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UNIVERSITY OF NORTHERN COLORADO

Greeley, Colorado

The Graduate School

COUNSELOR-TRAINEES' READINESS FOR MULTICULTURAL  
COMPETENCY AND SOCIAL JUSTICE ADVOCACY

A Dissertation Submitted in Partial Fulfillment  
of the Requirements for the Degree of  
Doctor of Philosophy

Thomas Steven Killian

College of Education and Behavioral Sciences  
School of Applied Psychology and Counselor Education  
Counselor Education and Supervision

August 2017

This Dissertation by: Thomas Steven Killian

Entitled: *Counselor-Trainees' Readiness for Multicultural Competency and Social Justice Advocacy*

has been approved as meeting the requirements for the degree of Doctor of Philosophy in College of Education and Behavioral Sciences in School of Applied Psychology and Counselor Education, Program of Counselor Education and Supervision.

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## ABSTRACT

Killian, Thomas Steven. *Counselor-Trainees' Readiness for Multicultural Competency and Social Justice Advocacy*. Published Doctor of Philosophy dissertation, University of Northern Colorado, 2017.

With the growth of multicultural populations in the United States, counselors-in-training are called to provide multiculturally competent counseling services (Estrada, Poulsen, Cannon, & Wiggins, 2013). In 2015, the Multicultural Social Justice and Counseling Competencies (MSJCC) was formed in response to a call to revise the dated Multicultural Counseling Competencies (MCC) developed in 1982 (Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016). The MSJCC now addresses the roles of advocacy, social justice, and privileged and oppressed identities and their impact on the multicultural counseling relationship (Ratts et al.), and coverage of these important topics is expected in counselor preparation programs.

For this study, the researcher examined three different models of delivering a multicultural counseling class (i.e., didactic, experiential, and community service learning focused) to determine the impact on the ratings of counselors-in-training on perceived multicultural awareness, knowledge, skills, and counseling relationship; social justice advocacy readiness; and levels of perceived privilege. Sixty graduate-level counseling and psychology students completed one of three weekend format multicultural counseling courses with distinctly different pedagogical approaches. Due to low power, mean differences and partial eta squared were conducted to indicate the size of the

difference between participants who had received the different pedagogies. There were no statistically significant differences between the three pedagogical approaches for the independent dimensions of MSJCC. The variables of multicultural counseling relationship, levels of privilege, multicultural skills, and social justice advocacy provided large to medium effect sizes, emphasizing large to medium differences between pedagogical groups for this sample. Conversely, both multicultural awareness and multicultural knowledge produced small effect sizes, further emphasizing minimal difference between groups for this sample.

The present study provides practical significance towards the intentional use of multicultural pedagogy. Counselor Educators must decide the best use of pedagogy in cultivating multicultural competency. This intentional selection incorporates a focus on the learning environment, delivery of content, and the process of knowledge acquisition. The findings suggest that students benefit from each of the methods and each provides its own strengths and limitations. It may be that utilizing all three offers a way to counteract the inherent weaknesses and highlight the strengths of each.

Keywords: *Multicultural Competency, Pedagogy, and Social Justice Advocacy*

## ACKNOWLEDGEMENTS

I acknowledge those in my life who supported and inspired me along the way. Firstly, and surely, my family, who has supported me no matter what. My mom, who has always been my biggest fan and source of support. My dad who has continued to inspire me to be an academic. Thom, a fantastic stepfather, who has supported and encouraged me throughout the years. Jennifer, a wonderful stepmother, who has always loved me no matter what. Katie, my womb mate, you were my first and best friend. Nick, you have been such a supportive person in my life. I cannot wait to see what the future has in store for us. Michael, thank you for your help figuring out the gory stats details and giving me the confidence to be the researcher I knew I could be. Lainey and Jessica, thank you for your editing assistance and non-judgment, especially with my disdain for comma usage and improper use of prepositions.

My committee, you have been of great support and guidance along the way. Dr. Cardona, you taught me what it means to be Counselor Educator. You put your faith in an insecure aspiring Counselor Educator the first semester I was here and forced me out of my comfort zone. You have truly nurtured my passion for multicultural counseling. Words cannot express my gratitude. You have been a true mentor. Dr. Helm, your support and kind words over the years kept me going. I have enjoyed working alongside you over the years. You have truly been a wonderful advisor. Dr. Hess, I met you my first semester in the doc program and you helped shape me as a researcher. I have greatly appreciated our cross-discipline work together. Dr. Nelson, thank you for the great

resources and support during this dissertation process. Lastly, my friends and colleagues who have supported me and knew when I needed to step away from this beast and have a beer. Thank you all!



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## **CHAPTER I**

### **INTRODUCTION**

Due to the continuous expansion of diverse populations in the United States, counselors-in-training have an increased responsibility for providing multiculturally competent counseling services to these populations (Estrada, Poulsen, Cannon, & Wiggins, 2013). Providing culturally competent services to diverse populations is imperative, and the framework provided by the Multicultural and Social Justice Counseling Competencies (MSJCC) may offer a useful tool to accomplish this goal. These competencies are endorsed in professional counseling by the American Counseling Association (ACA) and Association of Multicultural Counseling and Development (AMCD) and have the potential to be incorporated into Counselor Education curricula. Because the competencies are so broad and complex, there are many ways they could be conveyed through the use of various pedagogical approaches. This study compared the use of three different pedagogical approaches, didactic learning, experiential learning, and community service learning, to determine which approach was associated with the greatest acquisition of MSJCC competencies among graduate students.

#### **Multicultural Counseling Competency**

In the field of Counselor Education, multicultural counseling competence has developed as an extremely valuable tool (Malott, 2010). Sue and Sue (2008) have highlighted the importance of concentrating on this crucial construct within training as a means of decreasing client dropout and improving services to meet the unique needs of

our increasingly diverse society. The groundbreaking implications of Multicultural Counseling Competencies (MCC), which included the incorporation of self-awareness, knowledge, and skills, has been used to provide guidance to practitioners and applied to counseling curriculum (Sue, Arredondo, & McDavis, 1992). Much attention has been paid to gaining, as a trainee, familiarity with and acquisition of multicultural competency prior to working with minority clients (Kim & Lyons, 2003).

In 2015, the AMCD made a call to practitioners and scholars to develop the MSJCC out of the need to update and expand the dialogue on the field of multicultural counselor training. This model evolved from the original MCC, with the addition of a strong focus on concepts including: multiple intersecting privileged and oppressed identities, a wide lens approach to conceptualizing identity, a socioecological perspective, an expanded view of multiculturalism, and a focus on social justice advocacy (Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016). The framework underlying the MSJCC highlights specific areas that inform the therapeutic relationship between counselor and client (Ratts et al.). The overarching areas that comprise this model include these: four quadrants indicating the intersection of privileged and marginalized status between client and counselor, four developmental domains (counselor self-awareness, client worldview, counseling relationship, and advocacy interventions), and four competencies (awareness, knowledge, skills, and action) embedded within the first three of these developmental domains (Ratts et al.). Each of these primary areas coalesce to create a model that provides stronger insight into multiculturally competent counseling practices that best serve diverse clients.

With this new model, Counselor Educators are charged with the responsibility of deepening the knowledge of trainees by incorporating concepts of privilege, oppression, advocacy, and social justice. Privilege refers to access granted to one group as opposed to another (McIntosh, 1989). Oppression represents the other side of the coin, often described in terms of overt and covert subjection, and can come in multiple forms, such as discrimination, bigotry, and persecution towards various groups (Adams, Bell, & Griffin, 2007). Lewis, Lewis, Daniels, and D'Andrea (2011) define advocacy as the action of endorsing the entitlements of persons whose rights and liberties are at risk. These persons tend to have identities that are often classified as being a part of marginalized and oppressed groups. Lee and Hipolito-Delgado (2007) define social justice as endorsing access and fairness in order to guarantee complete involvement of all persons in society. The role of access is important as it signifies an individual's ability to participate in activities that should be experienced by all. These four concepts are crucial in advancing the latest understanding of multicultural competence in professional counseling practice and training.

**Council for Accreditation of Counseling and Related  
Educational Programs Standards and  
Multicultural Competence**

Kim and Lyons (2003) have noted the significance of professional counselors developing multicultural responsiveness and understanding, which has been organized and classified in documents directing training. In fact, the Council for Accreditation of Counseling and Related Educational Programs (CACREP; 2015) has incorporated proficiency in this area into its standards for program accreditation. The 2016 standards dictate that counselors-in-training are afforded opportunities, within their training, to gain



direct knowledge and experience concerning multiculturalism (CACREP). This direct exposure incorporates the knowledge and considerations revolving around cultural frameworks and perspectives, and ensures a grasp of the constantly evolving concerns and developments within our increasingly diverse society (CACREP). CACREP accreditation concludes that counselors-in-training must be afforded opportunities to achieve and advance attitudes and beliefs, cultural knowledge, and skills for working with diverse populations. However, it is important to note that the 2016 CACREP standards came out prior to the introduction of the MSJCC and therefore, still endorse the prior MCC in Counselor Education curriculum. As previously highlighted, the MSJCC introduced a broader framework that included social justice and advocacy work in multicultural counseling curriculum and practice.

Without specifically endorsing the new MSJCC, the 2016 CACREP standards do highlight the role of social justice and advocacy in professional counseling practice. These standards reinforce the incorporation of the revised multicultural counseling competencies into Counselor Education curriculum. With this in mind, Counselor Educators are charged with the task of incorporating social justice and advocacy into current curricula. CACREP's focus helps guide and support the integration of MSJCC into Counselor Education curricula, through pedagogical practices, and by including the use of social justice and advocacy responsive practices toward diverse populations. Furthermore, it is important for Counselor Educators to consider the method for teaching this new curriculum. Although there is general agreement on the importance of training counselors in working with diverse populations, the exact method that will yield the greatest gains in multicultural competency is not known.

### **Didactic and Experiential Pedagogy**

Traditionally, Counselor Education pedagogy has consisted of both didactic and experiential approaches in the delivery and acquisition of multicultural counseling content (Kim & Lyons, 2003). The didactic approach is viewed as an efficient method to assist in the establishment of foundational knowledge of educational content; however, it is also considered a more passive form of learning (Kolb, 1984). On the other hand, an experiential approach provides for an active method of learning that greatly assists students in expanding their critical thinking skills often needed to work with diverse populations (Author & Achenbach, 2002; Kim & Lyons).

Historically, curricula utilized within both didactic and experiential pedagogical approaches in Multicultural Counselor Education has focused on a single lens perspective, which does not address intersectionality and multiplicity, fails to consider a more expanded definition of multiculturalism, and does not adequately address the socioecological context of identity (Ratts et al., 2016). Traditional curricula often tend to specifically highlight the role of race and ethnicity, while failing to consider other aspects of culture that actively contribute to identity (Sullivan & Thorius, 2010). The concept of multiplicity represents the multiple identities that an individual possesses (Pope, 1995; Stirratt, Meyer, Ouellette, & Gara, 2008). Furthermore, intersectionality expands on this idea by highlighting the many ways that different cultural group affiliations interact to create a unique identity for an individual (Collins, 2000; Crenshaw, 1991, 1996; Robinson, 1999; Sullivan & Thorius).

This consideration of identity offers a more complex understanding of how identity is composed and how individual variables of identity interact to create a unique

experience for an individual (Stirratt et al., 2008). This conceptualization can be achieved by utilizing a wide lens perspective that looks at an individual as possessing multiple identities, rather than a single discrete variable (Jones & McEwen, 2000; Ratts et al., 2016; Sullivan & Thorius, 2010). The continual identification and exposure to marginalized groups brings about a more expanded definition of multiculturalism (Pope, 1995). For example, many understandings of multiculturalism traditionally have neglected to recognize Lesbian, Gay, Bisexual, Transgender, Questioning, and Intersex (LGBTQI) persons (Pope) and often confuse affectional orientation and gender identity (Goodrich & Luke, 2015). A socioecological perspective represents the fluidity of identity and its interaction in the social environment (Jones & McEwen). This fluidity often represents how identities can change from privileged to oppressed based on context (Hays, 2008). These concepts can provide a more complex and comprehensive understanding of identity that professional counselors can use in conceptualizing a diverse individual. It is essential that Counselor Educators provide a curriculum that incorporates this more advanced understanding of cultural identity.

Counselor Educators who teach courses in multicultural counseling can employ a variety of pedagogical approaches. Tomlinson-Clarke (2000) notes that didactic teaching, which includes course readings and lectures, is a common form of instruction in many multicultural counseling courses. However, experiential approaches have also been used in counseling training, and can include active journal writing, viewing films, playing games, and creating multicultural genograms (Chae, Foley, & Chae, 2006; Greene, Borden, Richardson, & Hall, 2014; Kim & Lyons, 2003; Vazquez & Garcia-Vazquez, 2003; Villalba & Redmond, 2008). An experiential method can be a valuable approach to

multicultural counseling preparation (Arthur & Achenbach, 2002). Counselor Educators almost universally acknowledge the significance of utilizing experiential learning tools to instruct counselors-in-training (Kim & Lyons). The experiential approach is valuable in multicultural counseling education because it connects the areas of theory and practice (Heppner & O'Brien, 1994; Pope-Davis, Breauz, & Liu, 1997). This pedagogical method uniquely delivers information in an active and engaging manner, emboldening counselors-in-training to actively reflect on how various cultural contexts affect personal thoughts, feelings, and actions, and promoting frequent necessary contemplation of their influence on professional identity and function (Author & Achenbach). In fact, experiential and didactic methods used in combination allow counselors-in-training to apply the lessons from course lectures and reading (Kim & Lyons), and has been shown to be a valuable counselor training means.

### **Community Service Learning Pedagogy**

These current pedagogical methods employed to facilitate multicultural counseling competencies among practitioners have been considerably scrutinized (Arthur & Achenbach, 2002; Smith, Constantine, Dunn, Dinehart, & Montoya, 2006; Sperling, 2007). In fact, dependence on traditional forms of pedagogy (didactic, experiential, or combination of the two) has been widely critiqued as related to the provision of multicultural educational opportunities for counselors-in-training (Tomlinson-Clarke & Clarke, 2010). These critiques have focused on the lack of diversity in classroom settings, which typically do not parallel the diverse cultural makeup outside the classroom (Fitzgerald, 2009; Keengwe, 2010). The learning environment does not deliver enough exposure to a multicultural environment to emulate a real-world counseling setting. Also,

traditional didactic methods tend to affect the cognitive domain and often fail to ignite behavioral and affective changes connected to the variations of a multicultural society (Sperling). Alternatively, community service learning provides many of the benefits of experiential learning while providing a better opportunity for multicultural exposure in a learning setting.

The pedagogical method of community service learning, which evolved from and was informed by experiential learning, provides counselors-in-training with direct exposure to and first-hand experiences with diverse populations and locations (Tomlinson-Clarke & Clarke, 2010). Community service learning addresses the many criticisms of more traditional pedagogical methods (Tomlinson-Clarke & Clarke). Burnett, Hamel, and Long (2004) define community service learning as first-hand multicultural interaction between students and community members, in which students are directly engaged with the multicultural community. The diverse groups are allowed opportunities to learn about each other in cooperative and cross-cultural exchanges (Burnett et al.; Hagan, 2004). This form of direct, multicultural interaction promotes both a deeper cultural understanding and self-awareness in relation to the specific culture (Baggerly, 2006; Burnett et al.). Community service learning actively incorporates volunteering alongside, and within, the diverse community environment, coupled with active self-reflection, which enhances learning (Howard, 2001). It is proposed that Counselor Educators can develop and increase multicultural counseling competence for counselors-in-training by using community service learning methods for working with diverse populations (Baggerly).

### **Statement of the Problem**

Given the growing numbers of individuals from diverse cultures residing in the United States, meeting the unique needs of these individuals is becoming increasingly important (Estrada et al., 2013). Diverse populations often migrate with a multitude of significant mental health concerns, frequently resulting from marginalized and intersecting cultural identities (Banks, Kohn-Wood, & Spencer, 2006; Williams & Mohammed, 2009). Thus, professional counselors are in a unique position to offer a fundamentally necessary service to this is expanding population of previously misunderstood clients. In order to provide mental health services that are both ethical and effective, professional counselors must provide their services with multicultural competence. In their efforts to prepare future counselors, Counselor Educators are charged with assisting in the dissemination of the MSJCC through their curricula and pedagogy. However, since this model is so new, there is little research available to inform educators on the best methods for facilitating the acquisition of the MSJCC.

Specifically, this study compared the pedagogical approaches towards the acquisition of the newer MSJCC. To date, no studies have compared the effectiveness of different pedagogical methods (didactic, experiential, and community service learning), for preparing counselors-in-training in these newer competencies. This study focused on filling specific gaps in the literature by comparing these pedagogical methods, highlighting the differences in awareness, knowledge, skills, and action, the multicultural counseling relationship, and highlighting the role of privileged and oppressed identities, all framed within the newer, broader, and more inclusive paradigm of the MSJCC. The other gaps to be addressed were curricular, concentrating on the oversight in recognizing

the crucial usefulness of intersectionality and multiplicity of identity, the wide lens perspective, the more advanced definition of multiculturalism, and the socioecological perspective in working with diverse populations.

### **Statement of Purpose**

The purpose of this study was to examine whether counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived MSJCC multicultural awareness, multicultural knowledge, multicultural skills, multicultural counseling relationship, social justice advocacy readiness, and levels of self-perceived privilege than counselors-in-training in courses using other pedagogical methods (i.e., didactic or experiential).

### **Significance of the Study**

This study explored which different pedagogical methods for developing MSJCC worked best in increasing these competencies for counselors-in-training after completing one of three different multicultural courses. The various individual dimensions of MSJCC were independently observed to assess potential differences in each across all of the pedagogical approaches. Counselor Educators may be able to utilize this knowledge to decide on best practices in regards to training counselors to work effectively with diverse populations. As such, the following research questions and hypotheses were proposed.

### **Research Questions**

- Q1 Do counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived multicultural knowledge than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?
- Q2 Do counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived multicultural awareness

than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?

- Q3 Do counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived multicultural skills than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?
- Q4 Do counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived multicultural counseling relationship than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?
- Q5 Do counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived social justice advocacy readiness than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?
- Q6 Do counselors-in-training, in a course with a community service learning focused pedagogy, have higher levels of self-perceived privilege than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?

### **Hypotheses**

- HO1 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher self-perceived multicultural knowledge than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).
- HO2 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher self-perceived multicultural awareness than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).
- HO3 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher self-perceived multicultural skills than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).
- HO4 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher self-perceived multicultural counseling relationship than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).



- HO5 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher self-perceived social justice advocacy readiness than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).
- HO6 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher levels of self-perceived privilege than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).
- HA1 Counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived multicultural knowledge than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).
- HA2 Counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived multicultural awareness than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).
- HA3 Counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived multicultural skills than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).
- HA4 Counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived multicultural counseling relationship than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).
- HA5 Counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived social justice advocacy readiness than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).
- HA6 Counselors-in-training, in a course with a community service learning focused pedagogy, have higher levels of self-perceived privilege than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).

### **Definition of Terms**

*Advocacy.* A civic backing and encouragement put into action for an actual reason or statement (Lewis et al., 2011).

*Community Service Learning*. A pedagogical approach providing direct interaction between students and diverse community members, who equally engage in community service activities together, intended to facilitate a deeper understanding of that diverse community and its members (Burnett et al., 2004).

*Council for Accreditation of Counseling and Related Educational Programs (CACREP)*.

A body which “accredits both master’s and doctoral degree programs in counseling and its specialties that are offered by colleges and universities” (CACREP.org, 2015, p. 1).

*Counselors-in-Training*. A graduate-level student who is in the process of obtaining a graduate level degree in the field of professional counseling.

*Didactic Learning*. A pedagogical approach in which students, in a classroom setting, are passive learners receiving direct instruction from a teacher who is considered the basis of knowledge (Ducharme, Ducharme, & Dunkin, 2002).

*Experiential Learning*. A pedagogical approach in which students are active learners, directly engaging, through involvement, assimilation, contemplation, and application, in the transmission of new knowledge, typically within in a classroom setting (Kolb, 1984).

*Intersectionality*. Overlying or traversing individual identities associated with areas of both privilege and oppression (Crenshaw, 1991, 1996).

*Multiculturalism*. Comprised of numerous cultural assemblages within a given civilization (Sue & Sue, 2008).

*Multicultural Counseling Competency (MCC)*. Acquiring the abilities to competently provide counseling services to culturally diverse clients (Sue et al., 1992),

including the awareness of personal worldview, the knowledge of culturally diverse clients' worldviews, and the unique skills to work with culturally diverse clients (Sodowsky & Taffe, 1991; Sue et al., 1982; Sue et al., 1992).

*Multicultural Social Justice and Counseling Competency (MSJCC)*. Represents a revision to the original MCC, with an added emphasis on privilege and oppression, the counseling relationship, and social justice advocacy (Ratts et al., 2016).

*Multiplicity of Identity*. Comprised of the multiple identities that an individual holds at a given time (Sullivan & Thorius, 2010).

*Oppression*. Overt and covert sustained unpleasant or undue conduct or jurisdiction that prevents access for an individual due to cultural group memberships (Adams, Bell, & Griffin, 2007).

*Privilege*. Unearned benefit contracted, permitted, or accessible merely to a specific individual due to cultural group membership (McIntosh, 1989).

*Social Justice*. The unbiased and objective access and equality granted to assure thorough participation in society (Lee & Hipolito-Delgado, 2007).

*Socioecological Perspective*. Represents the contextual nature of identity and fluidity in different environmental contexts (Jones & McEwen, 2000).

### **Summary**

The importance of the original MCC has been widely supported by scholars, professional organizations (e.g., ACA, 2014; AMCD, n.d.), and accrediting bodies (e.g., CACREP, 2015) in Counselor Education. In 2015, a call to revise these competencies resulted in the development of the MSJCC, and were designed to enhance the preparation of professional counselors in meeting the needs of culturally diverse clients (Ratts et al.,

2016). These competencies introduce changes in what it means to be a multiculturally competent counselor, addressing the roles of advocacy, social justice, privileged and oppressed identities (between counselor and client), and evolving understanding by introducing more nuanced perceptions of identity (Ratts et al.). As the United States becomes increasingly multicultural, the preparation of professional counselors must expand beyond the scholarly and theoretical and into the realm of application, with the goal of providing professional counselors with a true knowledge of what it means to be multicultural (Estrada et al., 2013; Lee et al., 2014). By addressing the gaps in the literature, this study sought to advance our insight and understanding of the effectiveness of these three disparate approaches into the most effective multicultural pedagogical practices.

## **CHAPTER II**

### **REVIEW OF THE LITERATURE**

The purpose of this chapter is to acknowledge, highlight, and bridge the often segmented and disconnected conversations relate to multicultural counseling within Counselor Education and tie them into directions for training. This chapter explores both the existing literature on Multicultural Counselor Education as well as an exploration of the independent variables related to pedagogy and the dependent variables of multicultural awareness, knowledge, and skills; multicultural counseling relationship, levels of privilege, and readiness for social justice advocacy. These variables are discussed in terms of their distinctive influences and predominant gaps. Further, this chapter explores the different pedagogical approaches including a didactic approach, experiential approach, and a community service learning focused approach.

#### **Theoretical Perspectives**

For this study, Dewey's (1938) and Kolb's (1984) theories of experiential learning informed the pedagogical approaches of experiential learning and community service learning. One cannot mention the role of community service learning without considering the primary work of theorist John Dewey, whose early work has greatly shaped the field of experiential learning (Giles & Eyler, 1994). Theorist David Kolb's more current work on experiential learning has been profoundly influenced by this earlier work of John Dewey, and has been commonly cited in the experiential learning literature (Giles & Eyler).

Dewey's (1938) theory is often viewed as foundational to the pedagogical approach of community service learning (Avery, 2003; Giles & Eyler, 1994; Saltmarsh, 1996). In fact, Dewey has frequently been cited as the "father of service-learning" (Waterman, 1997, p. 2). Dewey formed his experiential learning theory by mating educational concepts with community engagement. Dewey argued the imperative that the learning environment parallel societal interactions, due to the eventual application of knowledge outside of the classroom setting.

Gile and Eyler (1994) explore the connection between Dewey's (1938) original theoretical dimensions and their application to a new theory of community service learning, which includes the "principles of continuity and interaction, the process of problematization and inquiry, and the phases of reflective thought are applied in Dewey's theory to service-learning" (p. 80). Dewey's theory expanded the process of knowledge creation and acquisition through the use of the scientific method. His process is known as reflective thought and was proposed through a five-phased model, which includes the following: Suggestions, Intellectualization, Hypothesis, Reasoning, and Hypothesis Testing (Giles & Eyler). Essentially, this method involves identifying a problem to be investigated (problematization and inquiry), developing a question and hypothesis, and testing that hypothesis, all with the consideration of building from and connecting the learner's previous and foundational knowledge and experiences to the topic of inquiry (Principle of Continuity) (Dewey; Giles & Eyler). This is all done by intentionally utilizing the interaction between the learner and the learning environment in order to facilitate the learning process (Principle of Interaction) (Dewey; Giles & Eyler). This theory provides the learner with the opportunity for direct contact and active engagement

with others while also studying the topic in question, as well as encourages active self-reflection in the process of problem-solving (Dewey; Giles & Eyer).

