of this situational analysis, it is my hope that my efforts of transparency, triangulation, and rigor will help the reader in their consideration of this study, its findings, and its implications for our field.

Implications

By far, this section has been the most difficult for me to write. With hundreds of pages of interview transcripts, dozens of maps, an entire journal of entries and memos, the more than 30 hours of in-depth conversation I had with my participants took me deeper into the world of counselor education than I ever imagined it would. The intimacy that emerged in the growing safety of the research relationships created a loyalty in me to honor the lives of my participants in the way I tell their stories here, as well as how I empower their stories to advocate for change in counselor education through the implications included here. Through hours of conversation with my dissertation chair and my most trusted friends and colleagues, I've had to work through this chapter more than any other piece of academic writing in my lifetime; if I were to write this chapter a hundred times, I believe it would look a hundred different ways. I have so much respect for my participants and the vulnerability and courage they discovered within themselves to share with me as transparently as they did. From their vulnerability and courage, I experienced a profound paradigm shift in the fundamental premise of the present study. While I started the data collection process thinking about the pressure to conform to the quantification of modern healthcare, I leave in awe of the pressure to conform as a socialization process each counselor educator faces and makes their peace with. It is from this paradigm shift that I write the following implications with the hope that the contributions made to the existing knowledge by this situational analysis will empower courageous and intentional conversation among scholars of counselor education, administrators in counselor education, counselor education doctoral students, practicing counselor educators, and the students of counseling on whom these implications come to bare. Feeling the hope and weight of such enormous implications, I'm greatly comforted and humbled by the work of Ashmore and colleagues (1989):

Efforts at reform and change must, and will, continue. Applied social scientists...will...be faced with the fundamental problem that the very practices they wish to alter will tend to frustrate their efforts...Confronting this 'problem'...is the essential first step towards a better from of practice...one that consists of a willingness to work with, rather than against, the actors in the domain of application; one that is collaborative rather than imperious; modest rather than megalomaniac; and wishing to learn rather than itching to instruct. (p. 195)

Evolving My Perspective

I knew this method would bring me grief. As a method-theory package, situational analysis (SA; Clarke et al., 2018) intentionally and explicitly destabilizes and discontents the researcher with any known fixtures of knowledge, symbol, or structure, in search of a mode of inquiry that embraces the "crisis of representation" (p. 12), and avoids the *monolithizing ways* of positivist and modernist inquiry styles that "erase ambivalences, contradictions, multiplicities, and the shifting relationalities through which we negotiate social life" (p. 13). Based on my research interest for this project and my preexisting sensitivity to the pressure to conform, I was in search of a "methodological place that was faithful to human experience, and that would help me sift through the chaos of meanings and produce the eureka of new, powerful explanations" (Star, 2007, pp. 76-77). Having been immersed in poststructuralist and postfoundationalist literature for more than a decade, I now have a deeper appreciation for what Lather (1999) called the *self-wounding laboratory* of social science inquiry after the interpretivist turn. SA implores those who choose to adopt and be molded by it to "negotiate our own experiences in the analytic process" (Clarke et al., 2018, p. 31). In this negotiation, I have experienced a perspective shift that, while I feel foolish to acknowledge, took me by complete surprise.

I began this project with a type of resolve and fervency to finally get to the bottom of the epistemological and ontological upheaval that undermines our discipline's efforts to name and embrace what it is to be a counselor educator. I thought, again, quite foolishly, that by addressing the paradigmatic colonization of our own fear, I could help us understand that our main problem is that we all face a pressure to conform to the quantification of human healthcare. That in this pressure and our conformity, we compromise our commitment to the roots of our profession. However, what I found was that the pressure to conform is very real, but to something much deeper than I ever thought. Paradigmatic colonization is only a sliver of a much more insidious and oppressive pie chart. At the conclusion of my work, I now see a malignant tether leading me to look behind the quantification and objectification of the human condition to its origin, something much more primitive and subversive than I could see before I began this work. In my last conversation with Elise, we were talking about the danger of not being explicit about the assumptions underlying the standards, research history, and practices of counselor education, in that if we're not explicit, the *preference* will be assumed. In that conversation, we were talking about gender:

> Elise (3). P. 16
> When we don't talk about gender, we're talking about masculinity. It's the preference.

