SACES
SOUTHERN ASSOCIATION FOR COUNSELOR EDUCATION AND SUPERVISION

IN THIS ISSUE:

FROM THE PRESIDENT

Greetings SACES Members!

Each May brings a sense of urgency as we wind down the spring semester, reflect on progress, celebrate graduation ceremonies, and dream of summer vacation and prep for our summer courses. It amazes me how all this occurs while we still endeavor to live a fulfilling life. Given that this is my last president's letter, I am in a state of reflection, compassion, and gratitude toward this incredible organization.

I am amazed by the accomplishments of the 2022-2023 year. While we planned and executed a successful conference in Baltimore this past November, the executive committee also put great efforts towards reflecting and reforming current practices, as seen within the successfully passed bylaw revisions. These revisions will be put towards a vote during the ACES General Council summer meeting. These revisions spoke to the immense change within our field following the Covid-19 pandemic, feedback from members, and careful consideration of SACES tradition. These changes could not have occurred without the unrelenting support of our current executive committee members, who continue to progress forward as we transition into a new way of operating. I have immense gratitude for Past-

President, Dr. Sejal Barden for spearheading these efforts. The work done this year reflects the efforts of years past and would not have been possible without Dr. Barden's incredible mentorship and leadership.

SACES is a volunteer organization, meaning those in leadership positions do so on their own time without compensation. It is important to highlight this as I thank our treasurer, Dr. Mario De La Garza, who dedicated hours upon hours of his time over the past three years to SACES. Further thanks to our Webmaster, Dr. Alex Fields, for his responsiveness, consideration of detail, and honestly having the technical know-how I greatly lack. As many know, Dr. Fields connects all that happens within the SACES organization and sends that information to members. In considering members, the task of membership chair has been time-consuming. Many thanks to Drs. Yvette Saliba and Anna Owens for spearheading these efforts, which give SACES members access to the SACES website and our member benefits.

Member engagement was paramount this past spring. The impressive spring webinar offerings, coordinated by our Webinars Chairs, Drs. Claudia Calder and Jamie Ho, covered meaningful topics in working with individuals with intellectual and developmental disabilities, autism and neurodivergence, navigating autism diagnosis, and working with children and adolescents with autism. Thank you to those presenters who shared meaningful information with our SACES members. Providing meaningful contributions to members is also seen in our newsletters, spearheaded by our incoming president-elect, Dr. Isabel Farrell, and Dr. Kara Hurt. Thank you for the careful eye on these president letters, member submissions, and the time-consuming task of editing. Finally, engagement efforts are possible with our social media chairs, Dr. Bridget Glass and Maria Alayza. I encourage all members to follow us on Facebook and Instagram, which now feature an opportunity to share research, recruit participants, and post faculty job opportunities.

As I sign off as president, I wish to acknowledge all our members. SACES is a vibrant community of counselor educators, counselors, and supervisors who are all committed to fostering the development of counselors, scholars, and leaders. It has been a true pleasure to serve this organization.

All the best,

Hannah Bowers
2022-2023 SACES President

2022 – 2023 SACES LEADERSHIP

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Summer 2023 Newsletter Submission

Dear Counselors, Counselor Educators, Supervisors, and Graduate Students,

We are looking for submissions for consideration in our Summer 2023 issue of the SACES Newsletter. This issue will be an edition about ***Advocacy - advocate for the profession and inspire a commitment to social justice.***

Submissions must be between 500 and 800 words (not counting references) and sent electronically as a Word document to newsletter@saces.org. Please include the author's name(s), credentials, affiliation(s), and photo(s) in .jpg, .tif or .gif format.

For questions or more information, please contact the editors at newsletter@saces.org. You can also check out previous newsletter issues available from the SACES website. Contributions are needed by **Sunday, July 2nd**

Editors of the SACES Newsletter

Right on Time: Women's Generativity, Awakening, and Restorying as Graduate Learners in Midlife

Natalie M. McCain, RN, BSN, M.Ed. & Sara W. Bailey, Ph.D., University of Lynchburg

Natalie McCain (left) & Sara Bailey (right)

A graduate student complains to her counselor, an alum of your program, of joint pain, anxiety, insomnia, and disconnection within herself, beginning two months into her graduate program. She denies any medical diagnoses. Probably graduate school angst, right? What if that client was a 46-year-old natal female? As a counselor educator, would you feel confident that your program graduate would recognize these symptoms as characteristic of midlife transitions including perimenopause?