Kolb's (1984) theory of experiential learning is a pedagogical method that provides occasions for learners to participate in activities which allow for those learners to have direct contact with the phenomenon being learned, while promoting the learner's active contemplation of the process this approach uses. In this theory, Kolb postulates four areas of a cohesive cycle of actions, which include the following: 1) concrete experience, when the learner has direct exposure through an activity, 2) abstract conceptualization, which is the learner's effort in conceptualizing the learned phenomenon, 3) reflective observation, which is the learner's active reflection following exposure through activity, 4) and active experimentation, which is the planning stage of attempting to test the learned phenomenon or an approaching experience (Kolb). In fact, learners who are involved in this specific pedagogical method take ownership of their learning opportunity through active reflection, construction around new ideas, assimilation of those new ideas, and delivering of those new ideas through action (Evans, Forney, Guido, Patton, & Renn, 2010).

These two experiential learning theories, importantly, incorporate the use of learner self-awareness throughout the learning process, a focus on the procurement of knowledge, and the opportunity of the learner to demonstrate newly acquired skills (Dewey, 1938; Kolb, 1984). With this in mind, the utilization of these theories and their influence on the pedagogical approach can easily further explain the acquisition of the MSJCC. As pertaining to this study, these theories dictate an expectation that the independent variable of the pedagogical approach (didactically focused approach,

experientially focused approach, or community service learning focused approach) justifies the dependent variables of multicultural and social justice counseling competency (awareness, knowledge, skills, and action), levels of privilege and its impact on the counseling relationship.

Although similar in many respects, these two experiential learning theories differ in the learning environment facilitation. Dewey's (1938) theory highlights the importance of connecting education and community involvement. Kolb (1984) does not mention this connection. Since the relationship between education and community service is more direct in Dewey's theory than in Kolb's theory, the effects of these theories, hypothetically, will differ. However, both can be used as a bridge to link pedagogy and the areas of the MSJCC.

The Tripartite Model, with consideration to the revised MSJCC, can specify the theoretical framework of multicultural counseling competency (Ratts et al., 2016; Sue et al., 1982; Sue et al., 1992). This amalgamation of models provides a particular theoretical framework defining multicultural counseling competency in terms of the categories: 1) counselor self-awareness, 2) knowledge of the client's worldview, 3) use of culturally appropriate skills (Pope, Reynolds, & Mueller, 2004; Sue et al., 1982), 4) the multicultural counseling relationship, 5) action with a focus on advocacy and social justice, and 6) the multiple and intersecting levels of privileged and oppressed identities (Ratts et al.). Again, MCC and MSJCC were established to ensure culturally responsive counselor training (Arredondo et al., 1996; Ratts et al.; Sue et al., 1982; Sue et al., 1992). This revised model provides a clear framework under which we can understand the effects of the differing pedagogical methods.



### **Multicultural Counseling Competencies and Multicultural Social Justice and Counseling Competencies**

Sue et al.'s (1992) MCC recognized these multicultural counselor characteristics: awareness of personal cultural values and biases; awareness of diverse clients' worldviews; and the use of culturally appropriate interventions. To successfully and ethically work with diverse clients, counselors should maintain in-depth understanding of three crucial additional dimensions - attitudes and beliefs, knowledge, and skills – in order to refine counseling practices under each of the above multicultural characteristics (Sue et al., 1982). Arredondo et al. (1996) operationally defined the execution of these nine competencies by describing the three dimensions used within each of the three additional competency characteristics.

The MCC has been an extremely valued construct in the field of Counselor Education for over 30 years. It is important to note that over time these competencies have been monumental in the creation of other closely comparable competencies used for working with specific populations (e.g., Association for Lesbian, Gay, Bisexual, & Transgendered Issues in Counseling) representing the continual advancement of multiculturalism. However, since the emergence of the original MCC in 1982, much of the dialogue in the area of multiculturalism has greatly evolved, leaving many scholars and counselors wondering about the utility of this particular model (Ratts et al., 2016). Due to this advancement in the literature, a call to revise the original MCC was put into action in 2015 (Ratts et al.).

This progression of multiculturalism has reflected the acknowledgment of concepts that have greatly shaped the field of multiculturalism, which include the

following: intersectionality, multiplicity, socioecological perspective, wide lens viewpoint, a more expanded definition of multiculturalism, social justice, and advocacy work (Ratts et al., 2016). However, there appear to be disjointed dialogues in the literature, with each dialogue representing singular and fragmented understandings of multiculturalism and its application to counseling practice. Essentially, these discussions represent multiple segmented understandings of culture and identity development. The creation of the MSJCC emerged out of this concern and the need, in the area of multicultural counseling and its application, for working effectively with diverse populations (Ratts et al.).

Unique to this model are innovations that highlight the need for its original revision. The MSJCC was developed with a clear understanding of diversity's complexities and its effect on the counseling relationship (Ratts et al., 2016). MSJCC also is attuned to the harmful impact of oppression on an individual's mental health (Ratts et al.). It acknowledges the social environment and its impact on an individual's perception of self and others within that environment (Ratts et al.). Also, this model incorporates the role of social justice advocacy into the counseling relationship and its utilization as an intervention (Ratts et al.).

MSJCC framework underlies the areas that shape the conceptualization and relationship between client and counselor. These overarching areas include the following: four quadrants representing privileged and marginalized status, four developmental domains, and four competencies embedded within the first three developmental domains (Ratts et al., 2016). These previously mentioned overarching areas, which comprise the MSJCC framework, all contribute to a more advanced and stronger understanding of

multicultural counseling. In essence this connection of these concepts bridges the previously mentioned segmented dialogues in the areas of Multicultural Counselor Education.

The quadrants representing privileged and marginalized statuses are utilized to help understand the role of identity and its impact on the counseling relationship. The quadrants, which represent traditionally marginalized or privileged statuses, provide an opportunity for counselors to conceptualize the separate identities that they and the client encompass (Ratts et al., 2016). The impact of these polarized identities can greatly strengthen or weaken the relationship between the counselor and client (Ratts et al.).

Within this model, the following represents the four possible identity interactions:

Privileged Counselor- Marginalized Client Quadrant, Privileged Counselor- Privileged Client Quadrant, Marginalized Counselor- Privileged Client Quadrant, or Marginalized Counselor- Marginalized Client Quadrant (Ratts et al.). This represents all of the currently-recognized possible combinations that can impede or enhance the counseling relationship.

This model posits four developmental domains, which include the following: counselor self-awareness, client worldview, counseling relationship, and counseling and advocacy interventions (Ratts et al., 2016). These domains propose a linear progression in providing multiculturally competent counseling services (Ratts et al.). This view holds that counselors must be aware of their own internal attitudes, beliefs, and biases (Ratts et al.). These internal views must come to the counselor's awareness, so that they can be used toward better understanding the client's unique worldview (Ratts et al.). With this understanding, the counselor then begins to understand the role of power and privilege

and its impact on the counseling relationship (Ratts et al.). This new understanding provides the foundation for a collaborative approach resulting in selection of culturally responsive interventions that endorse social justice within advocacy work (Ratts et al.).

Embedded within the first three developmental domains are attitudes and beliefs, knowledge, skills, and actions (Ratts et al., 2016). It is essential that counselors acquire certain attitudes and beliefs, committing to counseling and advocacy from a framework that honors a multicultural and social justice initiative (Ratts et al.). In regards to theories and concepts encompassing multiculturalism and social justice, it is important that professional counselors have knowledge of these constructs (Ratts et al.). An understanding of the professional counselor's own attitudes, beliefs, and foundation of knowledge better assists in a culturally sensitive skill-based knowledge (Ratts et al.). Finally, action is achieved by effectively operating in conjunction with the competencies of attitudes and beliefs, knowledge, and skills (Ratts et al.). It is important to note that attitudes and beliefs, knowledge, and skills were preserved from the original MCC with the action competency added to emphasize the necessity to operationalize the previous three competencies (Ratts et al.).

From this revision, one can see the differences highlighted between the two models. The revision of the MCC brought about the MSJCC, which provides many new concepts, which parallel the current direction of the field of Multicultural Counselor Education. The MSJCC represents a more complex understanding of identity and culture that better complements the current direction of multicultural scholarship. A quadrant of privileged and marginalized statuses represents intersectionality between counselor and client identities. The MSJCC is comprised of four linear developmental domains, with the

additional focus on the counseling relationship. The addition of action competency represents the role of social justice advocacy that is included with this revised model. Finally, these competencies represent the aspirational nature of developing multicultural competencies (Ratts et al., 2016). These additional and revised concepts bring about a framework that will greatly enhance the role and understanding of what it means to be a multiculturally competent counselor.

The MCC was introduced into Multicultural Counselor Education about 30 years ago. Since its inception, the competencies contained within the MCC have been revised and expanded to recognize the evolving nature of multicultural education and training (Ratts et al., 2016). The MCC was established to recognize dimensions that defined effective and ethical practice when working with diverse populations (Sue & Sue, 2008). This definition represented multicultural awareness, knowledge, and skills that counselors must possess (Sue et al., 1992). The introduction of the MSJCC in 2015 counteracted the inadequate and unevolved prior understanding of cultural competency (Ratts et al.). The newer MSJCC provides an expanded definition that better serves educators in disseminating Multicultural Counselor Education in curricula and provides an opportunity for more effective practice for counselors (Ratts et al.). The MSJCC, in improving on the MCC, added social justice advocacy and the impact on the counseling relationship of privilege and oppressed identities between the counselor and client (Ratts et al.). These newer competencies can be easily incorporated into Multicultural Counselor Education curricula. To date, current literature in the area of multicultural competency has been applied to the acquisition of the older MCC and has yet to consider the role of the newer MSJCC (e.g., Burnett, Hamel, & Long, 2004; Coleman, Morris, & Norton,

2006; D'Andrea, Daniels, & Heck, 1991; Greene, Barden, Richardson, & Hall, 2014; Hipolito-Delgado, Cook, Avrus, & Bonham, 2011; Kuo & Arcuri, 2014; Nilsson, Schale, & Khampadakdy-Brown, 2011; Roysircar, Gard, Hubbell, & Ortega, 2005; Seto, Young, Becker, & Kiselica, 2006; Tomlinson-Clarke & Clarke, 2010).

### **Traditional Multicultural Counselor Education**

Multicultural Counselor Education has been seen in two ways: as either a single discrete course or an infusion throughout a program's curricula. The importance of Multicultural Counselor Education has been well noted in the literature (Sue & Sue, 2008). However, there appears to be a discrepancy in the dissemination of multicultural counseling competency in counselor training (Malott, 2010). One of the pertinent arguments is in the area of pedagogy regarding Multicultural Counselor Education's application for competent training towards successful counseling practice (Arthur & Achenbach, 2002; Smith et al., 2006; Sperling, 2007).

Traditionally, Multicultural Counselor Education has included both didactic and experiential learning (Kim & Lyons, 2003; Tomlinson-Clarke, 2000). Pedagogical approaches have traditionally ranged from standard lecture to a wide range of activities, utilized to create an active learning experience for counselors-in-training (Arthur & Achenbach, 2002; Smith et al., 2006; Sperling, 2007; Tomlinson-Clarke). Experiential approaches have varied from active group discussion to use of film, case studies, and role-plays all within the classroom environment (Chae et al., 2006; Greene et al., 2014; Kim & Lyons; Vazquez & Garcia-Vazquez, 2003; Villalba & Redmond, 2008). The incorporation of community service learning has been introduced as a critical response to both didactic and experiential learning's purported inadequacies (Tomlinson-Clarke &

Clarke, 2010). Didactic pedagogy consists of the standard lecture style with students observing as passive learners (Ducharme et al., 2002). Experiential pedagogy, conversely, comprises active learning in which students take ownership of knowledge acquisition and application (Author & Achenbach; Kim & Lyons). Community service learning pedagogy positions students in the community to gain the opportunity to work alongside the studied population and learn through direct exposure (Burnett et al., 2004). Scholars have differing opinions regarding the efficacy of the various pedagogical approaches in the facilitation of Multicultural Counselor Education (Author & Achenbach, 2002; Smith et al., 2006; Sperling, 2007), and, given the newness of the conversation, there has been some expression of dissatisfaction with those concepts omitted or often overlooked in current Multicultural Counselor Education curricula (Ratts et al., 2016).

Critiques of traditional Multicultural Counselor Education curricula have identified the lack of focus on concepts of intersectionality and multiplicity, on a more expanded definition of multiculturalism, and on a socioecological perspective (Ratts et al., 2016). The introduction and utilization of these concepts in curricula recognizes the expanding and evolving nature of multicultural counseling (Pope, 1995; Ratts et al.). Traditionally, many studies that have addressed the role of multicultural competency have neglected to specifically and adequately address these unique and important concepts. Along with neglecting to address these concepts, the empirical and theoretical work has, instead of focusing on the newer MSJCC, focused on the acquisition of the older MCC, which fails to progress the conversation in addressing the evolving nature of multiculturalism.

### **Multicultural Counseling Competency Through Experientially Focused Pedagogy**

With the expectation of infusing their curricula with multicultural counseling competencies, many counseling preparation programs provide a course in multicultural counseling (Ridley, Mendoza, & Kanitz, 1994). However, it is important to note that current studies do not directly address the acquisition of the MSJCC in pedagogical practices. Currently, studies used to examine the role of multicultural counseling competencies emphasize the use of the older definition, as demarcated by Arredondo et al. (1996), Sue et al. (1992), and Sue et al. (1982), and also its utilization in experiential multicultural counselor training. A review of the literature highlights the large quantity of conceptual articles detailing the role and importance of acquisition of MCC in experientially focused learning; however, a limited number of studies have been focused on the impact of this crucial concept. Thorough comprehension of qualitative, quantitative, and mixed methods approaches to understanding the acquisition of MCC in experientially focused learning can provide insight into this dialogue in the field of Counselor Education. Certain studies have highlighted the acquisition of MCC in experientially focused learning in counseling training (e.g., Castillo, Brossart, Reyes, Conoley, & Phoummarath, 2007; Cates, Schaeffle, Smaby, Maddux, & LeBeauf, 2007; Coleman et al., 2006; Cannon & Frank, 2009; D'Andrea et al., 1991; Dickson, Argus-Calvo, & Tafoya, 2010; Greene et al., 2014; Heppner & O'Brien, 1994; Kuo & Arcuri, 2014; Murphy, Park, & Lonsdale, 2006; Neville et al., 1996; Seto et al., 2006; Swan, Schottelkorb & Lancaster, 2015; Tomlinson-Clarke, 2000; Villalba & Redmond, 2008). The dearth of empirical studies on this concept highlights the need for an increase and



expansion of conversations on this topic and its application in professional counselor training.

Researchers and Counselor Educators have utilized various experiential activities in an attempt to increase multicultural counseling competencies in counselors-in-training, which include the use of portfolios and case construction (Coleman et al., 2006), films (Greene et al., 2014; Villalba & Redmond, 2008), and a Triad Training Model (Seto et al., 2006). Researchers in some studies have used an experientially focused approach in order to facilitate multicultural counseling competencies, and these researchers observed increases in those competencies at training completion (e.g., Coleman et al.; D'Andrea et al., 1991; Dickson et al., 2010; Greene et al., 2014; Kuo & Arcuri, 2014; Murphy et al., 2006; Neville et al., 1996; Tomlinson-Clarke, 2000). These studies have examined the impact of an experientially focused approach to Multicultural Counselor Education and have shown an increase in MCC awareness, knowledge, and skills, from the pre- to post-assessment, through multiple course comparisons (D'Andrea et al.; Dickson et al.), or through the observation of one discrete course (Green et al.; Murphy et al.; Coleman et al.; Kuo & Arcuri; Neville et al.; Tomlinson-Clarke). These studies have highlighted the impact of experiential counselor training on the acquisition of all three areas of the MCC, which include awareness, knowledge, and skills. Specifically, D'Andrea et al. (1991) found increases and differences in pre- and post-tests measuring MCC knowledge, awareness, and skills both within and between the distinctive groups. Also, Dickson et al. (2010) found increases in MCC knowledge, awareness, and skills between pre- and post-test, as well as discovering themes having to do with heightened self-awareness, skills, self-reflection, knowledge about various groups, further development, and more

multicultural course exposure, which further supported the use of an experientially focused approach to the acquisition of MCC. It is important to note that these empirical studies addressing MCC (D'Andrea et al.; Dickson et al.) utilized a comparison group. The use of a comparison group greatly assisted in providing context to the impact of the treatment. Conversely, the application of a comparison group is rarely used in investigating the acquisition of MCC in Multicultural Counselor Education. Much is still needed in the dialogue surrounding MCC attainment and its comparison to similar and divergent courses.

Other studies (e.g., Greene et al., 2014; Murphy et al., 2006; Coleman et al., 2006; Kuo & Arcuri, 2014; Neville et al., 1996; Tomlinson-Clarke, 2000) have observed the acquisition of MCC through the use of a single discrete course. Green et al., found that MCC awareness, knowledge, and skills had significant increases as a result of the experiential multicultural counseling course that utilized film as the principal pedagogical approach. Murphy et al., found that the counselors-in-training had significant growth in MCC awareness, knowledge, and skills at the conclusion of a diversity course. Coleman et al. discovered that participants who concluded the case formulation training were viewed as less competent as compared to those who concluded the multicultural portfolio. Kuo and Arcuri found significant increases in MCI awareness, knowledge, and skills scores with particular growth in the skills subscale. Qualitative results from their study also showed the emergence of themes highlighting these areas: active development of awareness around the variances between the refugees and other clients who classify themselves as racial and ethnic minorities and active awareness of the differences between the refugee's culture and the counselor's own cultural identity (Kuo & Arcuri).

Nevill et al. found an increase in MCC awareness, knowledge, and skills, and discovered themes related to the areas benefited by direct exposure to various cultural groups through the utilization of both didactic and experiential approaches (e.g., lectures, films, panel discussion, and assigned readings), and use of debated and active group discussion. Finally, Tomlinson-Clarke highlighted the emergence of several themes from the data, which include the following: important instructional essentials of direct exposure and contact to various racial and ethnic groups, and knowledge concerning those differing populations.

These studies (i.e., Greene et al., 2014; Murphy et al., 2006; Coleman et al., 2006; Kuo & Arcuri, 2014; Neville et al., 1996; Tomlinson-Clarke, 2000) have measured the impact of the acquisition of the MCC through a single course without the use of a comparison group. While these studies did not provide a comparison group, much can be gained from their investigations. However, the lack of a comparison group can result in limitations in the interpretation of these investigations. The lack of a comparison group and use of a single discrete course investigation represents the majority of empirical studies in the area of MCC acquisition in Multicultural Counselor Education, further emphasizing the argument for implementing the use of a comparison group.

Some studies have noted no significant growth in MCC knowledge, awareness, and skills, while others, conversely, have seen significant differences in parts of the MCC definition, highlighting the importance of continuing research in the area of MCC (e.g., Castillo et al., 2007; Cates et al., 2007; Cannon & Frank, 2009; Seto et al., 2006). These results are important, since some studies highlight the potential lack of impact of an experientially focused learning approach on the acquisition of MCC awareness,

knowledge, and skills, while they, conversely, also highlight the potential impact of this specific pedagogical approach on partial MCC attainment. Given these slight-seeming yet important differences in results, further research is necessary to examine the intentional use of specific approaches for different areas of MCC acquisition.

The previously explored studies have added extremely valuable information to the expanding dialogue in the areas of MCC acquisition in Multicultural Counselor Education. The results help reinforce the importance of intentionality in the selection of pedagogical approaches which will enhance the attainment of MCC. The results of these studies indicated increases in independent aspects of the MCC definition attainment and showed an increase in the areas of multicultural self-awareness (Castillo et al., 2007) and multicultural knowledge (Cates et al., 2007; Cannon & Frank, 2009). One study (Seto et al., 2006) found no significant growth from pre- to post- scores measuring MCC knowledge, awareness, and skills but acknowledged significant growth in these areas over time.

Limited studies (e.g., Swan et al., 2015) have explored not only the attainment of MCC awareness, knowledge, and skills but also the role of the multicultural counseling relationship. Swan et al. denoted that the self-perceived MCC and relationship conditions increased due to this specific training experience of the multicultural, skill-based curriculum. Swan et al. highlighted the growth of not only self-perceived MCC but also relationship conditions. More work is needed to understand multicultural counseling relationships within the context of developing multicultural competencies.

The use of qualitative studies can be helpful in understanding the perspectives of counselors-in-training in Multicultural Counselor Education. Few methodologically

qualitative studies (e.g., Heppner & O'Brien, 1994; Villalba & Redmond, 2008) have been conducted to investigate the impact of an experiential approach as related to multicultural counseling courses. However, qualitative study methodology could be very useful in investigating the impact of this approach to the procurement of MCC.

The limited number of qualitative studies performed (e.g., Heppner & O'Brien, 1994; Villalba & Redmond, 2008) have provided detailed information on the role of MCC-based curricula in experiential approaches to Multicultural Counselor Education. Some of the results from these studies were inconclusive (Villalba & Redmond, 2008), while others noted a growth in the specific area of multicultural awareness (Heppner & O'Brien, 1994). Through an experiential diversity course, Heppner and O'Brien found that participants acknowledged personal development with regards to this training, and cited a growth in the following: awareness of and openness to various multicultural concerns, and awareness of personal cultural background and experiences and biases. Villalba and Redmond observed an experiential multicultural counseling course, which utilized an experiential activity of film to advance concepts related to MCC, and results indicated mixed reviews from both the evaluations and interviews. While these studies did not provide a pre- and post- measurement of MCC and the use of multiple course comparisons, they can be extremely helpful in understanding this learning approach by examining the resultant emerging themes, which result in adding diversity and additional context to the understanding of this phenomenon.

However, while they were a step forward over older models, most of the studies on experiential approaches to Multicultural Counselor Education, to date, have only assessed the influence of a single multicultural counseling course (Marlott, 2010). Some

studies, however (e.g., Castillo et al., 2007; Cates et al., 2007; Cannon & Frank, 2009; D'Andrea et al., 1991; Dickson et al., 2010; Neville et al., 1996), have examined and compared multiple disparate courses, each constructed in a different way and using different approaches to enhance the MCC of counselors-in-training. Restricting studies to individual courses, without the benefit of approach comparison, does not allow instructors to understand the relative advantage of one approach over another in meeting course objectives. Much of the literature has also focused on multiple cultural groups simultaneously, but, even with the multiple-group perspective, the curricula have neglected to highlight the wide-lensed perspectives of intersectionality and multiplicity of identity, to examine the more advanced definition of multiculturalism, or to explore the socioecological perspective.

### **Multicultural Counseling Competency Through Community Service Learning Focused Pedagogy**

Understanding qualitative, quantitative, and mixed methods approaches, and their importance to comprehending MCC acquisition during a community service learning focused approach, can provide insight into the dialogue in the field of Counselor Education. Few studies pinpoint the importance of understanding the acquisition of MCC in a community service learning approach in counseling training. The dearth of empirical studies on this concept underlines the need for an increase in and expansion of conversations on this topic and on its application to professional counselor training. However, some studies (e.g., Baggerly, 2006; Burnett et al., 2004; Butler-Byrd, Nieto, & Senour, 2006; Hipolito-Delgado et al., 2011; Koch, Ross, Wendell, & Aleksandrova-Howell, 2014; Lee, Rosen, & McWhirter, 2014; Nilsson et al., 2011; Roysircar et al.,

2005; Smith, Jennings, & Lakhan, 2014; Tomlinson-Clarke & Clarke, 2010) have explored the environment in which community service learning utilizes the MCC.

The studies conducted show that community service learning significantly affects the acquisition of the multicultural competency in counselors-in-training. The types of community service learning included working with individuals and families of low socioeconomic status (SES) (Burnett et al., 2004; Butler-Byrd et al., 2006; Lee et al., 2014), dependent elderly (Burnett et al.); African-American and other culturally diverse populations (Baggerly, 2006; Koch et al., 2014; Smith et al., 2014; Tomlinson-Clarke & Clarke, 2010), immigrants and refugees (Nilsson et al., 2011), English as Second Language Learners (ESL) (Roysircar et al., 2005), and cultural groups identified as different from their own (Hipolito-Delgado et al., 2011). These findings assessed the changes in the understanding of multicultural competencies as a result of this specific type of training. Much of the literature in this area has also focused on a narrow assortment of cultural groups, while the curricula addressing these cultural groups, within this older approach, has also neglected, in addition to the wide lens perspective, a more advanced definition of multiculturalism, and a socioecological perspective, to highlight the concepts of intersectionality and multiplicity of identity. While the literature identifies the impact of community service learning and its effect on the procurement of the MCC, none of it has explicitly compared this unique pedagogical approach (community service learning), in its relationship to the MSJCC, to any of the other, more traditional approaches (didactic and experiential).

While some studies have investigated the impact of community service learning, few mixed methods studies (e.g., Roysircar et al., 2005) have investigated the influence

of the specific pedagogical approach of community service learning, but those who did have seen an increase in the areas of MCC as defined by awareness, knowledge, and skills at the conclusion of training. The mixed methods approach to understanding this form of MCC-attainment pedagogy provides qualitative data that delivers a richer understanding of this phenomenon. It also highlights the lack of specific quantitative data in the subject area. This study adds data to the continual dialogue in the areas of community service learning on the attainment of MCC.