This concept of *preference* began to fester in my mind after she said it, for reasons I couldn't understand until now, but I knew it had something to do with helping me understand what the words *pressure* and *conform* mean in the socialization process of counselor education. BDP helped me find another piece of it as we talked about *what* the pressure to conform is pushing us toward:

> BDP (3). P. 18
> I don't know if we know. You are absolutely right. And that's why I'm laughing...for who, for what?

Taken together, the implanted preference of a silent space and the ambiguous other to whom we're trying to conform led me to my final conclusion: the pressure to conform is White, male, heterosexual, quantitative, and hierarchical. Any attempts for legitimate recognition, upward mobility, and influence must either succumb to this pressure to conform, or swim tirelessly against its raging current of prejudiced intersectionality. Refusing to get in the water of this current does not seem like a legitimate option, as you would be relegated to a position in the hierarchy of marginal influence and relevance. Authentic success is possible for those that want to stand against the current, but you will have to demonstrate an unassailable rigor, consistency, and commitment: a fight that is much better fought in numbers. My feeling foolish comes from the more than a decade I've spent trying to understand diversity, social justice, advocacy, and decolonization, and my place in its advocacy, albeit as a White, cisgendered, heterosexual male. I feel as though I should have known that the pressure to conform never begins as an idea, but as a fundamental segregation of *us* and *them* (Bartos & Wehr, 2002). The implications that follow must keep this reality as a foreground issue and be ever diligent to name and situate the pressure to conform wherever it lurks.

Institutional Counselor Education

Discovered in the first few interviews with earlier participants, institutional counselor education emerged as the first social context and culture for counselor educators, an *arena* in the language of SA (Clarke et al., 2018), consisting of the student, the university, and the larger profession. Triangulated through literature specific to counselor education as an ecological system (Chan et al., 2019; Lau & Ng, 2014), this conceptualization brought clarity and empowerment to the participants of the present study in their review of the concept:

> Rita (3). Pp. 12-15 [Institutional Counselor Education]
> I especially like the focus piece, like that definitely resonates with me...and I keep saying to the other faculty, and none of them seem as excited about it as I am of like, I think a really cool thing to talk to the doc students about when they get here is like, some of this stuff, right, that like, there's these different layers to the profession. And also, there's these different sort of like places you can take it like teacher, supervisor, researcher, advocate, leader, clinician, you know, whatever. And like any combination is fine, but like you definitely can't do all of them. And so like which ones are the most important to you and like where do you really want to build your foundation?...the reason that I wish, the reason I want to talk to our doc students and that it feels so significant to me as I spent the first five or six years through my doc program and through my first couple years at (previous university) feeling like I didn't belong because my priorities didn't seem to line up the ways that other people's did. And if somebody had just explained to me, 'there's all these different areas and you're allowed to choose which ones are most important to you and they're not more legitimate than the other, that could have saved me some time...so that's just what I want to offer to the students, is like, just start thinking about it and just know that there's no right way, and like there's no expectation on our part of like, what that has to look like.

While the existing literature acknowledges the systemic nature of the culture of counselor education, no current literature could be identified in triangulation efforts to conceptually inform the *focus* element enacted in a counselor educator's identity development process. Focus emerges as the first implication of the present study. With a reflexive intention, focus can be added to each level of the arena of institutional counselor education to empower authentic identity development in mentorship relationships between counselor educators and their students, peer-to-peer counselor educator relationships at the university level, university advocacy efforts for the counseling program, and professional engagement efforts in scholarship, leadership, and advocacy.

Beginning first with a thoughtful consideration of an individual's identity values, beliefs, philosophies, desires, and fears through an identity constellation, counseling students at the master's level can be made aware of the potential identity roles available and appropriate for them upon graduation (counselor, community member, advocate, professional membership, etc.) Counselor educators, in their work with master's students, can inform their mentorship, advising,

and teaching methods with this conceptualization of focus in mind to better prepare their students. Counselor educators working with doctoral students can continue this empowerment by focusing on the new identity roles available and appropriate for counselor education and supervision (CES) graduates (counseling, teaching, supervision, research, and leadership and advocacy). A primary impetus for empowering the culture of institutional counselor education with this conceptualization is to validate the diversity of each member of institutional counselor education (student, professor, mentor, scholar, administrator, etc.), and foster an identity development process that is congruent with the individual and their distinct developmental context. Ideally, such empowerment would help to uncover a path for authentic identity development that is consistent with an individual's diverse identity and the opportunities that may appeal to them within the social worlds of the arena of institutional counselor education. Expanding the frameworks currently reflected in the literature for cross-cultural mentorship in CES (Oller & Teeling, 2021; Vernam et al., 2022), installing an ecological systems perspective of counselor education could empower each stakeholder of the field to embrace their diversity characteristics and self-advocate for leadership opportunities in the field.