The term "midlife" is fairly new to developmental theory (Degges-White & Myers, 2006). Despite managing "multiple co-occurring stressors" (e.g., family, career, perimenopause; Thomas et al., 2018, p. 4), midlife women seeking "psychological awakening" and "deeper involvement in generative pursuits" (Degges-White & Kepic, 2020, p. 39) may do so by returning to graduate school. Although in counseling research, there has been scant emphasis on the constellation of psychological, physiological, and sociocultural changes of midlife women in graduate school, the overarching societal message of women in midlife is clear, and it is not kind. For example, the menopausal transition, "often viewed as equivalent to the entrance into midlife" (Degges-White, 2001, p. 7), is often described as pathological, a season of loss and decline, transitioning from generative to powerless. This lies in stark contrast to the experience of graduate education, during which students expand their worldviews, design their futures, and begin new journeys of personal development.

For midlife women engaged in graduate education, even broaching the topic of midlife transitions in a classroom dominated by chronologically traditional students can feel risky, leading to questions: Does this topic belong here? Do *I* belong here? Counselor educators committed to culturally sensitive andragogy and counseling practices are called to respond: It belongs. *Midlife women* belong.

Reflecting on her own experiences, Bernice Neugarten (1976) pioneered the concept of "on time" and "off time" in adult development, recognizing the significance of a "social clock" for culturally sanctioned milestones (e.g., education, childbearing). Midlife women may battle for equilibrium while straddling two worlds: the familiar, "on time," with some degree of power; and the unfamiliar, "off time," where the power of lived experiences recedes as they morph into students alongside much younger peers. The sense of being "off time" was present in many of the narratives collected by Pittman-Brown and Brown (2015) in their qualitative study of eight women aged 41-57 who had returned to doctoral studies after having completed their undergraduate degrees on a more traditional timeline. One of the Pittman-Brown and Brown participants explained, "I tried to convince myself that I was not a person of power. But, after faculty meetings, we (students) could go eat the leftover food…oh my God! I was surprised at how quickly I had lost my power" (2015, p. 9). Neugarten's premise of a social clock can help counselor educators and midlife graduate learners better understand the concurrent experiences of entering new seasons of academic and personal growth while entering new seasons of physical and psychological transitions.

To effectively support successful counselor identity development, counselor educators must be attuned to the experiences of these students in their own classrooms and be willing to examine their own assumptions about women in midlife. Unlike academic products, which many midlife women

proudly submit for assessment, moments of "brain fog," body changes, and hormonal irregularities are often kept hidden from view. They remain protected behind a self-imposed veil of privacy, hidden because acknowledging them feels too risky, potentially "othering" them further from younger students who, despite chronological differences, are their *colleagues*.

"broaching the topic of midlife transitions in a classroom dominated by chronologically traditional students can feel risky, leading to questions: Does this topic belong here? Do I belong here?"

Counselor educators have the opportunity to challenge the internalized social status of women, assist in their process of renegotiating this status, and advocate for and with them as they adapt and take on new opportunities such as graduate education (Sergeant & Rizq, 2017). This collaboration between counselor educators and these students can expand the midlife narrative and encourage the alternative of "the wise woman" rather than "becoming invisible" (Sergeant & Rizq, 2017, p. 193). Counseling researchers also have an opportunity to further expand our understanding, gathering narratives that will highlight the tenacity, resilience, and hopefulness of midlife women pursuing graduate studies.

In the final integration phase of Conarton and Kreger-Silverman's model of feminist development (1988), women become "teachers and healers to undo the damage of unaware societies and groups" (Wastell, 1996, p. 578). This phase reflects the chronological and professional identities of women returning to graduate school at midlife. The decision to return to graduate studies at midlife positions women to teach and heal. Leaning into intuition, voices raise: midlife for women is not a single-story. It is an awakening of self, an identity explosion, an opportunity to create a new image of women in midlife. We invite you to be on the lookout for midlife women in your classrooms and offices; they are writing a new chapter in their story yet to be told.

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Students, School Counseling, and Spirituality: Considerations for Counselor Educators and Supervisors

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Crystal Hatton (left), Angelica Greiner (middle) & Charity Anne Kurz (right)

Counselor identity is informed by core beliefs and shapes how counselors practice regardless of their specialty. According to Remley and Herlihy (2020), counselors believe that the best approach for helping others is to attend to their overall wellness and this includes spirituality. For school counselors in particular, the practice of incorporating spirituality may seem unusual or even forbidden. However, to meet the holistic needs of students, it is necessary to understand how spirituality impacts their lives.