Specifically, Roysircar et al. (2005) found a total of nine themes: differences integrated, cultural empathy-cognitive and affective, counselor self-disclosure and self-reflection, environmental barriers, unintegrated differences, overgeneralizations, and stereotypes under two overarching themes (e.g., Connection/Closeness and Disconnection/Distance). The themes of Connection/Closeness and MCI shared features of participants amalgamating across different cultural divisions (Roysircar et al.). The themes Disconnection/Distance implied interpersonal estrangement, which is theoretically different from Connection/ Closeness, and, as a result, did not correlate with MCI (Roysircar et al.). Also, pre- and post-variances implied the benefits of longer training and its relationship to more encouraging results (Roysircar et al.). Roysircar et al. investigated not only the attainment of MCC awareness, knowledge, and skills but also the role of the multicultural relationship. This study, and its results, underscores the importance of further research, and highlights the paucity of studies that directly address the role of the multicultural counseling relationship in the understanding of MCC.

A small number of studies (e.g., Burnett et al., 2004; Butler-Byrd et al., 2006; Lee et al., 2014) have explored the impact of a community service learning approach to the



acquisition of MCC. These mixed methods studies (e.g., Burnett et al.; Butler-Byrd et al.; Lee et al.) either saw no significant growth in MCC in its entirety, or saw significant differences in various individual parts of the MCC definition. These studies have examined the impact of either a single course (Burnett et al.; Lee et al.) or an entire graduate-level counseling program (Butler-Byrd et al.).

Burnett et al. (2004) found that, at the completion of a six-week summer diversity course, counselors-in-training reported an increase in self-awareness around the stressful nature of the project. From an analysis of an entire graduate program, Butler-Byrd et al. (2006) had results which indicated themes from the three surveys, including self-awareness, counseling and professional skills, sensitivity to diversity, and social justice agency (Butler-Byrd et al.). Lee et al. (2014) found no significant changes in MCC, and no distinguishable pattern of themes materialized. These variances should emphasize the importance of continuous research in the area of MCC.

In the areas of MCC acquisition, the investigations highlighted procurement in the areas of self-awareness (Burnett et al., 2004; Butler-Byrd et al., 2006) and skills (Butler-Byrd et al.). Other studies (Lee et al., 2014) showed no significant changes in MCC knowledge, awareness, and skills acquisition or the emergence of themes. These studies provided insight into the intentional nature of pedagogical application in Multicultural Counselor Education. The use of community service learning can be utilized to assist increasing individual areas of MCC. This also provides more of a call to continually investigate this approach due to inconclusive results.

Several qualitative studies (e.g., Hipolito-Delgado et al., 2011; Koch et al., 2014; Nilsson et al., 2011; Smith et al., 2014; Tomlinson-Clarke & Clarke, 2010) explored the

impact of community service learning and the themes that developed as a result of those experiences. While these studies did not utilize measurements that specifically assessed the numerical change in MCC awareness, knowledge, and skills, themes did emerge that support the impact of a community service learning approach in the facilitation of MCC. These themes provide description and context to the areas of MCC acquisition in counselor training.

These qualitative studies provided valuable information on the impact of community service learning on the attainment of MCC. Themes emerged that support the impact of this specific approach on MCC acquisition, which included the following: growth in MCC (Hipolito-Delgado et al., 2011; Koch et al., 2014; Smith et al., 2014); multicultural knowledge and skills (Nilsson et al., 2011); and phases to course development that facilitate MCC attainment (Tomlinson-Clarke & Clarke, 2010). These studies continue to advance the impact of a specific pedagogical approach to Multicultural Counselor Education.

It is imperative to highlight that preexisting investigations in the counseling literature do not emphasize the influence of MSJCC, but rather the older MCC. The newer MSJCC is a vast improvement over the MCC, consequently modifying and improving the definition of competencies, and enhancing consideration towards the identification of what a multiculturally competent counselor looks like. The preexisting scholarship still provides valuable insight into the application of MCC and the various pedagogical practices. Given the lack of studies investigating this specific and latest model, an argument for beginning a thorough investigation of the MSJCC in the areas of pedagogical practice is called for. The original MCC, while crucial to the understanding

of culturally competent practices, failed to acknowledge the concepts of social justice advocacy and intersections of multiple privileged and oppressed identities on the counseling relationship. This concept of action further advances the newer understanding of cultural competency in Multicultural Counselor Education.

### **What is Social Justice Advocacy?**

Marbley et al. (2015) defines social justice advocacy as direct involvement in an attempt to counteract both oppression and marginalization experiences by individuals, which is aimed toward universal transformations in regard to various unjust systems within society. Social justice advocacy speaks to action on the part of the professional counselor in intervening through both direct and indirect means intended to counteract the obstacles that clients face on a daily basis (Crethar, Torres, Rivera, & Nash, 2008; Vera & Speight, 2007). Examples of this form of intervention range from lobbying to civic organization (Marbley et al.). The implementation of social justice advocacy into counseling work is a valuable construct and has been an evolving part of the professional counseling dialogue (Ratts et al., 2016).

Ratts (2009) argues for the eventual introduction of a fifth transformation in the field of professional counseling. In its most recent revision, the ACA (2014) Code of Ethics has endorsed social justice as one of the five fundamental tenets of professional counseling. This focus on social justice advocacy has also been supported by the National Board for Certified Counselors (NBCC) (2005) Code of Ethics, the American School Counselor Association (ASCA) (2012) Model, and the ACA advocacy competencies (Toporek, Lewis, & Crethar, 2009). The backing of this new paradigm in the field of professional counseling has shifted and evolved over the years; however, it now seems to

be increasing in impact (Chang, Hays, & Milliken, 2009; Fouad, Gerstein, & Toporek, 2006; Smith, Reynolds, & Rovnak, 2009; Steele, 2010). Traditionally, scholars have diverged concerning the significance and pertinence of an emphasis towards social justice advocacy, and how much social justice advocacy professional counselors should assume (Harrist & Richardson, 2012; Speight & Vera, 2004; Steele). Many scholars have argued an obligation toward social justice advocacy for the field of professional counseling (Arredondo, Tovar-Blank, & Parham, 2008; Bemak & Chung, 2008; Chang, Crethar, & Ratts, 2010; Lee & Rodgers, 2009; Lopez-Baez & Paylo, 2009; Sampson, Dozier, & Colvin, 2011); however, others have argued against this obligation, as it has been observed to be highly domineering and provocative as an intervention option (Kiselica, 2004; Smith et al., 2009). The often-evolving and differing dialogues surrounding social justice advocacy have been instrumental in bringing this concept into more dominant focus and in critiquing traditional multicultural counseling practices and curricula.

### **Traditional Approaches to Social Justice Advocacy**

The focus and role of professional counselors has traditionally concentrated on a single one-to-one ratio, with a focus on the corrective relationship, and with an inclination to assist that client with preceding or ongoing predicaments (Chang et al., 2010). This focus is concerning as it places the sole responsibility on the client without the acknowledgment of external environmental influences on the client's mental health (Chang et al.; Ratts et al., 2016). This emphasis highlights an outdated view that psychological transformation ensues solely inside the client, with a complete disregard for external factors (Chang et al.). In fact, Counselor Education programs have historically focused on the restorative factors of the client's presenting issues and have

not offered concurrent proactive methods toward these problems (Lewis et al., 2011; West-Olatunji, 2010).

It is important to note that while social justice advocacy has been highlighted by some as a vital part of the field of professional counseling (Kiselica & Robinson, 2001; Ratts et al., 2016), concerns regarding social justice advocacy are evolving to become a more dominant focus in the profession (Chang et al., 2010). In order to assist multicultural clients in achieving psychological relief, counseling must infuse social justice advocacy into counseling practice, when necessary (Bemak & Chung, 2005; Chang et al.; Galassi & Akos, 2004; Kiselica & Robinson; Ratts, 2009; Steele, 2008; West-Olatunji, 2010). Counselor Educators are now charged with challenging those traditional pedagogical practices that teach multicultural counseling from an outdated western viewpoint, which has focused on internal change while simultaneously neglecting external environmental factors (Ratts et al., 2016; Sue & Sue, 2008). This alternate, non-Western focus has been neglected, leaving many clients underserved and misunderstood. This has led to an increased mandate to incorporate social justice advocacy into Counselor Education curricula (Bemak & Chung, 2007, 2008; D'Andrea, 2002; Kiselica & Robinson; Lewis, Arnold, House, & Toporek, 2002; Ratts, Toporek, & Lewis, 2010). Also, a number of scholars have acknowledged efficacious instructional methods for fostering social advocacy competency (Hays, Dean, & Chang, 2007; Lewis, Davis Lenski, Mukhopadhyay, & Cartwright, 2010; Murray, Pope, & Rowell, 2010; Odegard & Vereen, 2010).

### **A Call to the Profession**

The concepts of advocacy and social justice are imperative in understanding the role and application of multicultural competence in professional counseling practice. Advocacy proficiencies are endorsed and entrenched in the CACREP 2016 (2015) standards, ACA (2014) and NBCC (2005) codes of ethics, ASCA (2005) Model, and the ACA advocacy competencies (Toporek, Lewis, & Crethar, 2009). Scholars have highlighted the necessity to infuse advocacy into professional counselor identity and practice (Bemak & Chung, 2005; Galassi & Akos, 2004; Kiselica & Robinson, 2001; Ratts, 2009; Steele, 2008). However, many professional counselors struggle to express their advocacy attitudes and behaviors in actual practice (West-Olatunji, 2010). Among Counselor Educators, there is frequent insistence on integrating social justice values into Counselor Education curriculum (Ratts & Wood, 2011). However, as valuable as this concept is, its use, from integrating it into curriculum all the way to action implementation, has been applied entirely inadequately.

The profession as a whole has put out a call for professional counselors to integrate social justice advocacy methods into practice (Ratts, D'Andrea, & Arredondo, 2004; Ratts et al., 2016; Toporek, Gerstein, Fouad, Roysircar, & Israel, 2006). A call has also been made to infuse Counselor Education training curricula with social justice advocacy (Brubaker, Puig, Reese, & Young, 2010; Green et al., 2008; Hays et al., 2007; Paylo, 2007; Ratts & Wood, 2011; Stadler, Suh, Cobia, Middleton, & Carney, 2006). This application of social justice advocacy into actual practice has been shown to be a struggle for many professional counselors (West-Olatunji, 2010). This application can be best achieved through early Multicultural Counselor Education (Ratts & Wood). With

this in mind, Counselor Educators need to place an emphasis on immediate acquisition of social justice advocacy and its application in professional counseling identity and roles (Bemak & Chung, 2005; Kiselica & Robinson; Ratts, 2009; Ratts & Hutchins, 2009).

This necessity to integrate social justice advocacy into professional practices comes from the predominance and recognition of oppression within our society and its harmful influence on marginalized individuals (Ratts & Hutchins, 2009; Ratts et al., 2016). The concept of social justice advocacy encourages professional counselors to recognize concerns within the variations of privilege, its direct intersection with oppression, and the role the intersections of those identities play in inciting psychological issues (Crethar, Torres Rivera, & Nash, 2008; Ratts et al., 2004). These intersections, caused by external factors, create mental health concerns for these marginalized clients (Ratts et al.). The recognition of this impact is valuable in better conceptualizing client concerns. There appears to be a continual focus on individuals as predominantly responsible for their singular or societal performance, while underestimating the impact of external factors (Prilleltensky, 1994; Ratts & Hutchins). Social justice advocacy is integral to the practice of counseling due to the idea that clients do not subsist within a vacuum independent of environmental influences (Crethar & Ratts, 2008). In regards to this understanding of social justice advocacy, professional counselors are challenged to take interventions beyond the comfort of office, in order to better serve their clients (Ratts & Hutchins). The use and application of social justice advocacy in professional counselor training has revolved around the struggle to directly clarify the application of social justice, often relying on nonconcrete and theoretical constructs (Field & Baker, 2004; Nilsson & Schmidt, 2005; Ratts & Hutchins). These understandings have greatly

impacted the application and integration of social justice advocacy in current Counselor Education. With regard to cultural competency and social justice advocacy in the delivery of Multicultural Counselor Education, much is still left in question on the most effective way to provide these services to counselors-in-training (Coleman, 2006; Seto et al., 2006; Smith et al., 2006).

### **Current Application of Social Justice Advocacy**

Currently, the role of social justice being put into action has been a focus in the field of Counselor Education (Smith, Ng, Brinson, & Mityagain, 2008). The field of counseling has incorporated the significance of social justice into training and its eventual practice (Parikh, Post, & Flowers, 2011). It is not uncommon for Counselor Education training programs to introduce the concepts of social justice advocacy to their students (Chang et al., 2010). Many counselors-in-training are graduating from training programs, which recognize the link between social justice advocacy and counseling practice (Lewis, Toporek, & Ratts, 2010). However, there are still multiple concerns regarding the integration and application of this concept by many professional counselors (West-Olatunji, 2010).

With this expanded focus and implementation, there is still an overarching struggle to incorporate social justice advocacy into many Counselor Education training programs (Ratts & Wood, 2011). Even with the increasing application and attention to curriculum, many professional counselors still have difficulty applying this concept into actual practice (West-Olatunji, 2010). This incongruence between application into curriculum and application into practice can be detrimental to clients who can be identified as marginalized, in that traditional forms of counseling interventions do not



adequately apply. Many scholars have acknowledged the importance of integrating social justice advocacy in counseling training (Bemak, Chung, Talleyrand, Jones, & Daquin, 2011; Brubaker et al., 2010; Constantine, Hage, Kindaichi, & Bryant, 2007; Green, McCollum, & Hays, 2008; Hof, Dinsmore, Barber, Suhr, & Scofield, 2009; Ratts & Wood; Steele, 2008). In fact, counseling literature has acknowledged the association between both social justice advocacy competency and MCC (Manis, 2012).

### **The Advocacy Competencies**

The introduction of the Advocacy Competencies (Lewis et al., 2002), which are actively endorsed by the ACA and its division of Counselors for Social Justice, as well as the 2016 CACREP standards, have provided support for social justice advocacy in the counseling profession (Manis, 2012). These competencies were developed out of need for a clearer definition and incorporation of advocacy in counseling practice (Lewis et al.). Utilization of these competencies alongside the MSJCC has been suggested, in order to greatly enhance the application of social justice advocacy (Ratts et al., 2016).

### **Advocacy and Social Justice in Counselor Education**

There are also incongruencies between the pervasiveness of advocacy and social justice in professional counseling literature and the performance of these principles in actual practice (West-Olatunji, 2010). The field of professional counseling has been frequently challenged to effectively address the areas of advocacy and social justice in professional counselor training programs (Bemak & Chung, 2007, 2008; Lewis et al., 2002; Ratts et al., 2010). This is further highlighted in the lack of advocacy application and social justice issues in Counselor Education curricula. Training opportunities in Counselor Education programs need to prepare graduate students to effectively work with

advocacy and social justice issues (Ratts & Wood, 2011). Bemak and Chung (2011) note that traditional Counselor Education programs have, in fact, failed to effectively prepare students for working with advocacy and social justice issues and, at this juncture, few Counselor Education programs even directly address advocacy and social justice in their curricula (Talleyrand, Chung, & Bemak, 2006). Advocacy and social justice concepts are typically addressed in separate classes (e.g., a diversity course), rather than through continual infusion throughout the entire program (Bemak & Chung, 2011; Toporek & McNally, 2006). The current utilization of advocacy and social justice concepts in Counselor Education programs creates disconnections, which disrupt efforts toward applying these concepts into actual practice.

MSJCC was developed to incorporate advocacy and social justice concerns in professional counseling. It was advanced out of a response to criticism that the original MCC did not explicitly address advocacy and social justice concerns (West-Olatunji, 2010). In fact, current CACREP standards address the infusion and application of advocacy and social justice concepts into counseling curricula and practice, which further supports the introduction of the MSJCC.

### **Literature on Social Justice Advocacy**

A review of the literature highlights the large quantity of conceptual articles on the role and importance of social justice advocacy; however, few studies have addressed the impact of this crucial concept. The understanding of qualitative, quantitative, and mixed methods approaches to understanding social justice advocacy can provide insight into the dialogue in the field of Counselor Education. A comparative few studies (e.g., Caldwell & Vera, 2010; Decker, 2013; Nilsson & Schmidt, 2005; Miller & Sendrowitz,

2011; Nilsson et al., 2011; Odegard & Vereen, 2010; Ratts, 2007; Singh et al., 2010; Wendler & Nilsson, 2009) highlight the acquisition of social justice advocacy in counseling training. The scarcity of empirical studies on this concept highlights the need for an increase and expansion of conversations on this topic and on its application in professional counselor training.

As previously mentioned, there is a call to infuse social justice advocacy into counseling curricula (Ratts et al., 2004; Ratts et al., 2016; Toporek et al., 2006). Various studies highlight the importance of this action. These studies provide a focus on the varied applications of this concept, ranging from program surveys to self-perceived readiness. The literature provides a dialogue on social justice advocacy and its existing function in counseling training.

Certain studies (e.g., Caldwell & Vera, 2010; Decker, 2013; Miller & Sendrowitz, 2011; Nilsson et al., 2011; Wendler & Nilsson, 2009) have investigated the influence of social justice advocacy in counseling curriculum. These studies measured the role and function in social justice advocacy on counselors-in-training's ability to implement social justice advocacy into actual practice. This research highlights the positive impact of the social justice advocacy rooted in counselor training and its impact on social justice advocacy competency. Caldwell and Vera highlighted training program factors which amplified a trainee's social justice advocacy alignments, which included the following: focused coursework relating to universal discriminations, assigned readings, use of scholarship, and overarching philosophy identifying the value of social justice advocacy work. Critical variables of experiential pedagogy, direct individual involvements, and interpersonal encouragements were all recognized as valuable in social justice advocacy

development (Caldwell & Vera). Caldwell and Vera suggest that counseling students greatly benefit from experientially focused pedagogy and academic improvements in the advancement of social justice advocacy. Decker supported the idea that counselor training rooted in social justice advocacy training was associated with advocacy competency. Miller and Sendrowitz found when specific variables (i.e., training program support and interest and social justice advocacy training experiences) were introduced and utilized, these specific factors provide growth in social justice advocacy self-efficacy and social justice advocacy participation. Nilsson et al. highlighted the importance and usefulness of direct community engagement as a pedagogical practice, and pointed out that counselors-in-training who were engaged in this experience reported higher levels of self-awareness, more confidence in social justice advocacy work, a greater likelihood of employing accurate and objective information, and a better capacity for disregarding stereotypes. Wendler and Nilsson indicated that the variables of cognitive complexity, anticipated participation, and actual participation explained the added variance, while actual participation in advocacy significantly explained the variance in Universal-diverse orientation (UDO) (Wendler & Nilsson). This highlighted that actual participation in advocacy affects an individual's UDO (Wendler & Nilsson).

Fewer studies (e.g., Nilsson & Schmidt, 2005) have explored the impact of characteristics and predictors of graduate student social justice advocacy readiness. These studies can be beneficial in highlighting variables impeding social justice advocacy readiness and application. Counselor Educators can utilize the information to assist in various uses of pedagogy in social justice advocacy curricula. Nilsson and Schmidt concluded that graduate students who were involved in higher frequencies of training

would not necessarily be involved in more social justice advocacy work. They also identified many predictors (i.e., individual's biological age, counseling training years, worry for the well-being of others, a hopeful worldview, and applicable problem solving skills) that did not necessarily suggest more positive feelings and actions related to the concept of social justice advocacy (Nilsson & Schmidt). This study indicated that more research is needed in the area of social justice advocacy motivators (Nilsson & Schmidt). Nilsson and Schmidt suggested that research is needed in investigating Counselor Education training towards increasing social justice advocacy.

Other studies (e.g., Odegard & Vereen, 2010; Ratts, 2007; Singh et al., 2010) have observed the existing role of social justice advocacy in counseling curricula. These studies further support the importance of infusing social justice advocacy into curricula. Counselor Educators are charged with infusing and incorporating social justice advocacy into counseling training in order to create multiculturally competent action oriented counselors. Odegard and Vereen found four themes emerging from the data, which included the following: Counselor Educators' role in growing in self-awareness; inciting a paradigm shift at the instructional level; value of infusing social justice advocacy concepts into curricula; and traversing the many confrontations of inciting a paradigm shift. Participants conveyed the role of optimism as a stimulus for introducing and infusing social justice advocacy into pedagogy (Odegard & Vereen). This further supports the notion that this integration will incite multicultural competent practitioners (Odegard & Vereen). Ratts indicated the current state of how Counselor Educators train counselors-in-training for participation in social justice advocacy concerns and ideas. Of the responses, a little over 90% of participants specified that their training programs

incorporated social justice advocacy tenets into curricula (Ratts). Of these programs, topics included oppression and marginalization and the role of power and privilege toward the therapeutic relationship (Ratts). Singh et al. highlighted that graduate students seldom engaged in cross discipline work (55%), seldom have graduate coursework concerning areas of public policy, prevention, or programming (31%), and were seldom instructed in a multiculturally diverse clinical venue (49%). The researchers concluded that it is important for graduate counseling students to be encouraged to adopt social justice advocacy values into their own lives, rather than exclusively trusting in counseling training programs to provide chances for this kind of action infusion in curricula (Singh et al.).

As previously explored, few studies have highlighted the importance and application of social justice advocacy in counseling training. The role of social justice advocacy has been investigated for its potential incorporation into counseling curriculum. The introduction and infusion of social justice advocacy in counseling curricula has been examined in its relationship to the social justice advocacy tenets of self-efficacy, readiness, and application. Counselor Educators can utilize this information to inform best practices, especially in considering clients with multiple privileged and oppressed intersecting identities.

### **Multiple Identities and Intersectionality**

Traditionally, multicultural counseling scholarship has focused on a unidimensional perspective, which conceptualizes individuals from a single discrete cultural group identity (Croteau, Talbot, Lance, & Evans, 2002; Fassinger & Richie, 1997; Fukuyama & Ferguson, 2000). In fact, the literature is evolving to embrace the

multiple interactive identities that an individual holds (Fassinger & Richie). This evolving perspective can better assist counselors in acknowledging the complexities of identity (Arredondo et al., 1996). Literature has concentrated on emboldening counselors to consider the multiple identities and positions that an individual can possess at any given time, and the impact of not acknowledging the multiplicity of identity (e.g., Arredondo et al., 1996; Croteau et al.; Fassinger & Richie; Robinson, 1999). However, few studies in multicultural counseling literature have focused on the impact and role of intersecting identities on an individual's daily experiences (Croteau et al.). For example, scholarship has recognized the impact of intersecting gender and racial identity towards identity development (Poindexter-Cameron & Robinson, 1997).

### **What are Privileged and Oppressed Identities?**

Privilege and oppression are valuable constructs to consider when conceptualizing an individual's identity. Privilege is activated when a group is granted something of worth, which is denied to another group merely by virtue of that group membership (McIntosh, 1989, 1995). Privilege is defined as unearned access granted to an individual based on cultural identity (Estrada et al., 2013). The role of privilege demonstrates prevailing dominant constructions in our society (McIntosh, 1989, 1995). The concept of privilege is reinforced both systemically and organizationally, and is preserved through diminished self-awareness surrounding the benefits received from this status (Estrada et al.). This is enacted through day-to-day interpersonal relations and systematic social structures (Estrada et al.; Johnson, 2005).

Estrada et al. (2013) describe the concept of privilege occurring in two forms, which include unjustified privileges and bestowed authority. Unjustified privileges are

described as advantages that members of one group possess, but which everyone should have access to on a daily basis (Estrada et al.; Johnson, 2005). Bestowed authority is the concept that one group has been granted dominance and power over other groups and that this authority is often maintained through both overt and covert messages (Estrada et al.; Johnson). Both constitute forms of privilege. One cannot understand the role of privilege without the contrasting concept of oppression.

When discussing the role of social and cultural identity, it is impossible not to acknowledge the role of oppression (Ratts et al., 2016). Oppression can occur on many different levels and range from individual to systemic levels (Adams et al.; Hardiman & Jackson, 1982). The role of oppression has been shown to have harmful psychological effects on marginalized individuals and communities (Banks, Kohn-Wood, & Spencer, 2006; Williams & Mohammed, 2009). Oppression can be conveyed through practices of homophobia, ageism, racial discrimination, ableism, etc. (Adams et al., 2007). These various forms of oppression can be conveyed through various levels, from individual interactions to systemic policies and values (Adams et al.; Hardiman & Jackson, 1982).

Counselor Educators can assist in understanding the impact of privilege and oppression for counselors-in-training. In fact, research shows that introducing and investigating the role of privilege and oppression with Counselor Education greatly assists in the advancement of multicultural competency (Ancis & Szymanski, 2001; Hays, Chang, & Dean, 2004). This highlights the value of Counselor Educators in incorporating the MSJCC into curriculum, in order to greatly assist counseling students in providing multiculturally competent counseling service to diverse populations. In fact, an individual can experience the intersection of both oppressed and privileged identities,



which allows for a disparity in yields of social benefits and access. The intersectionality and multiplicity of both privileged and oppressed identities can impact the cultural identity and unique experiences of an individual (Collins, 2000; Crenshaw, 1996; Robinson, 1999; Sullivan & Thorius, 2010).