Social Worlds of Counselor Education

Emergent from the complex interconnections within the arena of institutional counselor education, the four social worlds discovered in this situational analysis (world of mentorship and community, world of performance and accomplishment, world of self and development, and world of faculty and student relationships) offer insight to the professional identity development (PID) literature in our field. First and foremost, an ecological systems perspective of counselor education. taken together with their emergent social worlds, provides an organizing framework for the existing literature on PID that embraces the personal, professional, and disciplinal

components of a counselor educator's identity. Such an organizing framework is an often cited call to action among PID scholars in CES (Fickling, 2023; Gibson et al., 2010). Secondly, while scholarship in PID has embraced the parallel and reciprocal influence of the personal and professional, few have incorporated the disciplinal, and situated the interaction among these three parallel components within the arena of institutional counselor education. This situational analysis discovered four of the social worlds of counselor education, and I am sure there are more yet to be discovered. Taken together, the identity constellation in interaction with the arena of institutional counselor education and its social worlds gives us a working prototype to begin theorizing about the incorporation of the personal, professional, and disciplinal identity development of counselor educators and their students. Equipped with the templates for mapping each component, administrators and core counselor education faculty can evaluate their program as well as the learning and development environment co-constituted with their counseling students. Lastly, the social worlds discovered here support PID scholarship in moving beyond role and participation based PID assessments, inviting our field to reimagine our evaluation of PID as well as how we can more intentionally embrace the diversity of our field, the various parallel and reciprocal components of our identity and professional responsibilities, and own our individual focuses when interacting within the arena of institutional counselor education.

For me personally, I hope the implications emergent from the discovery of the social worlds identified through this situational analysis will be among the most moving discoveries of this study for the reader. In conversation with my dissertation chair and wonderings with my participants, we fantasized about a world of counselor education where the findings of this study were common knowledge and incorporated into program evaluation, mentorship efforts, and scholarship in our field; what a different world it could be. Fickling (2023) brought together a

compelling conceptual article that acknowledged the pressure to conform in our field and

resulted to a similar wondering: "the question that counselor educators can ask their doctoral

candidate mentees is not whether they want to be a counselor educator, but about what kind of

counselor educator they want to be: profession facing, discipline facing, or both?" (p. 101). We

need spaces within counselor education to talk about this in more meaningful ways than we've

been able to, thus far, both at the professional, university, and student levels of the arena of

institutional counselor education:

> Diane (3). Pp. 19-20 [Social Worlds; Identity Constellations]
> I think that we need ot have more professional opportunities to be challenged. Whether that's you know, we have instead of the endless number of conference presentations on topics that are redundant and limited in implications and all of that jazz, professional opportunities where we're actually sitting in a workshop format and interacting with each other in a way that we're being exposed to new ideas and having to compromise on them. I think they're, even for me, even though I'm younger in this field and I think there's more of that between younger professionals than maybe the old folks who are stuck in their ways. It's something of an ageist of me, but hopefully that translates in terms of like, 'you've been doing it for 25 years, you have a way of doing it'...it's a vague recommendation that I have, but I think we need ot have more of those opportunities in a professional setting that we can actually practice having our egos checked and having to compromise on things. Myself included...I think that's why students leave our program sometimes feeling like they haven't been holistically prepared because this environment doesn't look the same as what the professional environment looks like...But I don't know how you get folks to actually engage in experiential activities that press them to think in community with other people who might be different from them, who, and from like just a funding model perspective, how do you get people to conferences or to workshops or, you know, there's a lot of like red tape potentially into that level of engagement, but it would be useful I think...here at (current university), there's a number of workshops or, they're not really workshops, they're more like guest lecture series that invite in folks to talk about critical concepts...I'll be honest with you, I have attended a couple of those and I find them deeply unuseful...there's not necessarily like dialogue happening or dynamic interaction happening in those spaces...which is not, you know, it's not necessarily the university's fault because they're trying to be wide reaching...Bu tI will say on a more intimate level within the counseling faculty, I think the nature of our dynamic generally kind of invites that type of discourse.