The Wheel of Wellness model was developed in the early 1990s (Sweeney & Witmer, 1991; Witmer &Sweeney, 1992). This model acknowledged that spirituality was a major life task that was interrelated with other tasks such as love, friendship, self-direction, work, and leisure. Myers et al. (2000) revised the original Wheel of Wellness model to include spirituality as the core component. The placement of spirituality at the core emphasized the notion that it is the primary factor that influences one's overall well-being and life direction.

While "religion" and "spirituality" were used interchangeably in the past, the words began to take on different meanings approximately 50 years ago (Paloutzian, 2017). It is important to distinguish between "religion" and "spirituality" because counselors have a responsibility to address the whole self, including spirituality. Religion is defined by faith traditions and activities and is traditionally categorized into denominational "spiritual orientation," how one describes the meaning of life, and experiences that enlighten. Therefore, spirituality may or may not be influenced by religion. In fact, research shows that there is an increasing number of individuals who do not identify with a particular religion but maintain a belief in a higher power and other aspects of spirituality (Pew Research Center, 2022). The Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC) also delineates between spirituality and religion by defining spirituality as "a capacity and tendency that is innate and unique to all persons" (ASERVIC White Paper, n.d.).

"When counselor educators and supervisors understand the importance of incorporating spirituality into school counseling, they can better equip SCITs with the skills to meet the needs of students in a legal and ethical manner."

The Profession's Stance
Because spirituality is a cultural component, school counselors have an ethical obligation to acknowledge it with students. As counselor

educators and supervisors prepare school counselors-in-training (SCITs), it is imperative they educate them on potential legal and ethical challenges of integrating spirituality into their work. Because public schools are government institutions, school counselors must adhere to the First Amendment to the U.S. Constitution which prohibits favoritism toward one religious' view. Furthermore, the American School Counselor Association's (ASCA) Ethical Standards for School Counselors (2022) state that "school counselors must "respect students' and families' values, beliefs, and cultural background (…) and exercise great care to avoid imposing personal biases, beliefs or values rooted in one's religion, culture or ethnicity" (A.1.h.).

Although school counselors must adhere to the First Amendment and refrain from imposing their values and beliefs on students, this does not mean that the topic should be avoided. Ignoring spirituality would interfere with school counselors' obligation to address the whole child, which includes their academic, social/emotional, career, and religious/spiritual development. Furthermore, ASCA's (2022) Ethical Standards for School Counselors indicate that all students have a right to "equitable access to school counselors who support students from all backgrounds and circumstances and who advocate for and affirm all students regardless of but not limited to (...) religious/spiritual identity" (preamble).

Application to School Counseling
Although many school counselors understand their ethical obligation to acknowledge spirituality with students, it is possible that they avoid broaching the topic due to a lack of training or fear of repercussions (Kimbel & Schellenberg, 2013). Thus, it is beneficial to understand that aspects of spirituality do not have to focus on religion (Kimbel and Schellenberg, 2013; Sink & Delvin, 2011; Noddings, 2005), but can rather concentrate on activities that allow students to make meaning of the world around them and foster interconnectedness, coping, emotional awareness,

and self-care. When spirituality is conceptualized within this context, various activities such as journaling, enjoying the outdoors, creating art, listening to music, meditating, or participating in worship services are seen as manifestations of spirituality (Kimbel & Schellenberg, 2013; Sink & Delvin, 2011; Peterson, 2008). Kimbel and Schellenberg (2013) proposed spiritual and religious competencies for school counselors which include an emphasis on meeting the needs of the whole student while not violating the separation of church and state. By acknowledging the presence of spirituality within students' lives, counselor educators and supervisors can provide SCITs with practical tools to meet students' holistic needs.

Considerations for School Counselor Preparation
It is the responsibility of counselor educators and supervisors to prepare SCITs to acknowledge spirituality with students. Below are best practices that school counselor educators and supervisors can implement to prepare SCITs to do this work as identified in the literature (Kimbel & Schellenberg, 2013; Sink & Delvin, 2011) and the authors' professional experience.

(1) Explore the differences between religion and spirituality with SCITs.
(2) Provide a courageous space for SCITs to have open and honest conversations about spirituality in the classroom/courseroom setting.
(3) Model cultural humility and bracketing to ensure that personal values and beliefs are not imposed upon students.
(4) Ensure that spirituality is considered as a cultural component within multicultural counseling courses.
(5) Discuss spirituality as a cultural and developmental component during case conceptualizations.
(6) Emphasize that although spirituality can include religious components, it can be understood and discussed independently of religious practices.