### **Multiple Identities Privileged and Oppressed**

Comparatively few theoretical works have addressed the role of intersectionality and multiplicity of identity statuses related to oppressed (e.g., Fukuyama & Ferguson, 2000; Reynolds & Pope, 1991) and privileged identities (e.g., Croteau et al., 2002; Robinson, 1999). Also, research literature has failed to adequately address the intersectionality of both privileged and oppressed identities of an individual (Croteau et al.). This has resulted in a need for further scholarship on the roles of oppressed and privileged identities in multicultural counseling literature (Hays et al., 2004). In fact, most of the literature on the intersectionality and multiplicity of privileged and oppressed identities has been concentrated outside the field of professional counseling (e.g., Lucal, 1996; Sanders, 1999; Vodde, 2001). Studies in the professional counseling field have concentrated on the role of privileged and oppressed identities (e.g., Ancis & Szymanski, 2001; Arminio, 2001; Croteau et al.; D'Andrea & Daniels, 1999; Hays et al., 2007; Swim & Miller, 1999). Further studies have highlighted their relationship to MCC competency (e.g., Constantine, 2002; Constantine, Juby, & Liang, 2001; Pope-Davis & Ottavi, 1994). The role of these constructs related to professional counselor training is deficient (Hays et al., 2004).

### **Literature on Privileged and Oppressed Identities**

A review of the literature highlights the large quantity of conceptual articles dealing with the role and importance of privilege and oppression; however, a small number of studies has been written on the impact of this crucial concept. Privileged and oppressed identities form a crucial component in the Counselor Education field's discourse, and understanding the methodologies which can delineate and explain these identities, whether stemming from quantitative, qualitative, or mixed method lenses, is an exceedingly important part of the field. However, few studies actually highlight the understanding of privileged and oppressed identities in counseling training (e.g., Chizhik & Chizhik, 2002; Hays et al., 2007). The paucity of empirical studies on this concept highlights the need for an increase and expansion of conversations on this topic and its application in professional counselor training.

Hays et al. (2007) highlighted two overarching themes, which included 1) insights from the interaction of the clients' identity and its impact on cultural power, and 2) the counselors did not receive effective training in dealing with the role of power in their Counselor Education programs (Hays et al.). Specifically, issues surrounding the second theme included detailed responses to the structure and curriculum of multicultural courses (Hays et al.). Participants communicated lack of safety in processing personal reactions to and feelings about diverse issues within the classroom environment (Hays et al.). Also, participants felt that not only were multicultural issues not sufficiently covered but that applied implications were not addressed (Hays et al.). Participants noted that, when concepts of privilege and oppression were concentrated on, it better aided in increasing both knowledge and self-awareness (Hays et al.). However, it is important for

counseling training programs to provide an environment that encourages open and honest processing of diverse issues in a safe environment (Hays et al.). This study highlighted the importance of counseling training programs in infusing diverse issues through program curricula, including external field experiences (Hays et al.).

Chizhik and Chizhik (2002) indicated different understandings of these concepts based on racial identity (Chizhik & Chizhik). White students tended to view oppression from an internal perspective, while students of color viewed oppression from an external perspective (Chizhik & Chizhik). Students of color saw systemic change as a collective endeavor rather than an individualistic action (Chizhik & Chizhik). This highlighted that students from privileged racial backgrounds viewed oppressed individuals as being personally accountable in helping themselves (Chizhik & Chizhik). Results of this study highlighted the importance of instructors in investigating the meaning students make towards the concepts of privilege and oppression and using that meaning to assist in scaffolding and guiding students to a social justice advocacy position (Chizhik & Chizhik). This study assists in the resolving of resistance toward Multicultural Counselor Education (Chizhik & Chizhik).

These studies provide insight into current practices and potential experiences of counselors-in-training. Privilege and oppression are valuable concepts in providing multiculturally competent services and social justice advocacy toward marginalized groups. Counselor Educators are in a position to facilitate training that meets the needs of oppressed groups and incorporates these concepts in curricula. More research is needed in addressing the concepts of privilege and oppression in Counselor Education.

## Summary

Reviewing the literature, which often represents disconnected and incomplete conversations, provides background and direction in the area of MCC, social justice advocacy, and pedagogical practice in Multicultural Counselor Education. This chapter was meant to explore the variables that will be highlighted in this study, which include the following: multicultural awareness, multicultural knowledge, multicultural skills, the multicultural counseling relationship, levels of privilege, social justice advocacy readiness, experientially focused approach, and community service learning focused approach. This chapter highlights the few empirical studies in each of the areas. Since many of the studies presented offered mixed results, and this further highlights the importance of continued research in these areas. This study stands to not only add to the expanding dialogue but also to fill a much-needed gap in counselor training scholarship.

## **CHAPTER III**

### **METHODOLOGY**

This chapter will explore the methodology of this study, which includes the research design, independent and dependent variables, setting, participants, instrumentation, procedure, and data processing and analysis. Each section of this chapter provides a detailed description and explanation of its unique contribution to this study.

#### **Research Design**

This study utilized a three-group comparison approach. Each of these three groups were from multicultural counseling courses offered in either the Summer 2016 term or Fall 2016 term. Of these three groups, two served as the treatment groups and one functioned as the comparison group. This study is considered quasi-experimental as it did not involve random assignment to the treatment and utilized a comparison group. For this quasi-experimental approach, the researcher had comparable classes and randomly assigned treatment to both of the treatment courses (i.e., flipping of a coin). The rationale for choosing a quasi-experimental design was to avoid any potential issues around recruitment, considering the nature of studying pedagogy through course design (i.e., class sizes are already set). This form of recruitment was considered in that it increased the projected sample size for this study, to circumvent the potential risk of a small sample size. The researcher was aware of the potential risk associated with a low sample size, if random sampling and random assignment were utilized as parts of the research design. Also, this approach was intentionally used due to the opportunity of the researcher to

have access to full term comparable weekend format courses as the two treatment and comparison groups, which by proxy precludes the use of both random assignment of participants and random sampling.

### **Variables**

The independent variable addressed in this study is pedagogical approach, with three levels: 1) experientially focused pedagogy, 2) community service learning focused pedagogy, and 3) didactically focused pedagogy, which served as the comparison group. Within each of these three groups the curriculum was adapted to address the areas of multiplicity and intersectionality of privileged and oppressed identities, a wide lens perspective, the role of socioecology on identity, and provide a more expanded definition of multiculturalism. The experientially focused pedagogical approach was rooted and heavily focused in the utilization of experiential activities, which was infused throughout the curriculum. Conversely, the community service learning focused pedagogical approach was rooted and heavily focused on utilizing a community service learning activity, which was referred to throughout the curriculum. Lastly, the comparison course did not place an emphasis on experiential or community service learning but rather an emphasis on didactic learning.

It is important to note that the two treatment courses were intentionally designed to balance time spent out of class. For example, the six direct hours of community service learning that the students engaged in outside of class was balanced with an equal amount of time for the experiential project in the other treatment group. Each of the two treatment groups was designed to meet both the 2009 and 2016 CACREP standards. For a detailed description of the course, please refer to the attached syllabi (Appendices A & B). The

courses were designed to be equivalent in structure and content, with only the introduction and utilization of different pedagogical approaches. It is important to note that the two treatment courses were taught by the same instructor, while the comparison course was taught by a different instructor. The dependent variables addressed in this study include the following: 1) multicultural knowledge, 2) multicultural awareness, 3) multicultural skills, 4) multicultural counseling relationship, 5) social justice advocacy readiness, and 6) levels of privilege.

### **Setting and Participants**

For this study, participants were selected from both accredited Counselor Education (i.e., CACREP) and Psychology (i.e., APA and NASP) training programs at a mid-sized University in the Rocky Mountain Region of the United States. The participants were graduate-level counseling and psychology Masters (i.e., M.A.), Educational Specialist (i.e., Ed.S.), and Doctoral (i.e., Ph.D.) level students enrolled in a weekend format multicultural counseling course during either the Summer 2016 or Fall 2016 terms. While individual groups were composed of masters, educational specialist, and doctoral students, it is important to note that though students were housed in different graduate-level degree programs, students were at similar developmental levels, regardless of program. Furthermore, the multicultural counseling course is required for all students in both of the previously mentioned training programs.

All courses that met the criterion for inclusion were included from the two available semesters (i.e., Summer 2016 or Fall 2016). With inclusion criteria in mind, the criterion for selection was based on the specific factors that included the following: multicultural counseling courses and multicultural counseling courses similar in time

orientation and format. The selection of the multicultural counseling courses was done within a purposive sampling scheme, with strict inclusion criteria. This meant that anyone who was in a multicultural counseling course, that was weekend format during the Summer 2016 and Fall 2016 terms, was considered for this study. It is important to note that the students were already enrolled in the course; they were not assigned.

After choosing inclusion criteria, only four classes were available for participation. Four available multicultural counseling classes were considered and three were selected from the four. The instructors of record for each of the three classes were notified via email and agreed to having their classes participated in the study. The two treatment groups (i.e., experientially focused pedagogy and community service learning focused pedagogy) were chosen in the Summer 2016 term because these courses were deemed most comparable (e.g., similar orientation in time and format). A comparison course (i.e., didactically focused pedagogy) comparable in format (i.e., weekend format) and foundation curriculum (i.e., MSJCC) was also used. The comparison group is a weekend format course that met during the Fall 2016 term. It is important to note that the same instructor of record taught the two possible comparison group course options in the Fall 2016 term. The instructor of record of these two courses suggested the specific course that the researcher should use as the comparison group. Since only three comparable classes were needed, the instructor of record for the comparison courses chose the course with the largest student enrollment.

A coin flip performed random assignment of treatment to the groups. The *heads* and *tails* were randomly assigned to each of the treatment groups, denoting *heads* for the



experientially focused learning course and *tails* for the community service-learning focused course. This assured random assignment of treatment.

As an incentive in participation, a \$25 dollar Visa gift card was awarded to a randomly selected participant in each of the three courses. Random selection occurred via selecting a student from the final course roster in each of the three courses. This selection occurred after final grades were submitted for that course.

The sample size required to yield a given power was determined through a power analysis. This analysis was utilized to justify the sample size needed to have expected power under the hypothesized conditions. The power analysis was conducted prior to data collection. A nominal power of .8 will be used. This indicates with 80% confidence that the hypothesized effect can be detected. Given Type I Error, effect size, and power, the researcher can calculate required sample size. To determine the sample size, the researcher assumes the previously mentioned characteristics of the population under the alternative hypothesis and the null hypothesis. Fixing  $f = .5$ ,  $\alpha = .05/6 = .008$ ,  $Power (1 - \beta) = .8$ , the researcher found the required total sample size to be  $n = 63$  under these conditions. This indicated the desired course size will be  $63/3 = 21$  students for each of the three courses.

### **Instrumentation**

For this study, the pre- and post-measurements of the dependent variables included: 1) multicultural knowledge, 2) multicultural awareness, 3) multicultural skills, 4) multicultural counseling relationship, 5) social justice advocacy readiness, and 6) levels of privilege. These were addressed using three surveys. These surveys were selected with intentionality in properly assessing each of these crucial concepts. This

section will provide an individual detailed description of each of these instruments, their applicability, validity and reliability of previous use, structure, and sample questions.

### **Demographics Questionnaire**

The demographics questionnaire recorded demographic characteristics of the participants. These characteristics included the following: age, gender identity, race/ethnicity, degree pursuing, program affiliation, and experience with diversity. For every answer solicited, an “other” option was provided for all of the questionnaire choices as to not exclude additional potential responses (i.e., programs not traditionally enrolled in the course). These variables were selected because each can provide valuable information from the sample to observe with results from the other instruments and to give a more statistical answer to assess similarities between the three groups. This information was used to observe frequency of demographic variables of the participants.

### **Multicultural Counseling Inventory**

The Multicultural Counseling Inventory (*MCI*; Sodowsky, Taffe, Gutkin, & Wise, 1994) is a 40 item self-report instrument that measures self-perceived MCC. This questionnaire asked participants to specify, using a 4-point Likert-type scale, their opinions regarding statements around multicultural counseling practice (Sodowsky et al., 1994). This Likert-type scale ranges in responses from (1) very inaccurate to (4) very accurate (Sodowsky et al., 1994). Four subscales comprised this instrument. The subscales make up the following: multicultural awareness (10 items), multicultural knowledge (11 items), multicultural skills (11 items), and multicultural relationship behaviors (8 items) (Sodowsky et al., 1994). Responses under each of the existing subscales were used to assess the areas of awareness, knowledge, and skills that comprise

the older definition of MCC and the impact of the multicultural relationship (Sodowsky et al., 1994).

Previous studies (i.e., Constantine, 2001; Granello, Wheaton, & Miranda, 1998; Worthington, Mobley, Franks, & Tan, 2000) have measured Cronbach's alpha, highlighting an average reliability score of .87 (total scale), .77 (awareness subscale), .75 (knowledge subscale), .75 (skills subscale), and .66 (relationship subscale). In a study of 604 psychology and counseling graduate students at a Midwestern university and counseling and psychology professionals in a Midwestern state, Sodowsky et al. (1994) found Cronbach's alpha scores of .83 (skills), .83 (awareness), .65 (relationship), .79 (knowledge), and .88 (full scale). Score validity was established through the results from this study, which highlighted the impact of prior multicultural experience, with participants ( $n= 82$ ) who reported working in a setting with diverse individuals 50% or higher of the time having significantly higher scores on the *MCI* relationship and awareness subscales than participants ( $n= 517$ ) who reported working less than 50% of the time in a diverse setting (Sodowsky et al., 1994). A similar study of counselors ( $n= 320$ ) throughout the U.S. working in university counseling centers, found internal consistency of .81 (skills), .80 (awareness), .67 (relationship), .80 (knowledge), and .86 (full scale) (Sodowsky et al., 1994). Roysircar et al. (2005) found a Cronbach's alpha coefficient of .92 for the total scale. Sodowsky, Kuo-Jackson, Richardson, and Corey (1998) found a Cronbach's alpha for the MCI observing a reliability score of .87 (full scale), .76 (skills), .73 (knowledge), .75 (awareness), and .62 (relationship). Sodowsky et al. (1998) found evidence towards content validity for this instrument, which was assessed through inter-rater agreement highlighting a range of 75% to 100% among the

raters. For this instrument, mean interscale correlations show .34 (skills), .30 (awareness), .27 (relationship), .32 (knowledge) (Pope-Davis & Dings, 1994; Sadowsky et al., 1994). Ponterotto and Alexander (1996) found evidence towards criterion validity that was reinforced through previous studies, which reported higher scores for participants who had concluded both multicultural training and had direct practice in counseling diverse populations. This instrument was utilized to measure the dependent variables of multicultural awareness, multicultural knowledge, multicultural skills, and multicultural relationship as directed by instrument guidelines.

### **Distance From Privilege Measures**

The Distance From Privilege Measures (*DFP*; Kerr et al., 2012) consists of two scales, which include an 11-item *Resources Scale* and 10-item *Status Scale*. The researcher strictly used the second domain of the *DFP*, also known as the *Status Scale*. This domain measures a person's self-perceived privilege status in several categories based on Hay's (2001) ADDRESSING model. These 10 descriptive categories represented the following: religion, gender, intelligence, sexual orientation, attractiveness, citizenship status, social class, geography, race/ethnicity, and ability and disability (Kerr et al.). This specific domain asked individuals to rank themselves from 1 to 10 on a Ladder scale on the different descriptive categories (Kerr et al.). An image of a ladder was used to represent an individual's position in our current society (Kerr et al.). The top of the ladder represented the most esteemed and the bottom signified the least regarded position in our current society (Kerr et al.). The top of the ladder represented the highest level of perceived privilege, while the bottom of the ladder represented the lowest level of privilege (Kerr et al.).

The *DFP* (Kerr et al., 2012) was initially measured through observing 292 undergraduate students from both a Historically African-American and a Midwestern institution were used for factor analysis. A sample of 68 students ( $n= 68$ ), from a Southwestern university, was observed over a two-week period of time to establish test-retest reliability (Kerr et al.). The test-retest reliability was found to be .82 for the full *DFP* (Kerr et al.). Kerr et al. reports an internal reliability for the *Status Scale*, as measured with Cronbach's alpha, of .70, indicating adequate reliability with their sample. This instrument measured the dependent variable of levels of privilege.

### **Advocacy Competencies Self-Assessment Survey**

The Advocacy Competencies Self-Assessment Survey (*ACSA*; Ratts & Ford, 2010) is a 30-item questionnaire that addresses the participant's self-perceived competence and effectiveness as a social justice advocate. The questionnaire is a Likert-type scale of three responses (1) Almost Always, (2) Sometimes, or (3) Almost Never (Ratts & Ford). The responses are scored in six domains and an aggregated score is calculated (Ratts & Ford). This instrument was established to reflect the ACA Advocacy Competencies (Lewis et al., 2002; Ratts & Ford). These six domains can be distinctly assessed as subcategories on the instrument (Ratts & Ford).

The six domains include the following: Client/Student Empowerment, Community Collaboration, Public Information, Client/Student Advocacy, Systems Advocacy, and Social/Political Advocacy (Ratts & Ford, 2010). Client Empowerment is observed as using direct use of empowerment strategies in direct counseling practice (Ratts & Ford). Client Advocacy is identified as the acknowledgment of external events impacting client the counselor's reaction to advocacy (Ratts & Ford). The concept of

Community Collaboration revolves around the action of collaborating with the aspects of community that impact the client (Ratts & Ford). The use of Social/Political Advocacy is the counselor's aptitude to view their ability to incite change (Ratts & Ford). Public Information acknowledges the counselor's ability to make the public aware of larger issues that impact individuals or groups (Ratts & Ford). Finally, Systems Advocacy is observed as the counselor's capacity to directly impact the greater public (Ratts & Ford). These subscales range from 0 to 20 (Ratts & Ford).

Statements observed in this instrument include, "It is difficult for me to identify client's strengths and resources", "I am skilled at helping clients/students gain access to needed resources", and "I seek out and join with potential allies to confront oppression" (Ratts & Ford, 2010, p. 1). To date, there are no psychometric results for this scale. A lack of validity and reliability information for this instrument has been acknowledged as a possible limitation. However, basic psychometrics were calculated for the current test administration. The instrument has a total score ranging from 0-120 (Ratts & Ford). The total score indicates advocacy competency and potential areas of development (Ratts & Ford). This instrument measured the dependent variable of social justice advocacy readiness.

### **Procedure**

This section describes how the data were collected. After receiving permission from the Institutional Review Board (IRB) and the instructors of record for each of the three courses, the researcher attended each class on the first day, provided informed consent (one copy to be completed and returned to the researcher and the other copy to be kept by the participant), explained the study, and had a doctoral student give out the pre-

test packet. Furthermore, the same doctoral student gave out the post-test during the last 30 minutes on the last day of the class meeting. A doctoral student, unaffiliated with this study, was asked to distribute both the pre- and post-test packets for students to fill out, therefore protecting the anonymity of the students. The researcher, who was also the teaching assistant for the two treatment groups, took great care as to not influence student responses or pressure students to participate in the study. It is important to note that the researcher was not present during both pre- and post-test administration for all three groups. The same doctoral student, unaffiliated with the study, collected completed pre- and post-test packets and sealed the test documents in envelopes before giving them to the researcher. The researcher did not open these envelopes, containing the pre- and post-test packets, until final grades had been posted for each of the three groups. The researcher varied the order of presentation of the individual scales in the packets in pre- and post-delivery to account for fatigue and ordering effects. The participants were composed of graduate-level counselors and psychologists-in-training. The researcher provided informed consent on the first day during the first 30 minutes of class prior to syllabus overview. Researcher explained that participation or refusal to participate would not impact the student's grade or standing in the course or program in any way. Students were told that on the last page of the packet each would have the option to have their survey packet disregarded by checking a specific box. This option helped students who wished to not participate to remain anonymous during the data collection period. In order to maintain confidentiality, the last four digits of each participant's student identification number were attached to the survey packet (i.e., demographics questionnaire and 3 surveys). The informed consent was collected separately from the survey packet to better

ensure confidentiality. The participants were informed that they could withdraw from the study at any time. The survey packet contained a demographics questionnaire, *ACSA* (Ratts & Ford, 2010), *DPM Status Scale* (Kerr et al., 2012), and *MCI* (Sodowsky et al., 1994).

The comparison group (i.e., didactically focused pedagogy) was designated as a weekend format course and took place during the Fall 2016 term. This course served as the basis for comparison with the treatment groups (i.e., experientially focused pedagogy and community service learning focused pedagogy). This class did not place an emphasis on experiential or community service learning but rather an emphasis on didactic learning. This course had the same foundational MSJCC curriculum as the two treatment groups. The curriculum in this comparison course met both 2009 and 2016 CACREP standards. The updated curriculum in this comparison group had a foundation in the MSJCC, which addresses the areas of intersectionality, levels of privileged and oppressed identities, a wide lens perspective, multiplicity of identity, a socioecological perspective, and a more advanced definition of multiculturalism. For more detail on this curriculum, the course syllabus is provided as an appendix (Appendix C). Participants in this comparison group received in class both pre- and post-assessments. Participants were given the pre-test packet on the first day of class prior to any course instruction. On the last day of class, at the conclusion of course instruction, participants received the post-test packet. The pre- and post-test packets were administered to the participants in class and each had the opportunity to complete both packets in allotted time during class. The administration of both pre- and post-test questionnaires were similar in the comparison and two treatment groups.



The experientially focused pedagogy course was a two-weekend format course that took place during the Summer 2016 term. The pre- and post-assessments were administered in class to the participants in the same manner as the previous comparison. This group received manipulation in both pedagogy and the curriculum. The pedagogical approach of experiential learning was heavily infused and rooted into the curriculum. The students were required to complete an experiential learning project outside of class time. For more detail on this curriculum, the course syllabus is provided as an appendix (Appendix A).

Like the previously mentioned experientially focused pedagogy course, the community service learning focused pedagogy course was also a two-weekend format course, which took place during the Summer 2016 term. Both in class pre- and post-assessments were administered to the participants. This group also received manipulation in both pedagogy and the curriculum. The pedagogical approach of community service learning was profoundly interwoven and foundational throughout the course curriculum. The community service learning experience was comprised of six direct hours of involvement with a diverse community different than the student's own. The students were required to have completed all direct hours prior to the start of the second weekend. Participants were required to send verification of selection and direct involvement from the community service learning site to the instructor of record. For the Community Service Learning project, students participated with a wide range of populations through various community organizations, which included the following: nursing home and assisted living facilities, homeless shelters, food banks, religious organizations (i.e., Christian and Islamic), Asian Pacific Center, LGBT resource center, refugee and

immigrant adolescent program, and with individuals with a range of disabilities. Students applied what they learned prior to direct hour attainment and what they learned from their community service learning experience throughout the course alongside each topic addressed in the curriculum. To better understand this specific curriculum, the course syllabus is provided as an appendix (Appendix B).

The curriculum in each of the two treatment courses also met both 2009 and 2016 CACREP standards. The updated curriculum in both of the treatment groups had a foundation in the MSJCC, which addressed the areas of intersectionality, levels of privileged and oppressed identities, a wide lens perspective, multiplicity of identity, a socioecological perspective, and a more advanced definition of multiculturalism. These areas were initially introduced, in these courses, in order to deliver a more evolved curriculum that would prepare the students for a more advanced understanding and eventual application of multicultural counseling. These courses were adapted from the instructor of record's previous course syllabus and curriculum. The instructor of record allowed the researcher to adapt the existing syllabi and curricula for the present research project. The introduction and exploration of the various cultural groups to which individuals can belong were addressed in the two manipulated courses.

Projects in the two treatment courses were meant to integrate concepts learned in the course and apply them to the students' acquisition of the MSJCC. The projects were intentionally designed to assist in the students' understanding of the MSJCC in differing perspectives. The first project (i.e., Cultural Exploration Project) was meant to assist the student in understanding themselves isolated from another individual, while the second assignment (i.e., Experiential Project or Community Service Project) was to encourage

the student to view themselves in context with another, utilizing information gained from the first project.

Each of the two treatment groups was required to participate in the Cultural Identity Exploration Project. This project was meant to assist students in identifying and understanding the multiplicity and intersectionality of their privileged and oppressed identities. It utilized the evolved concepts from the newer MSJCC: self-awareness, knowledge, skills, and action. This specific project was intentionally developed in order to assist students in the building of their own aspirational understandings of the MSJCC. This project was created to be utilized as a foundation for their second project, which was either the Community Service Learning Project or Experiential Project, depending on the treatment group. Further information on this project's format and composition is presented in the attached syllabi (Appendixes A & B).

Both the Community Service Learning Project and Experiential Project assist students in taking the information learned about their own cultural identities and viewing it in context with another individual. This was meant to provide the second layer to the acquisition of MSJCC, which is the role of self-awareness, knowledge, skills, and action in regards to the multicultural counseling relationship. These projects are meant to challenge students to view multicultural competency in context with another individual. Further information on these projects' format and composition is presented in the attached syllabi (Appendixes A & B).