The Qualitative Paradigm in Counselor Education

This situational analysis began as an exploration of the pressure to conform to the

quantification of human healthcare for which counselor educators must prepare their students

(Hodges, 2011; Lemberger, 2012). While the process of this study illuminated that the pressure

to conform within counselor education is much more fundamental than a simple paradigmatic or

philosophical tension, there remain several implications for the qualitative paradigm in counselor

education emergent from this situational analysis. Ranging from implications for the stance and

philosophy of our profession, to the professional identity development of counselor educators,

and the process of inquiry that invites counselor educators to reflect and evolve, the qualitative

paradigm is intimately well suited to assist in the landmark discoveries of our field:

> BDP (3). Pp. 16-17 [Qualitative Paradigm in Counselor Education]
> So I look at these, the diagram, and I think of where we're at to this point, you know, in terms of quantitative or qualitative inquiry and its importance in our profession. And I don't identify as a qualitative researcher, but I think most people who meet me will realize that I don't identify as any specific type of researcher. Can I support a student doing qualitative inquiry? I sure as hell hope I can at this point in my career. And I hope that every student who I've supported would say, 'yeah, he was helpful'. Can I conduct research in a qualitative discipline? Yes. Will I stop doing it? At some point, but it'll probably be when I retire. But at this point, I don't see that stopping because I feel like it (qualitative inquiry) connects us to who we are as humans. And It doesn't necessarily mean we're good at it, but it connects us to who we are. We are orators. We are storytellers. We provide narrative. I believe in the idea of authoring and reauthering. I believe in the idea of search for meaning. I believe in the idea of finding and searching for me space and place in the world. I can, and I wish, I think I'm talking to my 19-year-old self, to truly connect with one's sense of mortality is to connect with one's self with a sense of living. I do believe it can do those things. And it's the same way I believe that if we are going to continue to evolve as a profession, expand the way that we engage in scholarship, and we need to grow the size of our ears to be better listeners. If we're going to learn from our past...we can't survive without a both-and mentality. We can live for a little while, but then pretty soon we'll be on life support.

Learning to listen as a counselor educator is a never ending commitment. As we prepare

our counseling students to listen to their clients, who is listening to us? Who's listening to the

counselor educators in a way that is committed to empowering diversity and authenticity and

individuality for the purpose of systemic change? The qualitative paradigm is intimately attuned

for this task, and its implementation in this situational analysis created depth-oriented safety for

the participants to reflect and explore their own lived experience:

> Rita (3). P. 28 [Qualitative Paradigm in Counselor Education]
> Yeah I mean, I loved this experience. Like, I probably, like didn't do a good job at the beginning of, like, really paying attention to what you were saying to me in terms of what this was going to be, because I was just like, 'yeah, sure, whatever, let's do it'. But when you sent me, like the first review and coding, I was like, 'oh, somehow I didn't realize this was going to be like about me...I've never...I've never seen or participated in a study like this before. I mean, I've done a number of qualitative studies...but this feels like the deepest qualitative study I've been a part of. I mean, this has been legitimately enjoyable and meaningful to me.

> Elise (3). Pp. 7-15 [Qualitative Paradigm in Counselor Education]
> I'm definitely less high strung. I'm just thinking about, so yeah, so I graduated in, as you know, my late 20s...so I think some of it is just age and development...and this is why that personal and professional interact so much, is that sort of life happens and you become, I think, more flexible. In addition, just the nature of doing qualitative research has changed my personality, for lack of a better description. But I would say I am different in that I am more flexible and more, I would say, focused on decolonizing the way I teach or research or just engaged in my job and service in general. It's like making sure you're always thinking about what voices aren't at the table, what questions aren't being asked because I'm too focused in a certain direction...I've been a part of a lot of research teams around qualitative studies and the interactive nature of what qualitative research is and that assumption, because a lot of my assumptions are constructivist and feminists, and so that assumptions that there's this knowledge that we don't even know yet because it can't be co-constructed yet until these interactions happen...my experiences in a research team, my experiences interviewing folks or doing things related to data collection has shown me firsthand the interactive nature of how knowledge is acquired, how reality gets defined in multiple ways. And so, those lessons from actual research projects have taught me about flexibility and interactivity and intersectionality and every other word in terms of my interactions in other roles right? And so, I was mentioning the high-strung thing in the beginning, it's like, this has made me more flexible, not, you know, just in the way I engage with people, the way I don't freak out when things seem to be going wrong, like it's just a matter of life, there is a future conversation or a way of knowing that in relation with other people, I'm going to work whatever problem out. So I think it has had, I mean, a tremendous, it's changed the way I look at things, right? Not to be so dramatic about it, but it really has. Because qualitative research has been such a way to learn life lessons in terms of how we relate and listen to other people.