(7) Invite SCITs to participate in cultural immersion experiences to explore values, beliefs, or religious faiths different from their own.

(8) Familiarize SCITs with legal mandates, ethical standards, and professional competencies associated with addressing spirituality in schools.

(9) Teach SCITs how to broach the topic of spirituality throughout the comprehensive school counseling program with students, parents, and school personnel.

(11) Assist SCITs in understanding how students' approaches to academics, career, and social/emotional development are influenced by spirituality.

(11) Equip SCITs with the tools to navigate resistance from school personnel, parents, and other stakeholders who may need additional resources to distinguish between spirituality and religion.

When counselor educators and supervisors understand the importance of incorporating spirituality into school counseling, they can better equip SCITs with the skills to meet the needs of students in a legal and ethical manner. In turn, this enables SCITs to confidently acknowledge spirituality rather than avoiding it.

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Transforming Trauma-Informed Care Utilizing Accelerated Resolution Therapy (ART)

Natasha D. Painter, LPCC-S, NCC & Tremaine N. Leslie, PhD., LPC, NCC.. National Louis University

Natasha Painter (left) & Tremaine Leslie (right)

In a world collectively affected by the distress of COVID-19, trauma-related mental health concerns have increased significantly. Trauma-informed counseling approaches are more vital than ever to the counseling profession. Several studies conducted since 2020 have discovered that bereavement, financial loss, intolerance of uncertainty, and other stressors due to the COVID-19 pandemic have led to a significant rise in people experiencing anxiety, depression, and other trauma-related symptoms (O'Donnell & Greene, 2021). A relatively new therapy known as Accelerated Resolution Therapy (ART) has emerged over the past two decades, providing significant results in working with trauma.

ART was developed by Laney Rosenzweig, LMFT, in 2008 after she recognized areas of improvement in bilateral stimulation therapies. Rosenzweig was attracted to utilizing eye movements as a therapeutic intervention to resolve trauma-related symptoms. After training in several modalities, including EMDR, Rosenzweig found that bilateral stimulation was particularly successful in treatment (Rosenzweig, 2010).

ART is an integrative treatment that incorporates visual bilateral stimulation, Gestalt psychology, *in vitro* exposure, and voluntary image replacement neatly structured into a step-by-step script to guide the client through processing and changing the physical response that connects to traumatic memories (Rosenzweig, 2010). The theory of ART draws from the concept of Rapid Eye Movement (REM), the stage of sleep when one's muscles relax to prevent physically performing the scenes in dreams, and the eyes move rapidly from right to left. Rosenzweig (2010) explains that REM sleep is considered a state where information consolidates, and ART protocol helps the client do the same in session. Other research conducted has found similar results, positing that recalling distressing memories while activating working memory through eye movements results in less vivid and emotionally-charged memories (van Veen et al., 2015).

In addition to trauma, ART may be used for various mental health problems, including obsessive-compulsive disorder, anxiety, and depression, based on the fact that many problems can be traced to events stored in our brains as traumatic, even when the event does not meet the traditional definitions of trauma. (*Accelerated Resolution Therapy - Treating trauma*, n.d.). In two case studies, clients experienced a remarkable decrease in obsessions and compulsions after three to four sessions, which continued to sustain after nine months post-treatment (Schimmels & Waits, 2018). There have even been meaningful promise in treating chronic pain associated with trauma exacerbated by mental health issues (Kip et al., 2014).

By implementing rapid-resolution therapies such as ART, counselors can also experience significant professional benefits. The World Health Organization (2022) reported a significant disruption of mental health services following the pandemic and cites that individuals continue struggling to access treatment. A possible reason for

difficulty accessing services could be attributed to the effects the COVID-19 pandemic has had on the mental health field. In a study of 500 providers, 64 percent reported no longer practicing due to furloughs and retirement, while 67 percent reported an increase in new clients seeking services (Slone et al., 2021). Burnout and compassion fatigue resulting in turnover rates post-COVID-19 in the mental health field have also increased (Skylar, Ehrhart, & Aarons, 2021). With the number of available therapists decreasing and the demand for services increasing, a trauma-informed approach that can elicit results quickly could have several implications on counseling practice worthy of further research, which can range from reduced experiences of secondary trauma to smaller caseloads.