The specific concepts in the course addressed areas of the following: MSJCC, social justice advocacy, race and ethnicity, religion and spirituality, age, affectual orientation and gender identity, ability and disability, immigrants and refugees, social

class and socioeconomic status. Firstly, the MSJCC was introduced and explored with the students. These competencies provided the foundation from which the individual concepts were explored throughout the course. Next, the role of social justice advocacy was introduced and its prominent role in counseling intervention was addressed. The individual cultural identities were explored in each course. The concept of race and ethnicity was explored as it is observed in the following groups: African-Americans, Latinos and Latinas, Asian-Americans, Arab-Americans, and Native-Americans. These groups were chosen based on their prominence as racial and ethnic minorities in the United States. Religion and spirituality explored the prominent religious identities in the United States (e.g., Christianity, Islam, Buddhism, Hinduism, Agnosticism, and Atheism). This section also explored and defined spirituality as well as compared and contrasted the concepts of religion and spirituality. Next, the conceptions of both biological and developmental age were explored. The role of affectual orientation and gender identity was also discussed. This section explored the various identities of affectual orientation (e.g., gay, lesbian, bisexual) and gender identity (e.g., male, female, transgendered persons, queer). The often-overlooked concepts of ability and disability were identified in terms of both cognitive and physical impairment. The evolving discussion on immigrants and refugees and common trends were explored. These groups were compared and contrasted and their complex cultural identities discussed. Finally, the influence of social class and socioeconomic status were presented and compared. These topics were meant to expand and further define multiculturalism as a complex topic for further conceptualizing cultural identities.

Each of these previously mentioned concepts was addressed in the new curriculum for both of the treatment groups. These courses were meant to provide students with foundational knowledge in the previously mentioned concepts and to view the concepts as individual aspects of cultural identity that come together to form a unique, integrated, multiplicitous identity for an individual. From these courses, students learned the complexity of identity and were challenged to deviate from viewing individuals from a single discrete lens. Assignments and course readings were meant to help further facilitate this multifaceted understanding of cultural identity.

As in content, the assigned readings were identical between the two treatment courses. The textbook and articles selected for the treatment groups were meant to provide foundational knowledge and context to class lectures and discussions. Students were encouraged to pursue outside readings that advanced their understanding of course material. Readings are presented in attached syllabi (Appendices A & B).

### **Data Processing and Analysis**

At the conclusion of the data collection (pre- and post-questionnaires) and after final course grades had been posted, each of the questionnaires was scored in alignment with the proper procedures specified by the directives of each of the instruments. Data were analyzed through SPSS computer software. To adequately describe the sample, information from the demographics questionnaire was included. Demographic reports were generated to describe the sample with which the study was conducted.

Analysis was conducted using univariate techniques. To answer the six research questions, the researcher ran six one-way ANOVAs with a controlled Family Wise Type I Error Rate (FWE). The research questions were analyzed individually as supported by

the literature, which has found separate outcomes in the MCC definition. If the one-way ANOVAs were significant, a follow-up with Dunnett's Pairwise Comparisons was done to test exactly where the differences were between each of the groups. To observe practical significance, the researcher analyzed the mean differences between each group and corresponding effect sizes. Assumptions of ANOVA were checked using primarily graphical and statistical procedures in SPSS.

A nominal FWE= .05 was used to determine significance for the six one-way ANOVAs. The researcher used the Bonferroni Pairwise Adjustment to control the FWE. This divided the significance level of .05 by the number of ANOVAs in this study. Since there are six tests, the new  $p$ -value cutoff is calculated to be .008 ( $\alpha_{adj} = .05/6 = .008$ ). This helped the researcher avoid inflated Type I Error when interpreting significance for the multiple tests.

### **Summary**

This chapter explored the concepts crucial for this study, which included: research design, independent and dependent variables, setting, participants, instrumentation, procedure, and data process and analysis. A comprehensive description for each of these concepts has been specified in order to provide an extensive view of this study's design and application.

## **CHAPTER IV**

### **RESULTS**

This chapter includes a detailed description of the results of this study. Specifically, this chapter details descriptive sample data, reliability scores for each instrument and subscales, graphical illustrations describing variable characteristics, and reported effect sizes. The setup of this chapter places the results within context of each research question and corresponding hypothesis.

#### **Demographic Data**

The final sample was comprised of 60 counselors-in-training who completed one of three weekend format multicultural counseling courses, which were designated as being taught with a pedagogy that was primarily didactic ( $n= 20$ ), experiential ( $n= 20$ ), or community service learning focused ( $n= 20$ ). Participants were from accredited training programs in Counselor Education, Counseling Psychology, or School Psychology training programs at a mid-sized university in the Rocky Mountain Region of the United States. Of the 63 students enrolled in one of these courses, two declined to participate and one individual did not complete the survey packet, leaving a sample of 60.

Each participant completed a researcher-developed demographics questionnaire indicating gender identity, race/ethnicity, age, degree seeking, program affiliation, and previous experience with diverse populations. Information derived from this questionnaire was utilized to inform treatment and comparison group makeup. Of the total participants, 50 reported their gender identity as female (83.3%) and 10 reported

their gender identity as male (16.7%). The majority of participants were Caucasian ( $n=47$ ; 78.3%), while others reported being Hispanic/Latino or Latina ( $n=6$ ; 10%), African-American ( $n=3$ ; 5%), or Multiethnic/Multiracial ( $n=3$ ; 5%). Participants ranged in age from 22 to 59 years ( $M=29.4$ ;  $SD=7.67$ ). Of the 60 participants, most indicated they were pursuing a master's degree ( $n=51$ ; 85%) in Counseling with an emphasis in either Mental Health, School, or Couples and Family. The remaining participants indicated that they were pursuing a doctoral degree in either School Psychology ( $n=3$ ; 5%), Counseling Psychology ( $n=1$ ; 1.7%), or an educational specialist degree in School Psychology ( $n=5$ ; 8.3%).

Participants reported prior contact with diverse populations preceding course enrollment by responding to a question rating their exposure (1-10), with one indicating the least possible amount of exposure to diverse populations and ten representing the highest possible amount of exposure to diverse population. The results from this Likert-type question, from each of the three groups, didactically focused ( $M=7.25$ ;  $SD=1.86$ ), experientially focused ( $M=6.65$ ;  $SD=1.46$ ), and community service learning focused ( $M=7.00$ ;  $SD=1.92$ ) pedagogy, provided a baseline for assessing participants' previous experience.

To determine group equality, the researcher compared the demographic construction between groups. Chi-Square, for categorical demographics, and ANOVA for continuous demographics, were calculated across the three groups. Only one demographic variable, degree seeking, was statistically significant between groups,  $\chi^2(4, N=60)=9.52, p=.049$ . The remaining demographic variables of gender identity,  $\chi^2(2, N=60)=.24, p=.89$ ; race/ethnicity,  $\chi^2(8, N=60)=9.30, p=.32$ ; program affiliation,  $\chi^2$



(4,  $N=60$ )= 7.57,  $p=.11$ ; previous exposure with diverse populations,  $\chi^2(12, N=60)=11.79$ ,  $p=.46$ ; and age,  $F(2, 57)=.03$ ,  $p=.97$ , observed no statistically significant differences at the  $\alpha=.05$  level between the three groups. This finding suggests that the participants in each of the pedagogical conditions were similar on certain key demographic and exposure variables. For a more holistic picture, demographic data describing the sample have been provided in Table 1.

Additionally, the researcher ran descriptive data on the pre-test instruments to ensure that groups were similar on these variables prior to the classes. Ultimately, there were no significant pre-test differences between groups at the  $\alpha=.05$  level. Specifically, the results of scale-wise ANOVAs indicated no significance for multicultural counseling relationship,  $F(2, 57)=1.03$ ,  $p=.36$ ; multicultural knowledge,  $F(2, 57)=.49$ ,  $p=.62$ ; multicultural skills,  $F(2, 57)=.48$ ,  $p=.62$ ; multicultural awareness,  $F(2, 57)=.90$ ,  $p=.41$ ; social justice advocacy readiness,  $F(2, 57)=.82$ ,  $p=.45$ ; or levels of privilege,  $F(2, 57)=2.20$ ,  $p=.12$ . This finding indicated that there were no significant differences between groups, other than degree seeking status, prior to receiving the course content.

Table 1

*Demographic Characteristics of Sample*

	Didactic	Experiential	Community service learning	Total
<b>Gender Identity: <i>M</i>(%)</b>				
Male	3(15)	3(15)	4(20)	10(16.7)
Female	17(85)	17(85)	16(80)	50(83.5)
<b>Age: <i>M</i>(<i>SD</i>)</b>				
	29.6(9.1)	29.1(6.27)	29.6(7.78)	29.4(7.67)
<b>Race/Ethnicity: <i>M</i>(%)</b>				
African American	2(10)	0(0)	1(5)	3(5)
Asian American/ Pacific Islander	0(0)	1(5)	0(0)	1(1.7)
Caucasian	14(70)	17(70)	16(80)	47(78.3)
Hispanic/Latino/a	4(20)	1(5)	1(5)	6(10)
Multiracial/Multiethnic	0(0)	1(5)	2(10)	3(5)
<b>Degree Seeking: <i>M</i>(%)</b>				
M.A.	16(80)	15(75)	20(100)	51(85)
Ed.S.	1(5)	4(20)	0(0)	5(8.3)
Ph.D.	3(15)	1(5)	0(0)	4(6.7)
<b>Program Affiliation: <i>M</i>(%)</b>				
Counseling	16(80)	15(75)	20(100)	51(85)
School Psychology	3(15)	5(25)	0(0)	8(13.3)
Counseling Psychology	1(5)	0(0)	0(0)	1(1.7)
<b>Previous Experience: <i>M</i>(%)</b>				
3	1(5)	1(5)	2(10)	4(6.7)
5	2(10)	3(15)	2(10)	7(11.7)
6	3(15)	5(25)	3(15)	11(18.3)
7	6(30)	4(20)	3(15)	13(21.7)
8	4(20)	6(30)	6(30)	16(26.7)
9	0(0)	1(5)	3(15)	4(6.7)
10	4(20)	0(0)	1(5)	5(8.3)
<b>Total</b>	<b>20</b>	<b>20</b>	<b>20</b>	<b>60</b>

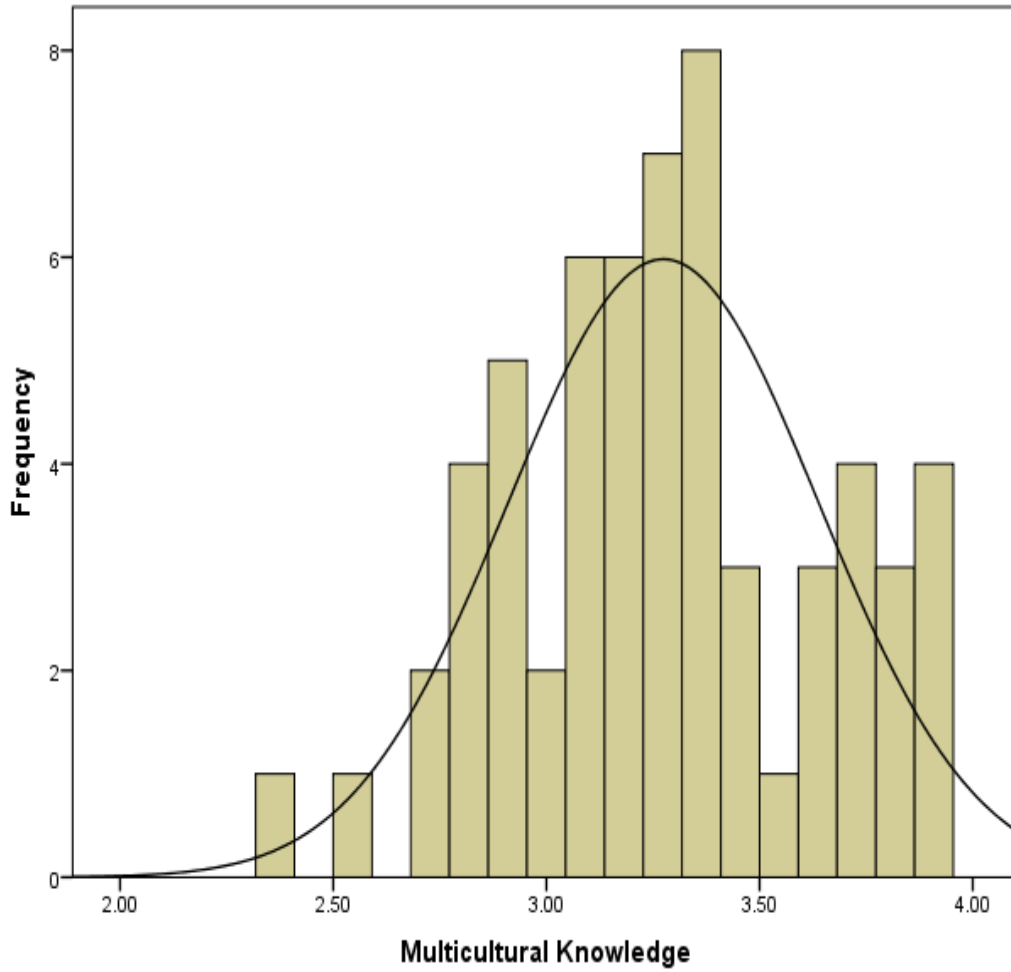
*Note.* *N*= 60

### **Instruments and Corresponding Variables**

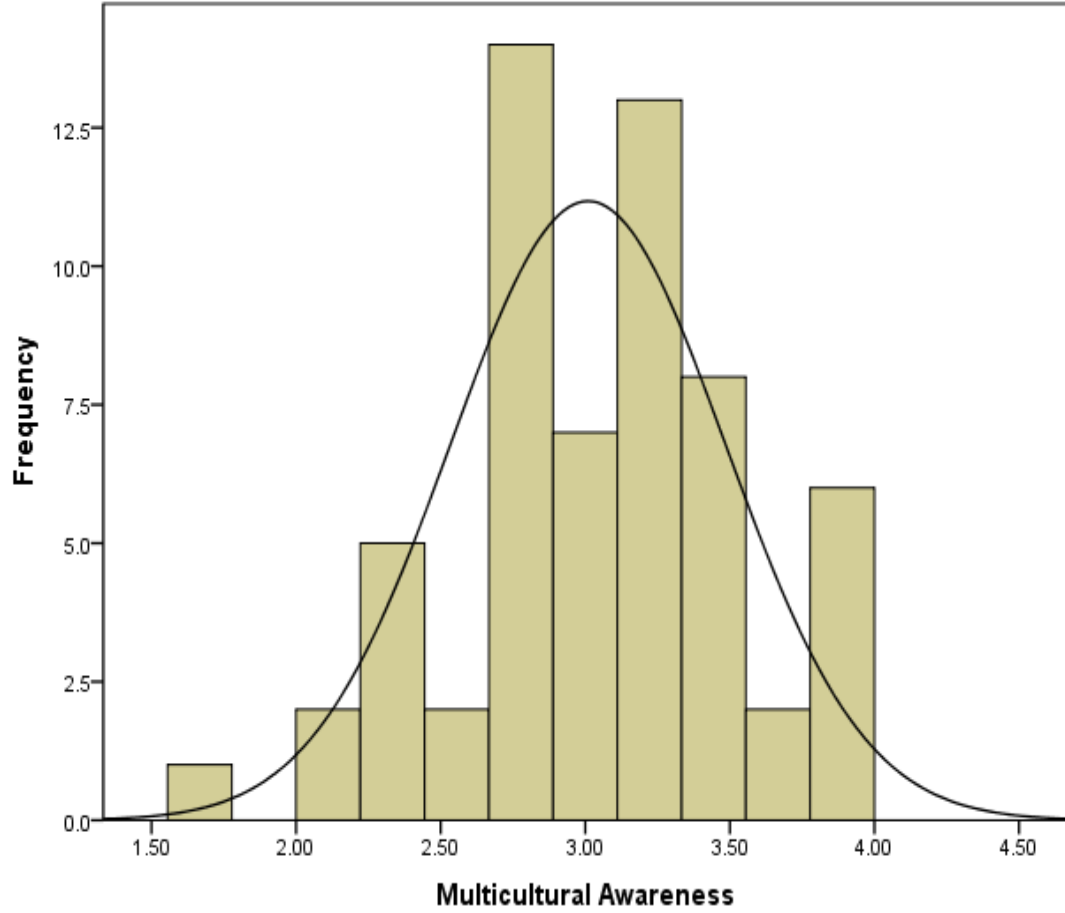
In addition to the demographic questionnaire, participants completed a survey packet of three Likert-type, self-report scales to measure each variable. The packet included instruments to measure the variables of multicultural knowledge, multicultural awareness, multicultural skills, multicultural counseling relationship (*MCI*; Sodowsky et al., 1994), social justice advocacy readiness (*ACSA*; Ratts & Ford, 2010), and levels of privilege (*DFP Status Scale*; Kerr et al., 2012).

Graphical observations of the individual variables provide valuable information towards understanding skewness and kurtosis in order to provide useful information on the shape of the distribution (Ary, Jacobs, Sorensen, & Walker, 2013; Gravetter & Wallnau, 2016). Additional observations of skewness and kurtosis of the post score variables show large kurtosis values and small skew values for multicultural counseling relationship (skewness= 1.08; kurtosis= 7.08); multicultural knowledge (skewness= -.04; kurtosis= 2.53); multicultural skills (skewness= .02; kurtosis= 2.44); multicultural awareness (skewness= -.28; kurtosis= 3.13); social justice advocacy (skewness= -.29; kurtosis= 2.47); levels of privilege (skewness= -.25; kurtosis= 2.35). These findings point towards large kurtosis and small skewness, with the largest skewness for the multicultural counseling relationship scale. These values alongside graphical observations provide necessary evidence toward the peakness and pull of the individual distributions. The graphical observation of some variables points to a potential ceiling effect (see Figures 1-4). The researcher observed a possible ceiling effect for the post-test in multicultural knowledge, multicultural awareness, multicultural skills, and social justice advocacy readiness, indicating the potential for the reduction of the effect sizes (Gravetter &

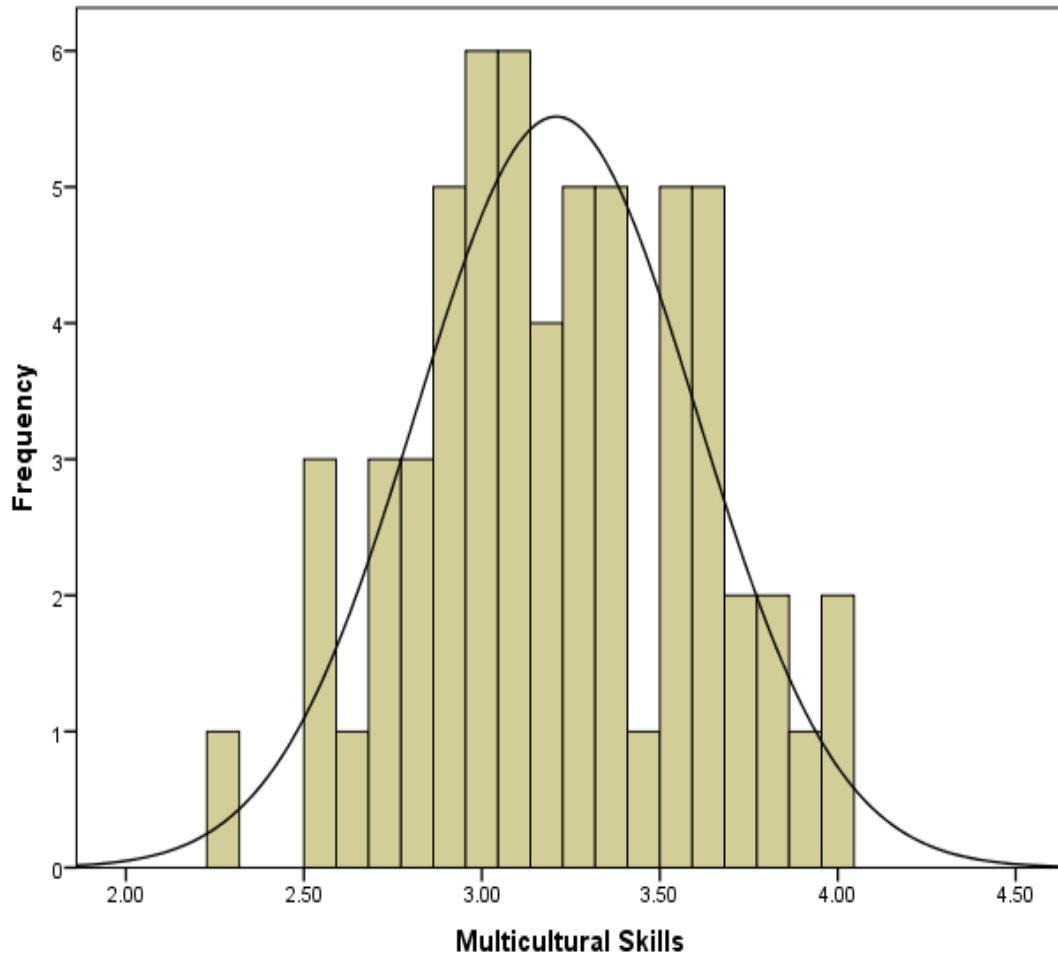
Wallnau). These effects are most likely due to either the impact of social desirability (i.e., wanting to come across as more competent) (Holtgraves, 2004) or range of instrument constraint (Salkind, 2010). Additionally, the direction of skewness for multicultural knowledge, multicultural awareness, multicultural skills, and social justice advocacy were consistent with more socially desirable responses, which is common when using self-report instruments (Ary et al.; Holtgraves). Graphical representations of these post-test variables and resulting potential ceiling effects are provided in Figures 1-4.



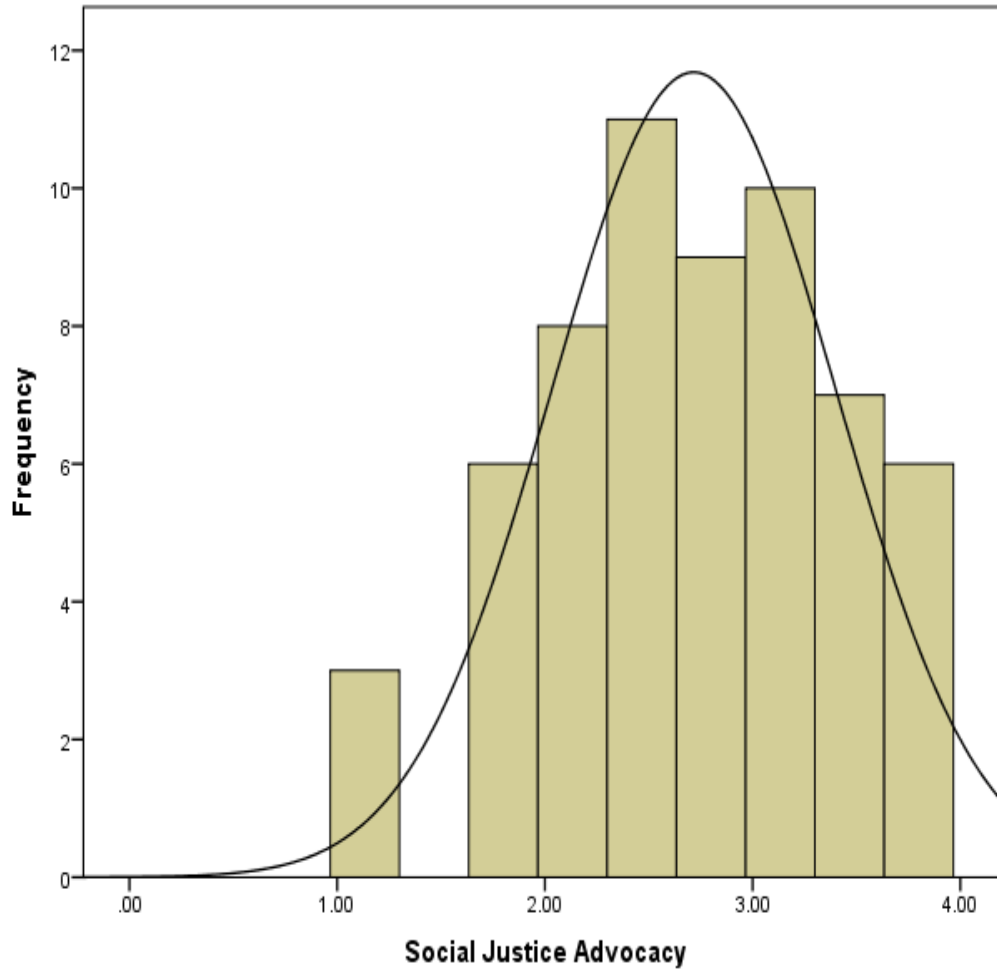
*Figure 1.* Histogram of MCI knowledge subscale post-test responses, highlighting a potential ceiling effect.  $N=60$ .



*Figure 2.* Histogram of MCI awareness subscale post-test responses, highlighting a potential ceiling effect.  $N= 60$ .



*Figure 3.* Histogram of MCI skills subscale post-test responses, highlighting a potential ceiling effect.  $N= 60$ .



*Figure 4.* Histogram of *Advocacy Competencies Self-Assessment Surveys* post-test responses, highlighting a potential ceiling effect.  $N= 60$ .



Assumptions of ANOVA were tested using graphical and statistical procedures. The following assumptions of ANOVA were examined: Homogeneity of Variance, Normality, and Independence. Results indicated that assumptions were met.