Scholarship in CES PID could further explore the influence of various diversity

characteristics, including phenomenology, worldview, and epistemology, among others. Fickling

(2023) named several questions to be considered by counselor education scholars that will help our field evolve from a profession into a discipline: "What kind of discipline do we want to be? What is our disciplinary identity and what are our boundaries? How shall we structure ourselves and manage dissent?" (p. 101). The results of this situational analysis establish a format through which answers to these questions might be discovered. Perhaps more importantly, the work of this study echoes the growing pains of post-structuralism (Lather, 2006) into counselor education's evolution from a profession into a discipline (Fickling, 2023). With this evolution, we must ask of ourselves who we as counselor educators *want* to be, and know that, in this quest, the pressure to conform is real – but to what or for whom it is unendingly ambiguous, undiscoverably implicit, and unconscious; for once we have tried to discover it, it moves, yet again, beyond our reach. Quantitative products measure what is known and, in so doing, require something to be *known*, perhaps the paradigm's most fatal limitation in discovering the human, subjective identity of counselor education that can only tell us who we have been and want to be but never who we are.

        For the scholars that choose to carry this work forward, I believe we must first realize and own that our efforts to measure and construct the various characteristics of professional identity (i.e. the results of more than a half century of inquiry into the PID of professional counseling and counselor education) were developmentally appropriate but evolutionarily inhibitive; it's time for us to move beyond our quest to objectively "know" (measure) what it means to be a counselor educator or to list what a counselor educator *does*. Any organized and meaningful answers to Fickling's (2023) questions must resist the gravity of our field's literature, talking about *what* a counselor educator *does*, and transcend into an unendingly reflexive position to detail the *why* and *how* a counselor educator *is*. From this posture, while the results of any study will still be

inherently objectifying and temporally inaccurate, the process of discovery will be congruent

with our own identity in holism, plurality, evolution, and wellness, something to keep on

nourishing, challenging, deconstructing, and reconstructing. Lather's (2006) words are an

encouragement to us once again:

> Given that the human sciences work with a vague concept of data, traditional notions of
>
> rigor are thwarted, especially epistemological definitions of objectivity. Sociocultural
>
> context matters here, unavoidably. Focus shifts to the proper characterization of the
>
> object, not control of the subjectivity of the knower. A science defines its own
>
> scientificity by elaboration of the conditions that determine the objects of a science and
>
> data about them. These are methodologically built objects located between radical
>
> constructivism and objectivism, both found and made, always caught in flux, in-the-
>
> making. Here the irreducible, irresolvable, and utterly necessary interpretation that has
>
> historically been excluded from received understandings of science is positioned as the
>
> generative undecidability that is constitutive of science itself. (p.787)

Counselor education is a profession that is becoming a discipline, and in that becoming, our

science is challenged to disclose its loyalty and fidelity to the human condition for which, at our

core, we are advocates. The qualitative paradigm and its redeeming incorporation of quantitative

products can be our guide and our interpretive *fertile obsession* (Lather, 1993), to discover a type

of discourse that embraces the misrepresentation of representation, that "shifts responsibility

from representing things in themselves to representing the web of structure, sign, and play of

social relations...it is not a matter of looking harder or more closely, but of seeing what frames

our seeing – spaces of constructed visibility and incitements to see which constitute

power/knowledge" (1993, p. 675).

Conclusion

Four counselor educators participated in this situational analysis to explore the pressure to conform in counselor education. Emergent products of this situational analysis included various conceptual maps, including identity constellations and situational, social world, and positional maps which illuminated the situatedness of each participant in their reciprocal influence with the arena of institutional counselor education. The social worlds discovered in this situational analysis include the world of mentorship and community, the world of accomplishment and performance, the world of self and development, and the world of faculty and student relationships. Sensitizing concepts emerged to flesh out the interactions between an individual identity constellation of a counselor educator and the social worlds of counselor education. These sensitizing concepts include motivation and resilience, purpose and focus, and learn and incorporate. Using the hallmark techniques of grounded theorizing and situational analysis to ensure trustworthiness and accountability through transparency, this situational analysis can empower counselor educators and counselor education scholars to thoughtfully critique the arena of institutional counselor education and her various social worlds to empower and embrace of diversity the flourishing of congruent leadership in the discipline.