Another key benefit of ART and a potential area of interest to insurance companies is cost-effectiveness. In a randomized clinical trial focused on combat-related trauma among military veterans and active service members, Kip et al. (2013) found significant results in symptom reduction as well as estimated total savings per client amounting to over 7,000 dollars.

"In addition to trauma, ART may be used for various mental health problems, including obsessive-compulsive disorder, anxiety, and depression."

Rosenzweig (2010) posits that the opportunities for growth through ART are limitless. She explored the possible research prospects to include helping people with brain disorders that affect memory access information once thought long forgotten, providing students struggling with test-related distress with a tool to recall information, or even implementing practice with those involved in the justice system to reduce recidivism (Rosenzweig, 2010, pp. 8-9).

ART demonstrates quickly resolving distress due to adverse life events in just a few sessions. Studies show that clients feel relief from their symptoms within 1 to 5 sessions with long-lasting results (Kip et al., 2012; Kip et al., 2013). This means clients could experience relief quicker and complete treatment sooner. The desire for instant gratification can sometimes deter clients from continuing therapy if they do not see results quickly due to losing hope that they will see change. ART can provide quick results within the first few sessions, improving the client's motivation for change, increasing hope, and transforming the mental health field overall.

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Recognizing the Oft-Ignored Relational Aspects of Diverse Scholarship for Counselor Education Doctoral Students

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James Rujimora (left) & Bonnie Stice (right)

Often when you ask counselor education doctoral graduates to reminisce about their time in a Ph.D. program, you may hear a consoling, "I remember those days." Or possibly a more dejected: "I don't want to remember those days." Ph.D. training encompasses two complementary yet opposing foci: students as trainees and students as sources of labor (Kraus, 2023). Not only are students also trainees themselves, but they are tasked with becoming producers of knowledge and contributors to the field through other avenues such as leadership, research, supervision, and teaching (Carlson et al., 2006; Kraus, 2023). There is also a strong undertone within higher education to contribute scholarly work prior to being independent in the field, often manifesting through the idiom of publish or perish (Kiai, 2019; Lambie et al., 2008). Making the shift requires students to move beyond educational practitioners to become scholar-researchers (Lambie et al., 2014). These expectations leave behind little guidance for how to build the relationships necessary to keep up with doctoral-level scholarship and practice. Without relationships founded in mutuality, diverse scholarship may take place in a vacuum, isolating counselor education students, amplifying their mental health concerns, and risking student attrition (Ali & Kohun, 2006; Bolotnyy, 2022; Hawlery, 2003; Jairam & Kahl, 2012; Lewis et al., 2004).

Relational-cultural theory (RCT) gives us a framework for understanding the importance of relationships to student mental health and how to cultivate an academic culture of mutuality (Jordan, 2017).

Relationships are a welcome cushion to the rigors of academic life. RCT theorists purported, contrary to the traditional models of the time, that humans maintain a lifelong need for connection and support (Jordan, 2017). Through an RCT lens, we see the need for structural change within the university system, working towards a more equitable environment that elevates relationships and well-being versus students being unseen, invisible, and treated as research and training labor. Although a capitalistic mindset is often imposed from a larger systematic expectation outside of higher education, fostering meaningful connection over productivity may paradoxically breed more scholarship that is grounded in ethics and social validity versus a publish-or-perish mentality (Giordano et al., 2021). Used as a model for supporting counselor education students, relationship-based environments (versus productivity-based) help buffer the stressors of academic life for students, in addition to paradoxically increasing productivity.

"(RCT) gives us a framework for understanding the importance of relationships to student mental health and how to cultivate an academic culture of mutuality"

An RCT framework also provides scaffolding for working in environments that can be professionally disempowering and disconnecting, for which

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academia has sometimes been known (Harting & Sparks, 2008). As an academic community, we can foster increased health for doctoral students by using RCT's tenets to:

1. Tend to Growth-Fostering Relationships: Relationships are vital to tackling the built-in oppression that exists within university systems (Brissett, 2020). Growth-fostering relationships are marked by the "five good things": a sense of zest, clarity, a sense of worth, enhanced capacity for productivity, and a desire for more connection (Jordan, 2017). When students and faculty are more relationally connected, we go further together.

2. Encourage Authenticity: We can also inspire shared vulnerability and transparent communication around work/life balance, including openness to sharing personal stories of both success and failure. Denying vulnerability has costs, including chronic disconnection and isolation, a major source of human suffering (Jordan, 2017). When students and faculty are welcomed in their authenticity and vulnerability, we are more relationally connected.