Homogeneity of Variance is the assumption that variance within each of the groups is equal (Ary et al., 2013). Homogeneity of Variance was statistically examined using Levene's Test to determine if the variances of the three groups are the same (Ary et al.). Almost all scales met Homogeneity of Variance assumption, except for multicultural counseling relationship subscale. This particular subscale showed a mild violation of this assumption ( $p = .02$ ). Due to the marginal nature of the violation, the researcher determined to move forward with analysis, interpreting results with caution (as the violation may influence Type I or Type II error rates).

The normality assumption assesses if the distribution of the residuals are normal (Ary et al., 2013). Normality was tested using Kolmogorov-Smirnov test. Using Kolmogorov-Smirnov, all scales met the normality assumption.

The independence assumption assumes that the samples are independent of each other (Ary et al., 2013). Independence was determined through examination of the sampling method (Ary et al.). As there is no proposed or expected connection between scores of participants other than being in the same class, the assumption of independence appears reasonable. Test of statistical assumptions were performed for all the ANOVAs and were deemed acceptable to move forward with interpretation.

### **Reliability Scores of Instruments**

The testing instructions for the *MCI* (Sodowsky et al., 1994), *ACSA* (Ratts & Ford, 2010), and *DFP Status Scale* (Kerr et al., 2012) provided information regarding

proper test interpretation used to aid in understanding the results. The proceeding section denotes reliability scores of the data for each instrument pre-test in context of the study's sample. The researcher has provided a comprehensive view of the Cronbach's Alpha scores for each measure used in the study, seen in Table 2.

### **Multicultural Counseling Inventory**

Sodowsky et al. (1994) developed a four-level, 40-item measure that indicated individuals' level of multicultural counseling competency in the areas of multicultural awareness, multicultural knowledge, multicultural skills, and multicultural counseling relationship. Higher scores, denoted from each subscale, indicate greater levels of multicultural competency in the areas of multicultural awareness, multicultural knowledge, multicultural skills, and multicultural counseling relationship.

Cronbach's Alpha scores for the *MCI* for this sample were found to be .80 (multicultural skills subscale), .76 (multicultural awareness subscale), .54 (multicultural counseling relationship subscale), .73 (multicultural knowledge subscale), and .78 (full scale). Cronbach's Alpha scores for the data on this measure and most subscales indicate acceptable reliability. The multicultural relationship subscale had low reliability with this sample. These reliability scores were consistent with scores represented in the literature; therefore, the researcher interpreted the data associated with the multicultural counseling relationship subscale with caution.

### **Advocacy Competencies Self-Assessment Survey**

Ratts and Ford (2010) developed a three-level, 30-item survey that designates an individuals' readiness for social justice advocacy. The total score observed from this measure highlights the level of social justice advocacy readiness an individual possesses.

This means that the larger the total score, the greater the level of an individual's social justice advocacy readiness. Cronbach's Alpha scores for the *ACSA* for this sample was found to be .91. Cronbach's Alpha score for the data on this measure denote acceptable reliability.

### **Distance From Privilege Status Scale**

Kerr et al. (2012) developed a ten-level scale that indicates an individuals' self-perceived level of privilege in ten categories. This scale indicates level of self-perceived privilege for the areas of religion, gender, intelligence, sexual orientation, attractiveness, citizenship status, social class, geography, race/ethnicity, and ability and disability (Kerr et al.). The higher the numerical value ascribed to each categorical identity, the higher the level of self-perceived privilege associated with that identity. Due to the unique nature of this scale, there are two potential ways to understand its uses for both pre-and post-test observations. This can be classified as both directional and non-directional movement. From a directional perspective, this scale can observe the growth or decline assigned to score differences, from pre- to post-test, for each identity. However, from a non-directional perspective, this scale can observe the magnitude in score differences, from both pre- and post, for each identity. This scale has the capacity to observe self-perceived levels of privilege as either in a positive/negative direction or magnitude of score differences. Cronbach's Alpha score for the *DFP Status Scale* for this sample was found to be .69, which was invariant across the construction of the difference scores. Cronbach's Alpha scores for the data on this measure denote acceptable reliability.

Table 2

*Reliability Information*

Instrument	<i>N</i>	Cronbach's <i>α</i>
Multicultural Counseling Inventory, relationship subscale (Sodowsky et al., 1994)	8	.54
Multicultural Counseling Inventory, awareness subscale (Sodowsky et al., 1994)	10	.76
Multicultural Counseling Inventory, skills subscale (Sodowsky et al., 1994)	11	.80
Multicultural Counseling Inventory, knowledge subscale (Sodowsky et al., 1994)	11	.73
Multicultural Counseling Inventory, full scales (Sodowsky et al., 1994)	40	.78
Advocacy Competencies Self-Assessment Survey (Ratts & Ford, 2010)	30	.91
Distance From Privilege Status Scale (Kerr et al., 2012)	10	.69

*Note.* *N*= 60 for all scales.

### Research Questions and Data Analysis Results

To answer the six research questions, the researcher ran six one-way Analysis of Variances (ANOVAs) and observed mean differences (comparing didactic and experiential focused pedagogies to community service learning). The researcher used the Bonferroni Pairwise Adjustment to control the FWE. This divided the nominal significance level of  $\alpha = .05$  by the number of ANOVAs in this study. Since there are six tests, the new *p*-value cutoff is calculated to be .008 ( $\alpha_{adj} = .05/6 = .008$ ). This helped the

researcher avoid the risk of inflated Type I Error when interpreting significance for the multiple tests. Test of statistical assumptions were performed for all the ANOVAs and were deemed acceptable to move forward with interpretation. The following section is divided up by research question and corresponding hypothesis. However, due to concerns about power, mean differences and partial eta squared are presented to indicate the size of the difference between the pedagogies (even in non-significant cases).

### **Research Question One**

- Q1 Do counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived multicultural knowledge than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?
- HO1 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher self-perceived multicultural knowledge than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).

A one-way ANOVA was conducted to compare the effect of pedagogy on counselors-in-training's acquisition of multicultural knowledge. This analysis compared the groups of community service learning, didactically focused, and experientially focused pedagogy. Specifically, this comparison was conducted to directly compare community service learning pedagogy to experiential focused and didactically focused pedagogy on counselors-in-training's acquisition of multicultural knowledge.

This analysis indicated that there was not a significant difference between the levels of pedagogy on multicultural knowledge at the  $\alpha = .008$  level for the three conditions,  $F(2, 57) = .60, p = .55$ . Observed mean differences between the didactically focused pedagogy and community service learning focused pedagogy of  $.10 (SE = .10)$ , indicated a higher observed multicultural knowledge response in community service

learning than in didactically focused pedagogy. Additionally, this comparison highlighted a mean difference between the experientially focused pedagogy and community service learning focused pedagogy of .01 ( $SE = .10$ ), indicating a slightly higher observed multicultural knowledge response in community service learning focused pedagogy than in experientially focused pedagogy. While the researcher emphasizes that this difference was not found to be statistically significant, information observed from this post hoc examination can provide useful information towards the direct differences of each pedagogical focus in the context of this study.

An effect size, partial  $\eta^2 = .02$ , was observed from this analysis. According to Cohen's (1988) guidelines, this effect size is considered small. It also means that 2% of the change in the multicultural knowledge can be accounted for by change in pedagogy for this sample.

### **Research Question Two**

- Q2 Do counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived multicultural awareness than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?
- HO2 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher self-perceived multicultural awareness than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).

A one-way ANOVA was conducted to compare the effect of pedagogy on counselors-in-training's acquisition of multicultural awareness. This analysis compared the groups of community service learning, didactically focused, and experientially focused pedagogy. Specifically, this comparison was conducted to directly compare

community service learning pedagogy to experiential focused and didactically focused pedagogy on counselors-in-training's acquisition of multicultural awareness.

The results from this analysis highlighted no significant difference between levels of pedagogy on multicultural awareness at the  $\alpha = .008$  level for the three conditions,  $F(2, 57) = 1.32, p = .28$ . Observed mean differences between the didactically focused pedagogy and community service learning focused pedagogy of  $.03 (SE = .13)$ , indicated a slightly higher observed multicultural awareness response in didactically focused pedagogy than in community service learning focused pedagogy. Additionally, this comparison highlighted a mean difference between the experientially focused pedagogy and community service learning focused pedagogy of  $.19 (SE = .13)$ , indicating a higher observed multicultural awareness response in experientially focused pedagogy than in community service learning focused pedagogy. While the researcher emphasizes that this difference was not found to be statistically significant, information observed from this post hoc examination can provide useful information towards the direct differences of each pedagogical focus in the context of this study.

An effect size, partial  $\eta^2 = .04$ , was observed from this analysis. According to Cohen's (1988) guidelines, this effect size is considered small to medium. It also means that 4% of the change in the multicultural awareness can be accounted for by the change in pedagogy for this sample.

### **Research Question Three**

- Q3 Do counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived multicultural skills than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?

HO3 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher self-perceived multicultural skills than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).

A one-way ANOVA was conducted to compare the effect of pedagogy on counselors-in-training's acquisition of multicultural skills. This analysis compared the groups of community service learning, didactically focused, and experientially focused pedagogy. Specifically, this comparison was conducted to directly compare community service learning pedagogy to experiential focused and didactically focused pedagogy on counselors-in-training's acquisition of multicultural skills.

This analysis highlighted that there was not a significant difference between levels of pedagogy on multicultural skills at the  $\alpha = .008$  level for the three conditions,  $F(2, 57) = 2.50, p = .09$ . Observed mean differences between the didactically focused pedagogy and community service learning focused pedagogy of  $.06 (SE = .13)$ , indicated a slightly higher observed multicultural skills response in community service learning focused pedagogy than in didactically focused pedagogy. Additionally, this comparison highlighted a mean difference between the experientially focused pedagogy and community service learning focused pedagogy of  $.20 (SE = .13)$ , indicating a higher observed multicultural skills response in experientially focused pedagogy than in community service learning focused pedagogy. While the researcher emphasizes that this difference was not found to be statistically significant, information observed from this post hoc examination can provide useful information towards the direct differences of each pedagogical focus in the context of this study.

An effect size, partial  $\eta^2 = .08$ , was observed from this analysis. According to Cohen's (1988) guidelines, this effect size is considered medium to large. It also means



that 8% of the change in the multicultural skills can be accounted for by the change in pedagogy for this sample.

#### **Research Question Four**

Q4 Do counselors-in-training, in a course with community service learning focused pedagogy, have higher self-perceived multicultural counseling relationship than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?

HO4 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher self-perceived multicultural counseling relationship than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).

A one-way ANOVA was conducted to compare the effect of pedagogy on counselors-in-training's acquisition of multicultural counseling relationship. This analysis compared the groups of community service learning, didactically focused, and experientially focused pedagogy. Specifically, this comparison was conducted to directly compare community service learning pedagogy to experiential focused and didactically focused pedagogy on counselors-in-training's acquisition of multicultural counseling relationship.

This analysis observed indicated no significant difference between levels of pedagogy on multicultural counseling relationship at the  $\alpha = .008$  level for the three conditions,  $F(2, 57) = 3.79, p = .03$ . Observed mean differences between the didactically focused pedagogy and community service learning focused pedagogy of  $.32(SE = .12)$ , indicated a higher observed multicultural counseling relationship response in didactically focused pedagogy than in community service learning focused pedagogy. Additionally, this comparison highlighted a mean difference between the experientially focused pedagogy and community service learning focused pedagogy of  $.06(SE = .12)$ , indicating

a slightly higher observed multicultural counseling relationship response in experientially focused pedagogy than in community service learning focused pedagogy. While the researcher emphasizes that this difference was not found to be statistically significant, information observed from this post hoc examination can provide useful information towards the direct differences of each pedagogical focus in the context of this study. It was also noted that because of the poor reliability and assumption violation related to this scale that the results must be interpreted with caution.

An effect size, partial  $\eta^2 = .12$ , was observed from this analysis. According to Cohen's (1988) guidelines, this effect size is considered large. It also means that 12% of the change in the multicultural counseling relationship can be accounted for by the change in pedagogy for this sample.

#### **Research Question Five**

Q5 Do counselors-in-training, in a course with a community service learning focused pedagogy, have higher self-perceived social justice advocacy readiness than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?

HO5 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher self-perceived social justice advocacy readiness than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).

A one-way ANOVA was conducted to compare the effect of pedagogy on counselors-in-training's acquisition of social justice advocacy readiness. This analysis compared the groups of community service learning, didactically focused, and experientially focused pedagogy. Specifically, this comparison was conducted to directly compare community service learning pedagogy to experiential focused and didactically

focused pedagogy on counselors-in-training's acquisition of social justice advocacy readiness.

This analysis observed no significant difference between levels of pedagogy on social justice advocacy readiness at the  $\alpha = .008$  level for the three conditions,  $F(2, 57) = 2.41, p = .10$ . Observed mean differences between the didactically focused pedagogy and community service learning focused pedagogy of  $.39 (SE = .19)$ , indicated a higher observed social justice advocacy readiness response in community service learning focused pedagogy than in didactically focused pedagogy. Additionally, this comparison highlighted a mean difference between the experientially focused pedagogy and community service learning focused pedagogy of  $.07 (SE = .19)$ , indicating a slightly higher observed social justice advocacy readiness response in community service learning focused pedagogy than in experientially focused pedagogy. While the researcher emphasizes that this difference was not found to be statistically significant, information observed from this post hoc examination can provide useful information towards the direct differences of each pedagogical focus in the context of this study.

An effect size, partial  $\eta^2 = .08$ , was observed from this analysis. According to Cohen's (1988) guidelines, this effect size is considered medium to large. It also means that 8% of the change in the social justice advocacy can be accounted for by the change in pedagogy for this sample.

### **Research Question Six**

- Q6 Do counselors-in-training, in a course with a community service learning focused pedagogy, have higher levels of self-perceived privilege than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused)?

HO6 Counselors-in-training, in a course with a community service learning focused pedagogy, do not have higher levels of self-perceived privilege than counselors-in-training in courses using other pedagogical methods (i.e., didactically focused and experientially focused).

A one-way ANOVA was conducted to compare the effect of pedagogy on counselors-in-training's acquisition of levels of self-perceived privilege. This analysis compared the groups of community service learning, didactically focused, and experientially focused pedagogy. Specifically, this comparison was conducted to directly compare community service learning pedagogy to experiential focused and didactically focused pedagogy on counselors-in-training's acquisition of levels of self-perceived privilege.

From a directional perspective, this scale can observe the growth or decline assigned resulting from score differences, from pre- to post-test, for each identity. This analysis highlighted that there was not a significant difference between levels of pedagogy on levels of privilege at the  $\alpha = .008$  level for the three conditions,  $F(2, 57) = 3.26, p = .05$ . Observed mean differences between the didactically focused pedagogy and community service learning focused pedagogy of  $.04 (SE = .21)$ , indicated slightly higher observed levels of privilege response in community service learning focused pedagogy than didactically focused pedagogy. Additionally, this comparison highlighted a mean difference between the experientially focused pedagogy and community service learning focused pedagogy of  $.48 (SE = .21)$ , indicating higher observed levels of privilege response in community service learning focused pedagogy than in experientially focused pedagogy. While the researcher emphasizes that this difference was not found to be statistically significant, information observed from this post hoc examination can provide

useful information towards the direct differences of each pedagogical focus in the context of this study.

An effect size, partial  $\eta^2 = .10$ , was observed from this analysis. According to Cohen's (1988) guidelines, this effect size is considered medium to large. It also means that 10% of the change in the levels of privilege can be accounted for by the change in pedagogy for this sample. This highlights that while pedagogy was not found to be statistically significant, it had a large effect on levels of privilege.

From a non-directional perspective, this scale can observe the magnitude in score differences resulting from both pre- and post for each identity. There was not a significant difference between levels of pedagogy on levels of privilege at the  $\alpha = .008$  level for the three conditions,  $F(2, 57) = 3.10, p = .05$ . Observed mean differences between the didactically focused pedagogy and community service learning focused pedagogy of  $.21 (SE = .13)$ , indicated higher observed levels of privilege response in community service learning focused pedagogy than in didactically focused pedagogy. Additionally, this comparison highlighted a mean difference between the experientially focused pedagogy and community service learning focused pedagogy of  $.31 (SE = .13)$ , indicating higher observed levels of privilege response community service learning focused pedagogy than in experientially focused pedagogy. While the researcher emphasizes that this difference was not found to be statistically significant, information observed from this post hoc examination can provide useful information towards the direct differences of each pedagogical focus in the context of this study.

An effect size, partial  $\eta^2 = .10$ , was observed from this analysis. According to Cohen's (1988) guidelines, this effect size is considered medium to large. It also means

that 10% of the change in the levels of privilege can be accounted for by the change in pedagogy for this sample.

It is important that when observing both directional and non-directional scores for levels of privilege, one-way ANOVA statistics, effect size, and post hoc comparison tests highlight similar results. This observation of results further supports the importance of analyzing both understandings of privileged identity. This continues to highlight the complexity of measuring self-perceived privileged identity, especially in terms of growth.

Table 3

*ANOVA Table*

	<i>df</i>	<i>F</i>	$\eta^2$	<i>p</i>
Multicultural Counseling Relationship	2	3.79	.12	.03
Multicultural Knowledge	2	.60	.02	.55
Multicultural Skills	2	2.50	.08	.09
Multicultural Awareness	2	1.32	.04	.28
Social Justice Advocacy Readiness	2	2.41	.08	.10
Levels of Privilege (directional)	2	3.26	.10	.05
Levels of Privilege (non-directional)	2	3.10	.10	.05

*Note.* ANOVAs were analyzed independently. Significance at the  $p < .008$  level.

## Conclusion

The results of this study did not yield any significant differences across the three pedagogies. However, practical significance was derived from effect sizes and mean score differences for pedagogies. This chapter highlighted the use of statistical analysis in observing descriptive sample data, reliability scores for each instrument and subscales, and graphical illustrations describing variable characteristics. Finally, results were reported for each of the research questions and corresponding hypotheses, thus providing a much clearer delineation of the singular variables that encompass the MSJCC model.

The researcher ran six one-way ANOVAs. However, due to concerns about power, mean differences and partial eta squared were presented to indicate the size of the difference between the pedagogies. The results of the study concluded that there were no statistically significant differences between the three pedagogical approaches for the independent dimensions of MSJCC. The variables of multicultural counseling relationship, levels of privilege, multicultural skills, and social justice advocacy provided large to medium effect sizes, emphasizing large to medium differences between pedagogical groups for this sample. Conversely, both multicultural awareness and multicultural knowledge produced small effect sizes, further emphasizing minimal difference between groups for this sample.

## **CHAPTER V**

### **DISCUSSION**

The contents of this chapter provide a discussion of the results, implications, and limitations of this study. This chapter will begin by providing a detailed overview of the results, with both the statistical and practical significance considered within the context of the current body of literature on the acquisition of multicultural competency and social justice advocacy within Multicultural Counselor Education pedagogy. Based on the results, implications for Counselor Educators are presented. Finally, limitations of the study and suggestions for future research are outlined.

As more culturally diverse individuals enter and reside in the United States, meeting their distinctive needs is becoming more imperative (Estrada et al., 2013). Diverse individuals often possess intersecting privileged and oppressed identities, which can result in mental health concerns (Banks et al., 2006; Williams & Mohammed, 2009). Professional counselors are charged with providing the necessary services to meet the unique needs of these individuals (Sue & Sue, 2008). However, many professional counselors report feeling underprepared when working with culturally diverse populations (Sue & Sue). A responsibility must not only be placed on professional counselors, but also on the Counselor Educators who train these professionals. With this in mind, more attention is needed to find ways to advance Multicultural Counselor Education.



In the field of Counselor Education, multicultural competency has evolved to encompass a wide-ranging understanding (Ratts et al., 2016). The original definition of multicultural competency was articulated through the MCC demarcated by Arredondo et al. (1996), Sue et al. (1992), and Sue et al. (1982), which focused on the broad areas of knowledge, awareness, and skills for professional counselors. However, in 2015, almost 30 years after its inception, the AMCD made a call to develop the MSJCC out of the need to further expand the dialogue in the field of multicultural counselor training. This model evolved from the original MCC, with the addition of a strong focus on concepts including the following: multiple intersecting privileged and oppressed identities, a wide lens approach to conceptualizing identity, taking a socioecological perspective, a more expanded view of multiculturalism, and focus towards social justice advocacy (Ratts et al.).

With this newer understanding, Counselor Educators are charged with finding innovative and effective ways of promoting this model through pedagogical practice. There has been much debate on the multiple ways Counselor Educators can promote multicultural competency through intentional pedagogical practices. To date, literature has focused on the use of didactic, experiential, and community service learning approaches. While both didactic and experiential approaches are recognized as the more common approaches in counselor training, community service learning has also been seen as a viable approach (Baggerly, 2006; Burnett et al., 2004; Hagan, 2004; Tomlinson-Clarke & Clarke, 2010). While each pedagogical approach has its strength, community service learning has been seen as an effective alternative to the more common approaches (Tomlinson-Clarke & Clarke). Community service learning pedagogy positions students

in the community to work alongside the studied population and learn through direct exposure (Burnett et al.).

The researcher of the present study set out to compare the use of three different pedagogical approaches, didactic learning, experiential learning, and community service learning, to determine which approach was associated with the greatest acquisition of MSJCC competencies among graduate students. This study was accomplished by comparing community service learning focused pedagogy to both experientially focused and didactically focused pedagogy. However, the literature corresponding with this topic has thus far failed to investigate the newer understanding of multicultural counseling competency (i.e., MSJCC), but rather focused on the older, less inclusive definition (i.e., MCC). Further, the literature has yet to compare the three pedagogical approaches, but rather has treated each disparate approach individually. The present study aimed to address these gaps in the research.

### **Multicultural and Social Justice Counseling Competencies Dimensional Variables**

Literature related to the topic of multicultural competency in Multicultural Counselor Education has tended to focus on the older definition of multicultural competency, which primarily focused on knowledge, awareness, skills, and counseling relationship. This lack of focus on the newer MSJCC in counseling literature has concentrated attention, separately, on related studies that have addressed the concepts of social justice advocacy readiness and concepts of privilege and oppression within counselor training. This means that current scholarship has not addressed all of these dimensions concurrently, but rather independently. This study set out to fill this gap by

integrating these crucial concepts and observing them through a cohesive framework, known as the MSJCC.

Current curricula have overlooked concepts related to advanced understandings of identity, overlooking the crucial usefulness of intersectionality and multiplicity of identity, utilizing a wide lens perspective, embracing a more advanced definition of multiculturalism, and considering a socioecological perspective in working with diverse populations. In fact, existing studies do not acknowledge this newer conceptualization of the multicultural identity within counselor training programs. It is arguably impossible to fully comprehend the MSJCC without these innovative concepts of identity.

There is an observable lack of research on this detailed multicultural framework of the MSJCC in connection to specific pedagogical practice. The role of pedagogy has been explored with its association to MCC acquisition. However, these studies have overlooked the comparison of multiple specific pedagogical approaches (e.g., didactic, experiential, or community service learning), and have instead focused on the role of multicultural competency acquisition from a singular approach. Traditionally, multicultural competency has been observed through experientially focused and community service learning focused pedagogies, with most of the emphasis placed on experiential learning. It is important to note that these prior studies have ranged in methodologies and conclusions derived from these studies and have provided mixed results. To best understand the outcomes of this study, the researcher believed in comparing current findings to related studies directly observing similar variables. A comparison of the results derived from this study to the literature provides context towards the interpretation of findings.

The results of this study showed no statistically significant differences between the three levels of pedagogy (i.e., didactically focused, experientially focused, and community service learning focused pedagogy) in the areas of multicultural knowledge, multicultural awareness, multicultural skills, multicultural counseling relationship, levels of privilege, and social justice advocacy acquisition for counselors-in-training. This means that community service learning focused pedagogy did not provide the counselor-in-training with significantly higher self-perceived multicultural knowledge, multicultural awareness, multicultural skills, multicultural counseling relationship, levels of privilege, and social justice advocacy readiness, as compared to didactically focused or experientially focused pedagogy.

These findings were not uncommon. Comparable studies (e.g., Cannon & Frank, 2009; Castillo et al., 2007; Cates et al., 2007; Lee et al., 2014; Seto et al., 2006) noted no significant impact from the utilization of an experiential approach to Multicultural Counselor Education on counselors-in-training's acquisition in one or more areas of multicultural competency. Specifically, these studies found no significant growth in multicultural knowledge (Castillo et al.; Seto et al.), multicultural awareness (Cannon & Frank; Cates et al.; Seto et al.), multicultural skills (Cannon & Frank; Castillo et al.; Cates et al.; Seto et al.), and multicultural counseling relationship (Seto et al.),

As previously mentioned, results in this area are mixed as other studies highlight statistically significant growth from an experiential approach. Other similar research has found a significant increase in one or more areas of MCC at the conclusion of an experientially focused approach in the areas of multicultural knowledge (Cannon & Frank, 2009; Cates et al., 2007; Coleman et al., 2006; D'Andrea et al., 1991; Dickson et

al., 2010; Green et al., 2014; Kuo & Arcuri, 2014; Murphy et al., 2006; Neville et al., 1996; Tomlinson-Clarke, 2000), multicultural awareness (Castillo et al., 2007; Coleman et al.; D'Andrea et al.; Dickson et al.; Green et al.; Kuo & Arcuri; Murphy et al.; Neville et al.; Tomlinson-Clarke), multicultural skills (Coleman et al.; D'Andrea et al.; Dickson et al.; Green et al.; Kuo & Arcuri; Murphy et al.; Neville et al.; Tomlinson-Clarke), and multicultural counseling relationship (Kuo & Arcuri; Swan et al., 2015). While these studies acknowledge the significant impact of pedagogy on counselors-in-training's multicultural competency acquisition, each focuses on disparate course growth rather than specific pedagogical comparison. This lack of comparison to either a comparable control group or other pedagogical approach prevents the reader from fully understanding these multicultural proficiencies within the context of other pedagogical approaches. These experiential approaches place attention on the older procurement of MCC, which fails to acknowledge the more evolved definition of identity in multicultural curricula.