To embrace and carry forward the implications of this situational analysis, a simple contemplation exercise may be the best place to start. With the fixtures and products of this situational analysis in mind, consider the following a mantra for organizing our efforts in professional identity development, as we evolve into a discipline:

1) Learn and Know Who You Are;

2) Name and Own Your Focus;

3) Make and Nurture Congruent Relationships.

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Tables and Figures

Figure 1

Social Worlds Co-Constitutive of the Situation of Counselor Education
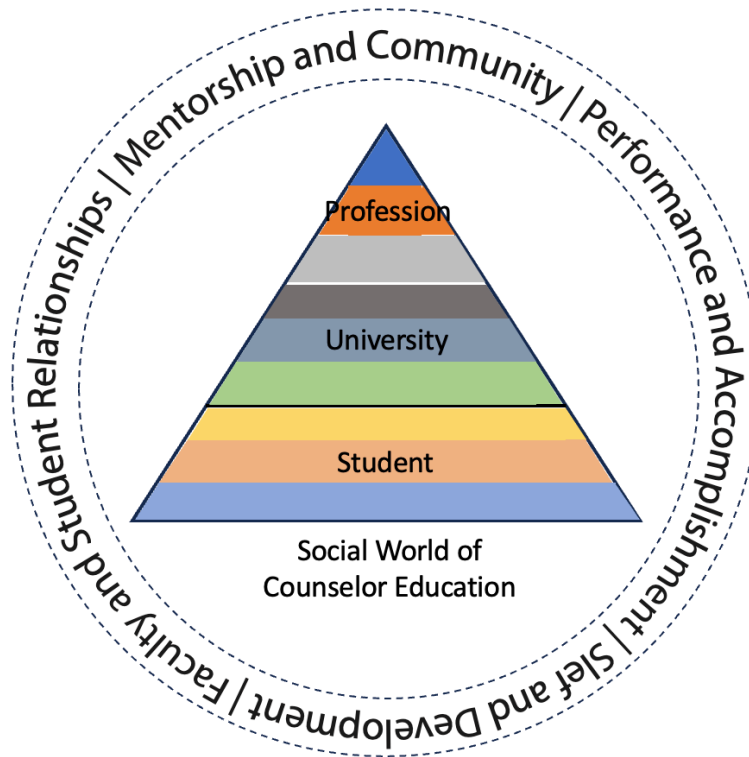

Note. The triangle reflects the segments of institution specific components of counselor education as spoken to by the participant pool directly. From the bottom, the Student segment makes up the foundation of counselor education wherein the majority of resources are invested and intended. The University segment reflects the faculty work conditions and collegial relationships as well as funding sources, curricular design, committees, and professional development. The Profession segment reflects professional affiliation with accrediting bodies and member divisions of counseling related organizations such as the American Counseling Association. The outer circle reflects the social worlds that construct the cultural dynamics and interrelationships of counselor education emergent from the participant pool.