3. Engage in Mutuality: Monitoring ourselves and others for signs of burnout and fatigue allows us to reach out to/for help when these signs are evident in our community. We may also advocate for folks' ability to take breaks without repercussion, making these into norms that are communicated explicitly, early, and often. This may also look like advocating for adequate living stipends and coverage of moving/relocation costs to avoid perpetuating exploitative patterns or holding honest conversations about pay in academia (DeDiego et al., in press). Engaging in mutuality lends itself to increased capacity for more growth-fostering relationships.

4. Cultivate Mutual Empowerment: An environment based in mutual empowerment is one in which student contributions and needs are viewed as warranting equal priority to faculty. This includes creating systems that ethically outline procedures for research, teaching, and service in ways that value diversity and are actively anti-oppressive. Mutual empowerment leads to increased mutuality and safe spaces to build community.

5. Engage in Relationship-Based Mentorship: We may look for ways to keep students relationally engaged with faculty beyond the classroom. Faculty have existing knowledge, social and academic capital, and are likely to have grown savvy in navigating some of the evident structural challenges of academia (DeDiego et al., in press). This is also a vital part of advancing students within marginalized communities and working against the oppression built into academic institutions (Brissett, 2020). Relational mentorship allows for increased authenticity and continued involvement in growth-fostering relationships.

Clear from the points above, creating a relational environment is a cyclical process, each tenant feeding into another. We invite doctoral students, counselor educators, and mentors to consider elevating relationships and well-being as a foundational precursor to continued scholarship. Centering relational wellness within counselor education is an ethical mandate of our profession. Relational wellness is also necessary for fostering the growth of future counseling researchers, clinicians, and advocates. Failure to center student relationships and well-being leaves them at risk of living in unsupportive learning environments where wellness practices are replaced with the prioritization of publications and curriculum vitae lines.

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The Importance of Mentorship and Collaboration in Scholarship

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Scholarship in academia, especially in counselor education, is vital to our desired outcome of improved mental health of clients, creation of innovative therapeutic techniques, and maintains the credibility of the counseling field (Harper & Ramsden, 2023). Even with the undue pressure to "publish or perish", there are many positive aspects of scholarship. The ability to use scholarship as a means of mentorship and the opportunity for collaboration creates an environment where conducting research can seem less daunting. This article will discuss how mentorship and collaboration are important factors when expanding research opportunities in counselor education.

Mentorship in Scholarship

When conducting research, there is a great opportunity to mentor graduate students and junior faculty by including them in this process. Mentorship is designed to be a working alliance among professionals that is a deliberate process of development and growth for all who participate (Montgomery et al., 2022). It gives counselor educators an opportunity to share their expertise with less established researchers while at the same time benefiting from the experiences that others bring to the process. Mentorship is more than just agreeing to let mentees do a literature review or comb through collected data. True mentorship includes purposeful communication, rapport building, and timely feedback between the mentor and mentee (Mubuuke et al., 2021). If this mindset of mentorship was widely adopted in counselor education then we could see a steady rise in the variety of research topics that are being addressed and more individuals equipped to competently conduct research.

"Collaboration in scholarship begins as counselors-in-training embark on their educational journey."

Collaboration in Scholarship

By definition, the counseling profession is founded on building and fostering professional relationships (Kaplan et al., 2013). Hean et al. (2013) discuss the term interprofessional education and collaborative practice (IPECP) and the importance of this becoming a theoretical lens as it relates to connection, support, and community. The presence of IPECP promotes an atmosphere of collectivism

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in which success is measured on the group succeeding as it relates to scholarship, not one individual person. Disparities in counseling and psychotherapy outcomes are inevitable, to include racial, ethnic, cultural, and national (RECN) concerns (Bedi, 2018). To mitigate and address disparities, collaboration is necessary. Collaboration in scholarship begins as counselors-in-training embark on their educational journey. Counselors-in-training can be agents of change and further influence the culture and care within the field of counseling. As counselor educators, we are responsible for not only serving to increase knowledge, but also collaborating with counselors-in-training. As our world changes, the methods in which we use to counsel and collaborate changes as well (Bailey et al., 2022).

It should become the desire of counselor educators to actively seek out mentees and join with them on their scholarship journey. This union of mentorship, collaboration, and scholarship will be the foundational building blocks of providing diverse and rich research that will impact our field for many years to come.

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