Both mixed method and qualitative methodologies have been routinely utilized to explore this phenomenon in context of community service learning pedagogy. Mixed method approaches have reported increases in the areas of multicultural awareness (Burnett et al., 2004; Butler-Byrd et al., 2006) and multicultural skills (Butler-Byrd et al.). Likewise, qualitative research highlighted the emergence of themes regarding MCC knowledge (Hipolito-Delgado et al., 2011; Koch et al., 2014; Nilsson et al., 2011; Smith et al., 2014), multicultural awareness (Hipolito-Delgado et al.; Koch et al.; Smith et al.), multicultural skills (Hipolito-Delgado et al.; Koch et al.; Nilsson et al.; Smith et al.), and multicultural counseling relationship (Koch et al.) concluding a community service learning experience. These studies echo the lack of quantitative research directly

measuring pre/post observations within a community service learning course, and the impact of a community service focused approach, specifically comparing pedagogical groups. This lack of comparison provides no relative advantage in evaluating one approach over another in meeting MSJCC-based curricula. Also, the curriculum has neglected to highlight the wide lens perspective of intersectionality and multiplicity of identity, to examine the more advanced definition of multiculturalism, or to explore the socioecological perspective.

Traditionally, the concept of social justice advocacy readiness has been explored outside of multicultural competency literature. Its observation has been well noted in Multicultural Counselor Education scholarship. Its acknowledgment within pedagogical research has been limited and has yet to be directly compared between distinctive pedagogical approaches. Few studies have measured the impact of social justice advocacy training on counselors-in-training's ability to implement social justice advocacy into actual practice (e.g., Butler-Byrd et al., 2006; Caldwell & Vera, 2010; Decker, 2013; Kuo & Arcuri, 2014; Miller & Sendrowitz, 2011; Nilsson et al., 2011; Nilsson & Schmidt, 2005; Odegard & Vereen, 2010; Smith et al., 2014; Wendler & Nilsson, 2009). In the area of social justice advocacy acquisition, prior studies have found a positive impact from the use of experiential based pedagogy (Caldwell & Vera; Kuo & Arcuri) or community service learning based pedagogy (Butler-Byrd et al.; Smith et al.). Studies have also acknowledged the benefit from direct contact with diverse populations as a way to increase social justice advocacy (Nilsson et al.; Wendler & Nilsson) and the value of training rooted in social justice advocacy (Decker; Kuo & Arcuri; Miller & Sendrowitz; Odegard & Vereen). However, Nilsson and Schmidt concluded that

counselors-in-training who were involved in higher frequencies of training would not necessarily be involved in more social justice advocacy work. These mixed results provided information on the importance of intentional pedagogy and curriculum use in counselor training, which this study set out to do. These studies do acknowledge the contribution of social justice advocacy to counselor training. However, these studies further highlight the lack of pedagogy-specific data and its relationship to social justice advocacy acquisition.

Results from this study highlight the complexity of measuring the concepts of privileged and oppressed identities. This is echoed in other studies, which do not measure self-perceived privilege. In fact, few studies highlight the understanding of privileged and oppressed identities in counseling training (e.g., Chizhik & Chizhik, 2002; Hays et al., 2007). Current studies tend to focus on counselors-in-training's or professionals' understanding of the concept of privilege, rather than an understanding of their own identity.

Hays et al. (2007) indicated that when concepts of privilege and oppression were concentrated on, it better aided in increasing both knowledge and self-awareness. Hays et al.'s results further indicated the value of infusing an external field experience into counselor training. Chizhik and Chizhik (2002) highlighted the complexity of conceptualizing and teaching the concepts of privileged and oppressed identities, as results indicated that students' conceptualization of identity (as privileged or oppressed) is impacted by their own worldview. These studies provide examples of the current literature and the need for more work directly addressing counselors-in-training's self-

perceived marginalized or privileged identities in the context of pedagogically specific counselor training.

### **Practical Significance**

Together the effect size and mean score differences provided valuable information towards practical significance. Due to the low power of the study, the researcher acknowledges the importance of reporting differences observed from effect sizes and mean score differences; however, due to the lack of statistical significance, results cannot be generalized beyond this specific sample or study. It is recommended that future studies will need to incorporate larger sample sizes, in order to increase power.

Observing both effect sizes and mean score differences between each group provided practical information for this study. The variables of multicultural relationship, levels of privilege, multicultural skills, and social justice advocacy provided large to medium effect sizes, emphasizing large to medium differences between pedagogical groups for this sample. When observing mean differences between groups for variables that produced large to medium effect sizes, community service learning was seen as slightly larger than experientially and didactically focused groups for both levels of privilege and social justice advocacy. However, a larger mean difference is observed for both experiential and didactically focused groups when compared to community service learning focused pedagogy for the variable of multicultural relationship. Finally, for the variable of multicultural skills, higher mean differences were observed for community service learning when compared to didactically focused, and higher mean differences were observed for experiential when compared to community service learning. The effect sizes paired with non-significance could provide further evidence towards the impact of



the small sample size, implying a study with higher power could potentially result in statistical significance. It is important to note that the replication of this study, with similar power, might not provide similar results for these four variables. Conversely, both multicultural awareness and multicultural knowledge produced small effect sizes, further emphasizing minimal difference between groups for this sample. Even with higher power, the results point to the probability of non-significance for these two variables in comparable studies.

### **Theoretical Inferences**

For this study, Dewey's (1938) community service learning and Kolb's (1984) experiential learning theories were used to predict and explain the connection between the independent variable of community service learning and the dependent variables related to multicultural competency and social justice advocacy readiness. Also, the amalgamation of both the Tripartite Model (Sue et al., 1992; Sue et al., 1982) and revised MSJCC (Ratts et al., 2016) were used to specify the theoretical framework of the dependent variables of multicultural competency and social justice advocacy readiness. While the results failed to highlight statistical significance between the independent and dependent variables, much can still be explained through further analysis, supported by theory.

Dewey's (1938) community service learning and Kolb's (1984) experiential learning theories provide a theoretical explanation towards the dissemination of findings. For this sample, the variables of multicultural counseling relationship, levels of privilege, multicultural skills, and social justice advocacy highlighted practical differences between pedagogical groups, with differences noted for each group. The variables of multicultural

awareness and multicultural knowledge point to small effect sizes, noting no practical differences between pedagogical groups for this sample.

Prior to this study's implementation, pedagogical theory provided an explanation towards the hypothesized conclusion for this study through the relationship of pedagogy to the variables of the MSJCC. The impact of the learning environment was utilized to elucidate the predicted outcome for multicultural competency and social justice advocacy readiness. Practical significance is provided for each variable and their purported association concerning the pedagogical environment.

Firstly, the experience of forming multicultural counseling relationships resulted in a unique experience for the counselors-in-training. Participants may have realized the complexity of forming a cross-cultural counseling relationship, through direct exposure with diverse populations. In fact, this experience may have raised a level of awareness about developing intersectional multicultural relationships with those who greatly differ from themselves. Following this complex phenomenon of the intersectional relationship, counselors-in-training were faced with the tasks of looking deeper into their own complex, multiplicitious, intersectional identities. As a result, the direct exposure gained through a community service project may have allowed these students to begin best conceptualizing their multiplicitious privileged and oppressed identities within the direct context of others. However, the opportunity to practice necessary multicultural skills, through contact with peers within a safe classroom setting, may have provided students more confidence in their abilities to work with and alongside others. Conversely, the direct exposure of the community service experience with diverse populations may have provided a level of insecurity through the recognition of these skill deficits. Counselors-

in-training then highlighted the acquisition of social justice advocacy readiness, which was delivered through direct community involvement. This form of direct exposure with diverse populations may have given students the confidence to best advocate for and with diverse populations, by being afforded the opportunity to work directly within and alongside these diverse communities. Lastly, the roles of multicultural knowledge and multicultural awareness, within this sample, exposed the lack of impact from intentional pedagogical implementation, thus highlighting that the concepts of multicultural knowledge and awareness acquisition may not depend on the learning environment.

### **Implications**

Results from this study are promising and provide valuable and practical implications in the area of Multicultural Counselor Education. This study explored the impact of pedagogical methods in developing MSJCC for working with diverse populations, and set out to highlight the pedagogical approach that worked best in increasing MSJCC for counselors-in-training who are working with diverse populations. The various individual dimensions of the MSJCC were independently observed in order to measure the differences in each dimension under all of the pedagogical approaches. Counselor Educators can utilize this knowledge to best inform pedagogical practice in expanding multicultural competency. While statistical significance was not observed, the results derived from this study still have wide ranging and valuable implications for Counselor Educators and counselors-in-training.

Counselor Educators can utilize the practical information derived from this study to inform their pedagogical practice. Statistical information observed from this study provides information about, and encourages, the intentional use of pedagogy in the

acquisition of multicultural counseling competency and social justice advocacy readiness for counselors-in-training. The observations of effect sizes and post hoc analyses provided promising data towards the impact of pedagogy for this sample. Practical significance derived from this sample highlights the importance of deliberate practice in facilitating multicultural competence in graduate-level counseling education.

In this study, large to medium effect sizes call attention to the impact of pedagogy on multicultural competency and social justice advocacy acquisition. In fact, the variables of multicultural counseling relationship, levels of privilege, multicultural skills, and social justice advocacy were uniquely impacted by pedagogical manipulation. Furthermore, mean score differences were also observed for each pedagogy to see where the largest movement occurred. This observation of movement provides information on which specific pedagogy is best at promoting the individual dimensions of the MSJCC. Larger movement was observed in community service learning for levels of privilege and social justice advocacy. This highlights that community service learning could best promote a deeper understanding of one's own privileged and oppressed identities. This means that direct contact with the population of study could provide students with the opportunity to explore their own identity in the context of others. Also, this specific pedagogical approach could also best facilitate social justice advocacy readiness. It can easily be argued that counselors-in-training, having had the opportunity to work directly in the community, could learn about how communities directly impact individuals, thus providing clearer context for advocacy work. However, larger movement was detected in didactic pedagogy for multicultural counseling relationship. This suggests that the cross-cultural relationship is complex, abstract, and difficult to explore and that didactic

instruction may best promote the understanding of the role of the multicultural counseling relationship. Early in development, students may have a more challenging time understanding this concept outside a classroom environment. Multicultural skills observed the greatest movement in experiential learning. This supports the idea that the use of an experiential learning approach could best encourage the use of multicultural skills. Learning the skills early on in training to both facilitate multicultural sensitivity and deliver culturally delicate interventions may be further complicated through direct community exposure, rather than in class. Small effect sizes were detected for multicultural awareness and multicultural knowledge. This highlights that pedagogy appears to work equally well for both cultivating multicultural knowledge and multicultural awareness.

Counselor Educators are encouraged to utilize this information to guide pedagogical practice in Multicultural Counselor Education. The specific dimensions of the MSJCC may respond better to differing pedagogical foci. Counselor Educators must be attuned to the unique process and environmental factors provided through pedagogy and how each contributes to multicultural competency. Alongside pedagogy, Counselor Educators must also be cognizant of the incorporation of MSJCC in Multicultural Counselor Education curricula.

One strong argument supporting the amalgamation of the MSJCC into counseling curricula is its indirect support through CACREP (2016) standards, which acknowledges the importance of multicultural competency and social justice advocacy work in not only curricula but also eventual professional practice. In fact, current CACREP standards still acknowledge the older definition of multicultural competency, through the original MCC.

However, while the CACREP standards do not directly acknowledge the MSJCC, which subsequently came about after the development of the 2016 CACREP standards, the individual dimensions of this newer model are acknowledged and supported. This indirect advancement of the MSJCC through CACREP standards provides further support for its inclusion in Counselor Education curricula.

There has been much debate around the infusion of multicultural pedagogy in Counselor Education programs. Arguments have observed this infusion as either through one course or infused in all courses. The infusion of multicultural competency and social justice advocacy has been mandated by CACREP.

The present study provides practical significance towards the intentional use of multicultural pedagogy. Counselor Educators are put in a position to decide the best use of pedagogy in cultivating multicultural competency. This intentional selection incorporates a focus on the learning environment, delivery of content, and the process of knowledge acquisition. Each use of pedagogy provides its own strengths and limitations. In fact, an argument has been made on the benefits of utilizing all three, as a way to counteract the inherent weaknesses and highlight the strengths of each. The task then becomes *how* and *when* to integrate these approaches. Developmentally, Counselor Educators must decide on which form of pedagogy is most appropriate.

The implementation of community service learning focused pedagogy can prove to be a time-consuming and challenging endeavor. This task incorporates the integration of community service learning projects within course content. With this form of pedagogy, students are challenged to utilize their unique experiences to add to the curriculum. This places more responsibility on counselors-in-training to take control of

knowledge creation. This also places a substantial amount of learning outside of the classroom environment. Counselor Educators then must place a great deal of trust in students. This specific use of pedagogy is often utilized in internship and practicums, where students work within the community. However, this type of instruction differs from traditional community service learning in that an egalitarian relationship does not exist and students are serving their clients through counseling interventions. The implementation of this type of pedagogy into all curricula is not only challenging but also potentially unrealistic, depending on course delivery and content. From a developmental perspective, Counselor Educators need to assess if counselors-in-training have the foundational knowledge and necessary supervision to engage in this type of educational experience.

The use of experientially focused pedagogy provides an opportunity for students to test out and practice skills developed in a safe classroom environment. This form of pedagogy provides an answer to the challenges of community service learning in that it is much easier to utilize, infuse throughout curricula, and places stronger safeguards for vulnerable community members. However, this lack of direct exposure can possibly impact the in vivo response of relationship building, direct and indirect feedback from community members, and learning through direct contact. From a developmental perspective, this pedagogy can best safeguard vulnerable persons from inexperienced or unaware counselors-in-training.

The use of didactic focused pedagogy provides the foundational knowledge necessary for the construction of newer knowledge. This form of pedagogy is arguably the most commonly utilized in and throughout Counselor Education curricula. In order

for students to construct new knowledge, each must have a solid foundation in the content. As with many disciplines, counselors-in-training are continually learning and integrating new content. Regardless of developmental level, students must receive the foundational knowledge necessary within each subject area of Counselor Education curriculum.

Counselor Education programs are charged with finding innovative ways to promote knowledge acquisition for counselors-in-training. It is imperative that Counselor Education programs find ways to incorporate specific pedagogical approaches throughout curricula. Recognizing and utilizing the inherent strengths of these unique approaches is imperative to successful multicultural competency and social justice advocacy readiness.

If anything, this study highlights the value of all three pedagogical approaches. While each was observed independently, an integrative approach that utilizes the strengths of all three is recommended. Didactically focused, which served as the comparison approach, is arguably the most common approach used in Counselor Education curricula (Tomlinson-Clarke, 2000). An experientially focused pedagogy provides many benefits to learning by providing an active approach that encourages cognitive complexity and interactional practice (Author & Achenbach, 2002; Kim & Lyons, 2003; Kolb, 1984). Community service learning, which evolved from experiential pedagogy, focuses on the learning environment as the chief agent to knowledge acquisition (Burnett et al., 2004; Tomlinson-Clarke). Counselor Educators can scaffold curriculum utilizing the strengths provided by each approach. For example, when introducing a complex and unfamiliar subject, Counselor Educators can utilize a didactic approach to provide foundational knowledge, which students may need prior to actively



constructing their own opinions of the content. Next, an experiential approach could be introduced for students to explore and challenge their own values, beliefs, and worldviews, utilizing the scientific method with others within a safe classroom environment, prior to direct population exposure. Finally, a community service learning approach could be introduced for students to actively test out the content learned from the previous two approaches, alongside the populations they are learning about, which is the eventual goal of counseling practice.

While each approach has its strengths, it is also important to understand the inherent weaknesses of each approach. The over reliance on one approach to the exclusion of the others can create a learning environment of uncertainty where good intentions can easily lead to a lack of competency and insecurity. For example, a purely didactic pedagogy can create an environment of strictly passive learning, where students are given knowledge and therefore fail to develop critical thinking skills and comfort with ambiguity around the topic. In this environment, students may feel like they are unable to form or challenge their own opinions on the content and feel uncertain about how the actual practice of this topic could look in the field. A purely experiential approach can create an environment where students may lack the foundational knowledge often provided through didactic instruction. Students may feel like they are the instructors and chiefly responsible for content knowledge creation. Finally, a purely community service learning approach has the potential to not only harm students but the vulnerable populations they are working alongside. Sole adherence to this approach can result in a lack of foundational knowledge, no previous opportunity for classroom practice and exploration with peers, and the inability to link personal experiences with course content.

With this in mind, Counselor Educators should use intentional selection when deciding on how to deliver content.

The results from this study provide practical information towards implications for repeatable and comparable projects. As Counselor Educators, one essential task is to promote the values of multicultural competency and social justice agency. In fact, this task begins in training programs. However, discerning ways to best promote these understandings begins in the literature. Promoting and developing literature that highlights the value of Multicultural Counselor Education and provides empirical support toward effective pedagogical practices toward multicultural competency and social justice advocacy readiness is imperative.

Empirical studies that not only note growth for disparate courses but also compare pedagogical approaches are necessary. Continued research is needed in observing growth for counselors-in-training in pedagogically-focused approaches to curriculum. Previous research has directly observed the understanding of multicultural competency through the MCC. However, future studies should begin to implement the newer understanding of multicultural competency through the MSJCC. An assortment of methodological approaches should be utilized to best understand this phenomenon, either through one disparate course or a comparison of multiple approaches.

This study highlights the importance of continual pedagogical comparison. As previously noted, prior studies have failed to compare disparate pedagogical approaches, but rather compared growth through a pre/post-test design, within each approach. Traditionally, in studies that have utilized a comparison approach, these studies have also applied a non-comparable counseling course as its control group. Counselor Educators

can utilize the information disseminated from this study to best inform future research. While using the newer definition of multicultural competency, researchers can compare which pedagogical approach is most effective for counselors-in-training.

Results from this study have stressed the convolution of measuring both concepts of privilege and oppression. The complexity of assessing one's own multiplicitous identity as privileged or oppressed has been highlighted within this study. Also, current instruments and therefore current studies tend to assess the understanding of privilege and oppression as general thematic concepts, rather than the personal understanding and application for counselors-in-training. Future research can integrate the understanding derived from this study to best inform measurement of these constructs.

This study also encourages researchers to develop more instruments that assess the newer understanding of multicultural competency. The researcher set out to operationally define and pull apart the dimensions of the MSJCC, in order to understand the aspects of this model that work best under specific pedagogical approaches. To date, there appears to be a dearth of instruments that assess the understanding of multicultural competency. Future projects are encouraged to utilize this study as a road map towards how to conceptualize the independent dimensions of this model and how each can be directly observed.

### **Limitations**

The researcher took great care in order to minimize threats to both internal and external validity for this study. However, this study is not without its limitations. These limitations can create threats to the overall accuracy of the study's results and

interpretations. While no study is perfect, the researcher describes each limitation and its possible impact on the study.

### **Dealing with Threats to Validity**

In order to minimize potential threats to validity, the researcher was committed to putting careful detail into the research design. The researcher acknowledged the complexity of using pre-assigned treatment groups, which provided a unique challenge to circumventing any threats to validity. With this in mind, the researcher utilized the following considerations with this study: random assignment to the treatment group, homogeneous selection, using subjects as their own control, and implementing a control group. These factors best contributed to guarding against any potential threats.

While the researcher took careful consideration towards eliminating all potential threats to validity, this task was nearly impossible. This section will include all potential threats to validity and their potential impact to the corresponding study. These threats include the following: pre-test influence, selection bias, impacts of the researcher, social desirability, subject characteristics impacting the treatment, novelty effects, limitations posed by instruments, and sample size. Each of these limitations will be explored in detail.

The use of pre-/post-test design, while providing accurate information regarding potential growth from the difference scores, has its potential limitations. This limitation can be observed through prior exposure to the instrument, which can impact the participant's performance on the post-test (Ary et al., 2013). Due to the short interval between pre- and post-test administration (nature of weekend format courses),

participants may have been more prepared to take the post-test, because each was familiar with its contents.

Participant selection can impact the reliability of the study, meaning that participants who agreed to volunteer may differ from those who opted out of participation for this study (Ary et al., 2013). Also, this could be observed as selection bias due to the quasi-experimental design of the study (Ary et al.). For this study there is a possibility that the individuals previously assigned to two of the three groups (which were located in a major metropolitan city) could have impacted how the groups compared when observing growth in multicultural competency, due to prior experience with diverse populations. This means that there could be specific differences found between participants in each group. For example, students from urban areas may have more direct exposure than participants from rural areas, more work experience with diverse populations, or possess more culturally marginalized identities. While the researcher observed participants' prior experience in each group and noted no statistical differences, minute differences can still exist between groups.

The role of the researcher could have impacted the participant performance (Ary et al., 2013). The researcher acknowledges a direct involvement in the study by participating as the teaching assistant for the two treatment groups, as well as the researcher's dissertation chair acting as the instructor of record for both treatment groups. This unintentional use of position could have indirectly impacted performance, as the researcher could have inadvertently imprinted expectations or biases on these groups (Ary et al.). These direct roles could easily influence the impact of social desirability.

The role of social desirability could have had a direct influence in this study. This can be observed through the use of self-report instruments and the direct involvement of the researcher as the teaching assistant and dissertation chair as the instructor of record. Participants were counselors-in-training in a multicultural counseling course, possibly resulting in participants wanting to come across as more multiculturally competent for the researcher and instructor of record. This was a concern early in the design of the study, due to the potential impact of self-reported instruments and examining multicultural competency of counselors-in-training.

The novelty of being in a research study which highlighted specific uses of pedagogy may have directly impacted the results of the study. Participants were aware that they were being observed on the impact of pedagogy in multicultural instruction. This awareness could have brought on a more intentional focus on the type of pedagogy used in the course and how it differed from previous courses enrolled in by the participants. Participants may perform differently due to the excitement of a novel use of instruction that is much different than previous courses.

The small sample size ( $N= 60$ ) had a direct impact on the results of this study. This small sample is often unavoidable when examining courses in masters-level counseling programs, due to small class sizes and limited course offerings. This small sample size had a direct influence on the power of the study (Ary et al., 2013).

### **Measurement Limitations**

It is important to acknowledge the limitations from the instruments. These limitations can include low levels of Likert-type responses, lack of previous psychometrics reported for each of the instruments, and lack of clarity around scoring

procedures for some instruments. Surveys used in this study consisted of Likert-type responses, which limited response options. For example, the *MCI* (Sodowsky et al., 1994) provided only four response choices and the *ACSA* (Ratts & Ford, 2010) provided only three response options for each question. Of the surveys used, two lacked specific and detailed psychometrics for reliability scores. Also, the multicultural relationship subscale of the *MCI* (Sodowsky et al.) has previously reported low reliability (Constantine, 2001; Granello et al., 1998; Worthington et al., 2000). The low reliability observed in this study echoed that of the literature. There is also a noted absence of measurement validity for two of the three instruments utilized for this study. The *MCI* (Sodowsky et al.) was observed to only have reported score, criterion, and content validity scores. Finally, the *DFP Status Scale* (Kerr et al., 2012) lacked clear directives around scoring procedures for pre/post examination, which highlighted two potential ways to score the individual responses. Due to the use of the instrument for this study, which the researcher has not seen previously represented in the literature, multiple scoring procedures were possible. The two scoring techniques that the study utilized concentrated on either magnitude or direction.

### **Directions for Future Research**

The results highlighted in this study contribute to the active dialogue for Multicultural Counselor Education pedagogy. Future considerations are provided in order to assist in the dissemination of further work on this topic. In fact, the author strongly suggests replication studies. The inclusion of a larger sample size, semester format rather than weekend format, instruments with stronger and more reported psychometrics, observation of individual group pre- and post-test movement, and decreasing the primary

researcher's direct involvement in the treatment groups are areas that need to be better addressed in future studies.

The researcher highlights the difficulty in observing graduate-level Counselor Education courses, as each individual course populace tends to have small numbers. While the number of students enrolled in each course matches numbers in traditional Counselor Education programs, this can make observation challenging. These small numbers impacted the sample size, which then influenced the power of the study. Future studies should find ways to increase the sample size in order to increase the study's power. This could be achieved through the examination of multiple courses over time or courses from similar Counselor Education programs housed in other universities. Future research could also observe undergraduate cross-cultural psychology courses, as they tend to have a higher number of enrolled students.

Also, finding multiple sections of a specific course offering added an additional layer of challenge. Due to the need for equal comparison across groups, the researcher intentionally selected three weekend format diversity courses to observe. While these courses are housed in a CACREP accredited Counselor Education program, each can provide its limitations. Future directions should incorporate the comparison of semester format, rather than weekend format. This could be achieved through the observation of semester format courses over multiple semesters or with similar programs from multiple universities.