Figure 2

Example of an Identity Constellation
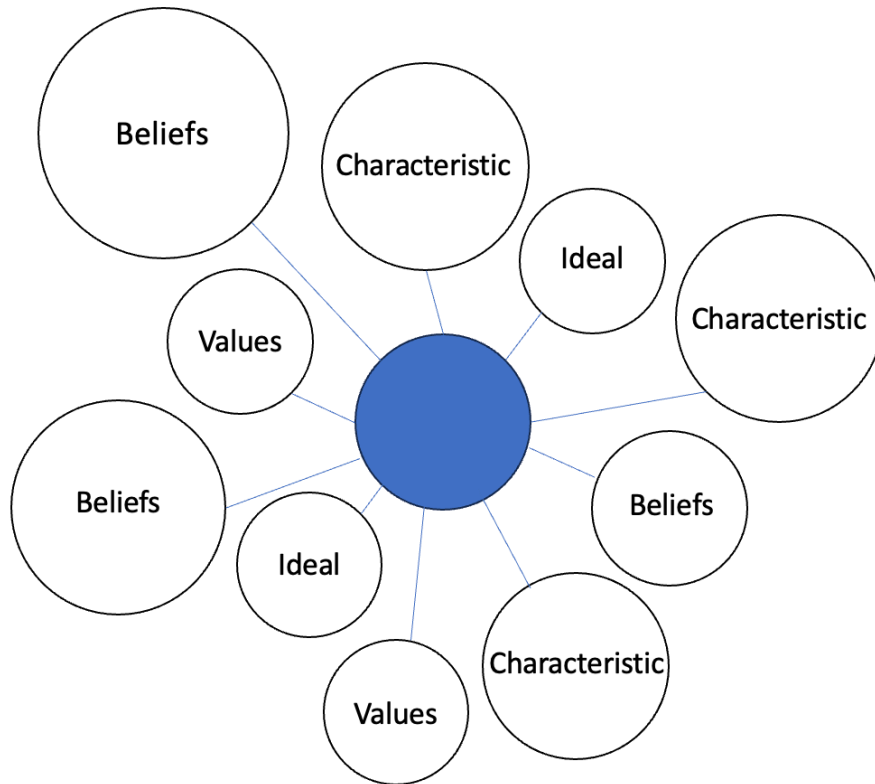
Note. The core blue circle represents the self of an individual. The surrounding circles reflect values, beliefs, identity characteristics, and ideals developed throughout the individual's lifespan, each contextually and relationally embedded in their emergence and maintained or foreclosed depending on the relationship between an individual's authenticity and their relational appraisal and success.

Figure 3

Positional Map of Participants in Institutional Counselor Education and Her Social Worlds
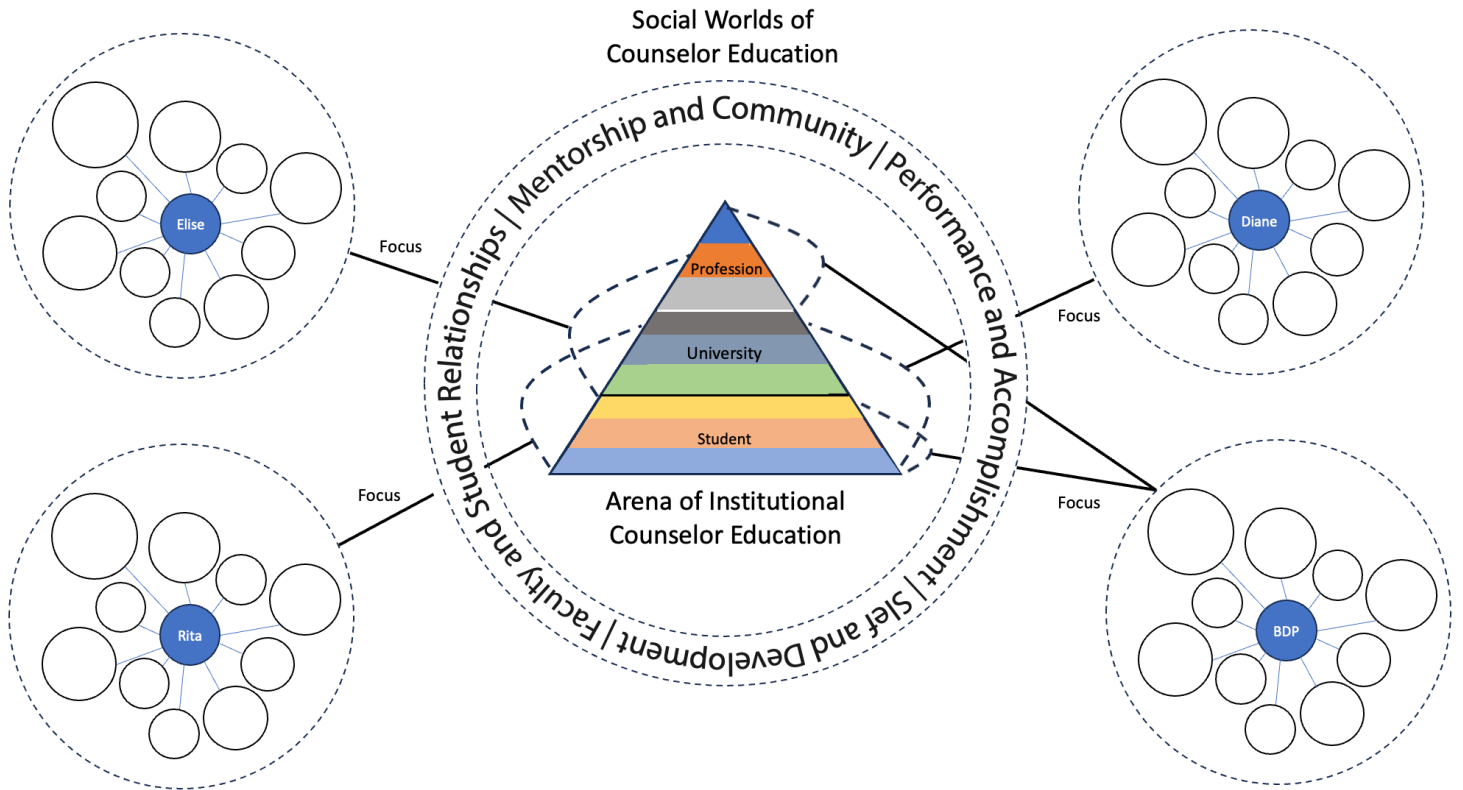
Note. This diagram reflects the four counselor educators included in this situational analysis and illustrates their individual focus in the arena of institutional counselor education. The social worlds emergent from the area of institutional counselor education each effect the participants in different ways, but all of them are present to some degree.

Table 1

Participant Interview Beginning and Ending Across Four Month Collection and Analysis
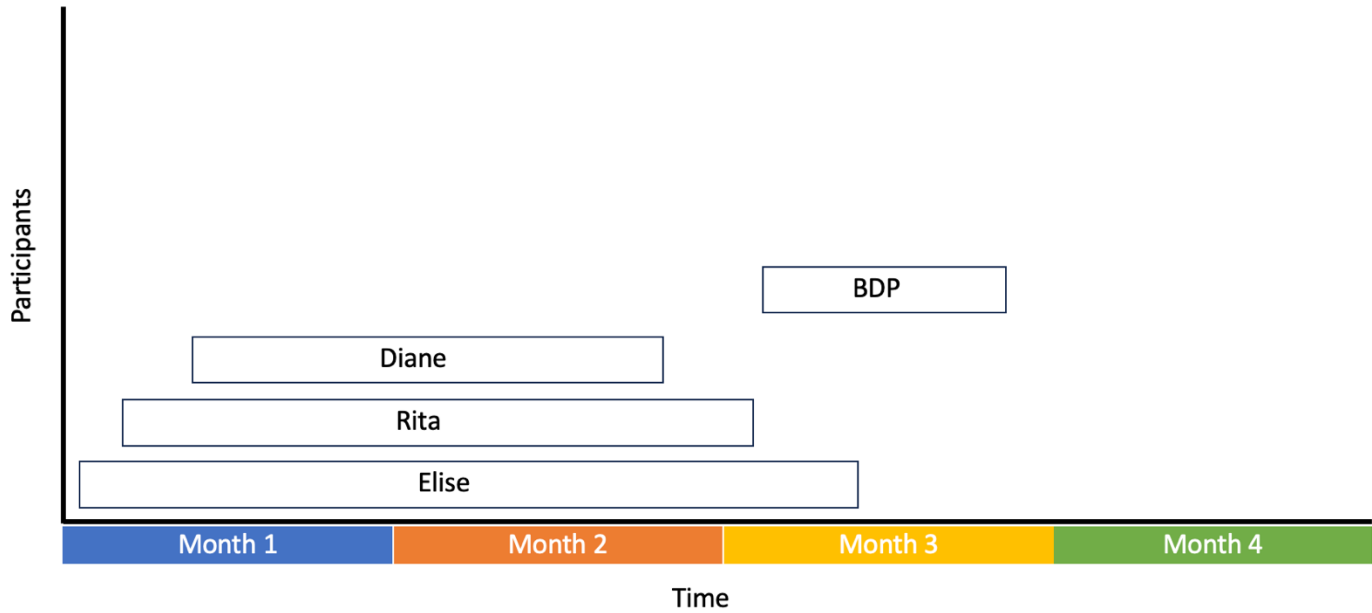
Note. As time progressed in correlation to the process of data collection and analysis, later interviews were influenced by the experience and products of earlier interviews. When the last three interview processes began, the social worlds, maps, and sensitizing concepts were already roughly established by the first three interview processes. While special consideration was given to remain open to the new experience of the later participant interviews, the influence of the earlier interviews was considerable and unavoidable.