Another challenge was the instruments' lack of stronger and more reported psychometrics. The variables observed posed a unique challenge, as there were not many current options available to accurately measure each construct. In fact, two of the three



assessments that accurately measured each construct did not have many reported psychometrics and one subscale had low reliability. This limitation presented a challenge for the researcher. Another area included the small number of levels associated with the Likert-type responses. This limitation was observed through a possible ceiling effect. One instrument, *DFP Status Scale* (Kerr et al., 2012), lacked clear instructions on pre/post scoring procedures. This instrument provided two possible ways to score self-perceived privilege. Most assessments measure an individual's abstract understanding of privilege and oppression, rather than their own. Due to current lack of instruments that adequately measure these constructs, future studies could examine these constructs from a qualitative perspective.

The researcher suggests that future studies include the observation of pre- and post-test differences within each group. This observation could assist in better understanding any potential growth within each group, rather than purely the observation of differences between groups. While the researcher notes that growth scores were observed within the frame of a one factor one-way ANOVA, future studies could recognize both differences within and between groups, thus providing more detailed information on this subject.

The direct involvement of the researcher as the teaching assistant in both of the treatment groups (i.e., experientially focused and community service learning focused) posed a potential validity concern. Future studies should find ways to observe courses in which the researcher is not directly involved in the course delivery. While this can pose a challenge, it would decrease both the impact of social desirability and the potential for imprinting any expectations on participants.

Researchers are encouraged to consider these areas in future work. The researcher believes that the implementation of these suggestions will provide a stronger study. Replication studies are encouraged, as each can provide valuable insight into the dialogue.

### **Conclusion**

This chapter provides a detailed discussion of the results of this study, implications, limitations, and suggestions for future research. The findings of this study were linked within the context of comparable studies, which observed the role of multicultural competency and social justice advocacy acquisition in Multicultural Counselor Education pedagogy. The results of the study are promising. While the research failed to find statistically significant differences between the three levels of pedagogy (i.e., didactically focused, experientially focused, and community service learning focused pedagogy) in the area of multicultural knowledge, awareness, skills, counseling relationship, social justice advocacy, and levels of privilege acquisition for counselors-in-training, nonetheless the information from effect size and post hoc tests still provides valuable information.

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**APPENDIX A**  
**EXPERIENTIALLY FOCUSED COURSE SYLLABUS**

**Course:** Multicultural Counseling

**Instructor:** TBA

**email:** TBA

**Teaching Assistant(s):** TBA

**email:** TBA

**Class Meets:**

Class Meeting Dates: TBA

Class Meeting Time: 4:00 to 10:00 pm Friday. Saturday & Sunday 9:00am-4:00pm

**Class Location:** TBA

**COURSE DESCRIPTION:**

Identifiable information has been removed

**PREREQUISITE:**

None

This course is designed to meet the Council for the Accreditation of Counseling and Related Education Programs (CACREP) 2009 and 2016 Standards. To meet accreditation standards for Counselor Education programs, students who successfully complete the course must master the following knowledge and skill outcomes.

**KNOWLEDGE AND SKILL OUTCOMES:**

Upon successful completion of this course students will:

<b>2009 STANDARD(S)</b>	<b>ASSIGNMENT(S)</b>
1. Understand the cultural context of relationships, issues, and trends in a multicultural society (CACREP II.G.2.).	Assigned Readings, Class Discussions, and Experiential Project
2. Learn multicultural and pluralistic trends, including characteristics and concerns within and among diverse groups nationally and internationally (CACREP II.G.2.a.).	Assigned Readings and Class Discussions
3. Understand attitudes, beliefs, understandings, and acculturative experiences, including specific experiential learning activities designed to foster students' understanding of self and culturally diverse clients (CACREP II.G.2.b.).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential Project
4. Understand theories of multicultural counseling, identity development, and social justice (CACREP II.G.2.c.).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential Project
5. Understand individual, couple, family, group, and community strategies for working with and advocating for diverse populations, including multicultural competencies (CACREP II.G.2.d.).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential

	Project
6. Understand counselors' roles in developing cultural self-awareness, promoting cultural social justice, advocacy and conflict resolution, and other culturally supported behaviors that promote optimal wellness and growth of the human spirit, mind, or body (CACREP II.G.2.e.).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential Project
7. Learn the counselors' roles in eliminating biases, prejudices, and processes of intentional and unintentional oppression and discrimination (CACREP II.G.2.f.).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential Project
8. Describe the principles of mental health including prevention, intervention, consultation, education, and advocacy, as well as the operation of programs and networks that promote mental health in a multicultural society (CACREP CMHC.C.1).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential Project
9. Understand how living in a multicultural society affects clients, couples, and families who are seeking clinical mental health counseling services (CACREP CMHC.E.1 & CACREP MCFC.E.1).	Assigned Readings, Class Discussions, and Experiential Project
10. Understand the effects of racism, discrimination, sexism, power, privilege, and oppression on one's own life and career and those of the client (CACREP CMHC.E.2 & CACREP MCFC.E.4).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential Project
11. Understand current literature that outlines theories, approaches, strategies, and techniques shown to be effective when working with specific populations of clients with mental and emotional disorders (CACREP CMHC.E.3).	Assigned Readings, Class Discussions, and Experiential Project
12. Understand effective strategies to support client advocacy and influence public policy and government relations on local, state, and national levels to enhance equity, increase funding, and promote programs that affect the practice of clinical mental health counseling (CACREP CMHC.E.4).	Assigned Readings, Class Discussions, and Experiential Project
13. Understand the implications of concepts such as internalized oppression and institutional racism, as well as the historical and current political climate regarding immigration, poverty, and welfare (CACREP CMHC.E.5).	Assigned Readings, Class Discussions, and Experiential Project
14. Know public policies on the local, state, and national levels that affect the quality and accessibility of mental health services (CACREP CMHC.E.6).	Assigned Readings, Class Discussions, and Experiential Project
15. Understand the relevance and potential biases of commonly used diagnostic tools with multicultural populations (CACREP CMHC.K.4).	Assigned Readings, Class Discussions, and Experiential Project
16. Understand the cultural, ethical, economic, legal, and	Assigned Readings,



political issues surrounding diversity, equity, and excellence in terms of student learning (CACREP SC.E.1).	Class Discussions, Cultural Exploration Project, and Experiential Project
17. Understand multicultural counseling issues, as well as the impact of ability levels, stereotyping, family, socioeconomic status, gender, and sexual identity and their effects on student achievement (CACREP SC.E.4).	Assigned Readings, Class Discussions, and Experiential Project
18. Recognize societal trends and treatment issues related to working with multicultural and diverse family systems (e.g., families in transition, dual-career couples, blended families, same-sex couples) (CACREP MCFC.E.2).	Assigned Readings, Class Discussions, and Experiential Project
<b>2016 STANDARD(S)</b>	<b>ASSIGNMENT(S)</b>
1. Multicultural and pluralistic characteristics within and among diverse groups nationally and internationally (CACREP F.1)	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential Project
2. Theories and models of multicultural counseling, cultural identity development, and social justice and advocacy (CACREP F.2)	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential Project
3. Multicultural counseling competencies (CACREP F.3)	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential Project
4. The impact of heritage, attitudes, beliefs, understandings, and acculturative experiences on an individual's views of others (CACREP F.4)	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential Project
5. The effects of power and privilege for counselors and clients (CACREP F.5)	Assigned Readings, Class Discussions, Cultural Exploration Project, and Experiential Project
6. Help-seeking behaviors of diverse clients (CACREP F.6)	Assigned Readings, Class Discussions, and Experiential Project
7. The impact of spiritual beliefs on clients' and counselors' worldviews (CACREP F.7)	Assigned Readings, Class Discussions, and Cultural Exploration Project

8. Strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination (CACREP F.8)	Assigned Readings, Class Discussions, and Experiential Project
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**COURSE CONTENT:**

This course is designed to meet the CACREP 2009 (Section II.G.2) and 2016 (Section II. F.2) standards for Social and Cultural Diversity and Multicultural and Social Justice Counseling Competencies. The course introduces students to multicultural issues counselors face as a result of working with diverse populations. Students will be introduced to topics including the following: intersectionality and multiplicity of identity, socioecological perspective, and more expanded definition of multiculturalism that meets current scholarship, the role oppression and privilege, social justice advocacy, racism, discrimination, sexism, power, ageism, etc. Course material is intended to prepare students for the challenges of working in a multicultural society.

**Required Text:**

Ibrahim, F. A., & Heuer, J. R. (2015). *Cultural and Social Justice Counseling: Client-Specific Interventions*. Springer.

\*All assigned readings may not be discussed in class, and you are responsible for having read the material.

\*\*Students are responsible for the information in the editions of the text listed above. Should a student choose a different edition, they do so understanding that they may not have the most accurate/up to date information for tests or assignments.

**Recommended Texts:**

Ratts, M., Pedersen, P. (2014). *Counseling for Multiculturalism and Social Justice, Integration, Theory and Application*. American Counseling Association ACA. Alexandria, VA.

Johnson A. (2006). *Privilege, Power and Difference*. McGraw-Hill Publisher.

McGoldrick, M., & Giordano, J., & Garcia-Preto, N. (2005). *Ethnicity and Family Therapy*, (3rd. ed.). New York: Guilford.

McGoldrick, M. & Hardy K. (2008). *Re-visioning Family Therapy: Race, Culture and Gender in Clinical Practice*. (2nd. ed.). New York: Guilford.

Hacker, D. & Sommers N. (2013). *A Pocket Style Manual. APA Version*. Sixth Edition. Boston: Bedford/St. Martin's

\*Please see articles reading list at the end of this syllabus.

**Informed consent:**

One important aspect of the training of a future counselor is self-exploration and self-knowledge. This is achieved, in part, through self-disclosure in the context of an academic environment. Enrollment in this class requires that the student disclose to the professor relevant personal and family of origin information in selected assignments. By enrolling in this class, the student agrees to turn in assignments that include disclosures of personal information for self-exploration, and self-growth in partial fulfillment of the requirements of this class. The instructor is bound by confidentiality rules as reflected in the ACA Code of Ethics. Discussions in this class will be conducted with respect, dignity and honesty, making it safe to participate in them.

**GRADE BREAKDOWN:****1. Participation 35% :**

Graduate students are expected to be responsible for regular and punctual class attendance. Because theory may only become useful to the extent that it is put into practice, students are expected to participate fully in class discussions. Since this class is rooted and heavily focused in an experiential learning approach, all students will be involved in classroom role-plays and experiential exercises and should be prepared to participate in class discussions and activities. Active participation is worth 35% of your final grade.

Active participation is essential and will be evaluated in the following way:

- Excellent (80-100) – Proactive participation: leading, originating, informing, challenging contributions that reflect in-depth study, thought, and analysis of the topic under consideration as well as a demonstrated ability to listen to and build upon the ideas of others. Actively participates in Experiential Project, which includes use of role-plays (i.e., counselor, client, and observer) and group processing (i.e., student went over and beyond in effort put into project).
- Satisfactory (69-79) – Reactive participation: supportive, follow-up contributions that are relevant and of value, but rely on the leadership and study of others, or reflect opinion rather than study, thought, and contemplation. Adequately participates in Experiential Project, which includes use role-plays (i.e., counselor, client, and observer) and group processing (i.e., student put average effort into project).
- Minimally Acceptable (48-68) – Passive participation: present, awake, alert, attentive, but not actively involved. Minimal participation in Experiential Project, which includes use of role-plays (i.e., counselor, client, and observer) and group processing (i.e., student put minimal effort into project).
- Unsatisfactory (47 or less) – Uninvolved: absent, present but not attentive, sleeping, answering email, surfing the web, texting, making irrelevant contributions that inhibit the progress of the discussion. Little to no effort in participation of Experiential Project,

which includes use of role-plays (i.e., counselor, client, and observer) and group processing (i.e., student put minimal to no effort put into project).

## **2. Professionalism 10%:**

Becoming a professional counselor means assuming responsibility for not only your clients' well-being, but for the well-being of the school or agency where you work, as well as the reputation of the profession itself. As such, we expect you to conduct yourself with the same level of professionalism that will be expected of you in a work setting. This encompasses confidentiality and respect in your presentations and management of clinical material; professional dress while working with clients; respect for colleagues, clients, faculty and peers in your conversation and behavior; timeliness, attentiveness, and participation in all class meetings, assignments and activities (including clinical documentation); timely and respectful communication with faculty and colleagues; willingness to deepen your self-awareness and growth; responsibility for your own personal wellness and other appropriate activities.

## **3. Cultural Exploration Project 20%:**

Students will write a cultural exploration paper. Students' paper will reflect what they have learned and will explore their cultural identity and cultural socialization processes in regards to the Multicultural Social Justice and Counseling Competencies (MSJCC). This paper will challenge you to look at the individual domains of the MSJCC and utilize the information to challenge and explore your own cultural identities(s) and its impact on future counseling practice.

Questions to answer in your paper:

- How do you use self-awareness and knowledge around your own beliefs and values and how it impacts your personal worldview? Where did these beliefs and values originate, and how do they play out in your everyday experiences?
- What skills (personal and professional) do you need in order to enhance the areas of self-awareness and knowledge? Please provide at least three and explain.
- What are some of your privileged and oppressed identities and their possible intersections? Provide at 3-4
- What are some relationships that would be impacted from these privileged and oppressed identities? How would you address this? What is the role socioecology in regards to your multiple intersecting identities?
- What is the role of social justice advocacy with your identity?

**IMPORTANT:** The cultural exploration needs to address the provided questions, with proper use of conceptual ideas learned in class, with in-text citations and reference page. The paper will be no more than 5-6 pages long, font 12, double-spaced. **Due: Friday of second weekend**

Grading rubric for cultural autobiography:

“EXCELLENT”: Shows superior insight and self-reflection ability, willingness to be open. Superior ability to summarize, synthesize and analyze cultural identities and its impact on development, functioning, worldview and values.

Superior connection with the literature and, superior use of conceptual ideas. Flawless APA style (A).

“GOOD”: Self-reflection is somewhat superficial, ability to summarize, synthesize and analyze cultural identities’ effect on development and worldview is limited. Connection to literature or use of conceptual ideas adequate. APA style adequate (B or C).

“FAIR/POOR”: Minimal self-reflection, little ability to summarize, synthesize and analyze how cultural identities’ impacted development, functioning, values, behaviors and worldview. Little connection to literature or scant use of conceptual ideas. Several mistakes in APA style (C or lower).

#### **4. Experiential Project 35%:**

This is an opportunity for you understand the role of your self-awareness, knowledge, skills, social justice advocacy, impact of the possible multicultural counseling relationship, and identification around the levels privileged and oppressed identities and their intersections in connection to another person. This is to assist you in personal and professional growth prior to direct experiences with diverse groups in a clinical capacity. In addition to the experiential activity, you are required to locate an article from the counseling academic literature (no more than 10 years old) and academic video on the topic, which you read and watch both before your experience, and incorporate each into your reaction paper.

This project must be completed in groups of three. In groups of three one individual will be the client, one the counselor, and the other will be the observer. You will then switch roles three times. This means that each of you will need to be a counselor, client, and observer *twice*. Each of you will conduct two 30-minute role-playing counseling sessions each based off four potential case studies presented in class. You will be given these options to choose from on blackboard. After each role-playing session, you will spend 45 minutes processing the experience with your group of three from each of the three different perspectives (counselor, client, and observer).

**IMPORTANT:** You will meet with your group of three *twice*. This project requires two separate meetings where each member will rotate as counselor client, and observer only once in each of the two meetings.

*Meeting #1:* each member rotates as counselor, client, and observer (90 minutes); processes experience with group of three from each of the perspectives (45 minutes).

*Meeting #2:* each member rotates as counselor, client, and observer (90 minutes); processes experience with group of three from each of the perspectives (45 minutes).

**Questions to process with you group after role-play:**

- What was the experience like as counselor, client, and/or observer?
- What did you find more challenging as counselor, client, and/or observer?
- What surprised you the most as counselor, client, and/or observer?
- What areas did you feel comfortable addressing as counselor?
- What areas did you wish your counselor addressed to you as the client?
- What did you notice as the observer?

**Questions to answer in your paper:**

- What areas of your self-awareness changed as a result of this experience as the counselor?
- What areas of knowledge of the client's worldview changed as a result of this experience as the counselor?
- What skills (personal and professional) did you apply or wish you had applied to better meet the needs of this client?
- What potential external events are contributing to this client's psychological issues? How would you apply social justice advocacy as an intervention?
- Identify your privileged and oppressed identities and their possible intersections as well as your clients'.
- How did these identities impact of the possible multicultural counseling relationship? What would you do to increase a therapeutic relationship?

Write a 5-8-page reaction paper regarding your experience as the counselor while completing this project. Include both your personal and professional reactions. Reaction papers must include answers to each of the questions provided as well as a rationale for each of your responses to those questions, a brief overview of the case study, how the student experienced the activity (positively and negatively), which components of the project (if any) led to comfort or discomfort for the student, and a reflection on how the student's reactions will inform his or her practice. This paper must be typed and double-spaced, 12-point font. If not, it will be returned to the student, and considered a late submission. **DUE: one week from the last day of class**

**Late Paper Policy:**

Students who turn in late papers will lose 10 points for every 24 hours the assignments is late (e.g. a paper that would have merited an "90" will received a "80", if submitted within 24 hours after the due date). Any paper submitted after the due date and time (11:59pm of due date), will received a ten-point deduction. Students may request an extension for a paper/assignment during the course of the semester, for emergencies only. An extension a paper/assignment will only be granted at the discretion of the instructor.

**Grading policy and scale:**

Active participation in class: 35%  
 Professionalism: 10%  
 Cultural Exploration Project: 20%  
 Experiential Project: 35%  
 Total: 100%

**Grading:**

Final letter grades will be assigned based on the following distribution:

A 93-100	C 73-76
A- 90-92	C- 70-72
B+ 87-89	D+ 67-69
B 83-86	D 63-66
B- 80-82	D- 60-62
C+ 77-79	F Below 60

**Attendance Policy:**

Readings and classroom discussion are critical. Because of the interactive format students are expected to attend ALL class sessions. You are expected to notify your instructor prior to missing class via email, if you need to be absent from class. A student who misses more than four hours (consecutive or otherwise) will automatically receive a full letter grade reduction in his or her final grade and/or may receive an incomplete for this course for this semester. Incomplete is given only in cases of illness, death in family, or other extreme circumstances. Proper documentation is required for an incomplete grade.

**Academic Conduct:**

Cheating on examination, submitting work of other students as your own, or plagiarism in any form will result in penalties ranging from an "F" on an assignment to expulsion from the University Student Handbook.

**Professional Conduct:**

Students are expected to adhere to the appropriate code of ethics for their particular program. Any behavior deemed unethical will be grounds for dismissal from the program.

**Disability Statement:**

Students with disabilities who believe they may need accommodations in this class are encouraged to contact the Disability Services as soon as possible to better ensure that such accommodations are implemented in a timely fashion.

**Diversity Statement:**

*Identifiable information has been removed*

**Sexual Misconduct/Title IX Statement:**

*Identifiable information has been removed*

\*\*All assigned readings may not be discussed in class, and you are responsible for having read the material.

<b>CLASS</b>	<b>DATE</b>	<b>TOPIC</b>	<b>READINGS AND ASSIGNMENTS</b>
<b>Weekend #1</b>			
Day 1:TBA (Friday)	TBA	<ul style="list-style-type: none"> <li>• Syllabus</li> <li>• Overview of MSJCC               <ul style="list-style-type: none"> <li>• What is Multiculturalism?</li> <li>• Intersectionality and Multiplicity of Identity</li> <li>• Privilege and Oppression</li> <li>• Socioecological Perspective</li> </ul> </li> </ul>	Ibrahim & Heuer Chapters 2 & 3  <b>Journal Articles:</b> <ul style="list-style-type: none"> <li>• Ratts et al., 2015</li> <li>• Ratts et al., 2016</li> </ul>
Day 2:TBA (Saturday)	TBA	<ul style="list-style-type: none"> <li>• Incorporating Social Justice and Advocacy in Counseling               <ul style="list-style-type: none"> <li>• What is Advocacy?</li> <li>• What is Social Justice?</li> </ul> </li> <li>• Understanding Race and Ethnicity:               <ul style="list-style-type: none"> <li>• Latin@s</li> <li>• African-Americans</li> </ul> </li> </ul>	Ibrahim & Heuer Chapters 1, 4, & 5  <b>Journal Articles:</b> <ul style="list-style-type: none"> <li>• Ratts, D'Andrea, &amp; Arredondo, 2004</li> <li>• Ratts &amp; Hutchins, 2009</li> <li>• West-Olatunji, 2010</li> </ul>
Day 3:TBA (Sunday)	TBA	<ul style="list-style-type: none"> <li>• Understanding Race and Ethnicity:               <ul style="list-style-type: none"> <li>• Asian Americans</li> <li>• Native Americans</li> <li>• Arab Americans</li> </ul> </li> </ul>	Ibrahim & Heuer Chapter 4
Before Class Meeting #4			Work on Experiential Project
<b>Weekend #2</b>			
Day 4:TBA (Friday)	TBA	<ul style="list-style-type: none"> <li>• Religion and Spirituality</li> <li>• Ability and Disability</li> <li>• Age               <ul style="list-style-type: none"> <li>• Developmental and Biological</li> </ul> </li> </ul>	<b>Journal Articles:</b> TBA  Cultural Exploration Project due today
Day 5:TBA	TBA	<ul style="list-style-type: none"> <li>• Affectual Orientation</li> </ul>	Ibrahim & Heuer Chapter 8



(Saturday)		and Gender Identity <ul style="list-style-type: none"> <li>• LGB persons</li> <li>• Counseling Men and Women</li> <li>• Transgendered Persons</li> </ul>	<b>Journal Articles:</b> TBA
Day 6: TBA (Sunday)	TBA	<ul style="list-style-type: none"> <li>• Immigrants and Refugees</li> <li>• Social Class</li> </ul>	Ibrahim & Heuer Chapters 6 & 7  <b>Journal Articles:</b> TBA  Experiential Project due one week from today

### Classic Articles Reading List:

#### MULTICULTURALISM, THEORY AND COMPETENCE:

- Arredondo, P., Toporek, R., Brown, S. P., Jones, J., Locke, D. C., Sanchez, J., & Stadler, H. (1996). Operationalization of the multicultural counseling competencies. *Journal of Multicultural Counseling and Development, 24*(1), 42–78. doi: 10.1002/j.2161-1912.1996.tb00288.x
- Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2015). *Multicultural and social justice counseling competencies*. Retrieved from <http://www.counseling.org/docs/default-source/competencies/multicultural-and-social-justicecounseling-competencies.pdf?sfvrsn=20>
- Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2016). Multicultural and social justice counseling competencies: Guidelines for the counseling profession. *Journal of Multicultural Counseling and Development, 44*(1), 28-48. doi:10.1002/jmcd.12035
- Sue, D. W., Arredondo, P., & McDavis, R. J. (1992). Multicultural counseling competencies and standards: A call to the profession. *Journal of Counseling & Development, 70*(4), 477-486. doi:10.1002/j.1556-6676.1992.tb01642.x
- Sue, D. W., Bernier, J. E., Durran, A., Feinberg, L., Pedersen, P., Smith, E. J., Vasquez-Nuttall, E. (1982). Position paper: Cross-cultural counseling competencies. *Counseling Psychologist, 10*(2), 45-52. doi:10.1177/0011000082102008

#### SOCIAL JUSTICE ADVOCACY:

- Lee, C. C., & Hipolito-Delgado, C. P. (2007). Introduction: Counselors as agents of social justice. In C. C. Lee (Ed.), *Counseling for social justice* (2<sup>nd</sup> ed., pp. xiii-xxvii). Alexandria, VA: American Counseling Association
- Lewis, J., Arnold, M. House, R., & Toporek, R. (2002). *ACA advocacy competencies*. Retrieved from [http://www.counseling.org/Resources/Competencies/Advocacy\\_Competencies.pdf](http://www.counseling.org/Resources/Competencies/Advocacy_Competencies.pdf).
- Ratts, M., D'Andrea, M., & Arredondo, P. (2004). Social justice counseling: A “fifth force” in the field. *Counseling Today, 47*(1), 28-30.

- Ratts, M. J., & Hutchins, A. M. (2009). ACA advocacy competencies: Social justice advocacy at the Client/Student level. *Journal of Counseling & Development, 87*(3), 269-275. doi:10.1002/j.1556-6678.2009.tb00106.x
- West-Olatunji, C. (2010). If not now, when? advocacy, social justice, and counselor education. *Counseling and Human Development, 42*(8), 1-12. Retrieved from: <http://www.web.ebscohost.com/ehost>

#### **OPPRESSION AND RESILIENCE:**

- Kivel, P. (2002). *Uprooting Racism: How White people can work for racial justice*. Gabriola Island, BC: New Society Publishers.
- McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack. *Peace and Freedom, 10-12*.
- Mio, J. S., & Awakuni, G. I. (2000). *Resistance to multiculturalism: Issues and interventions*. Philadelphia: Brunner/Mazel.
- Prilleltensky, Isaac. (2003). Understanding, resisting, and overcoming oppression: Toward psychopolitical validity. *American Journal of Community Psychology, 31*, 195-201.

#### **RACIAL IDENTITY MODELS:**

- Helms, J. E. (1995). An update of Helm's White and people of color racial identity models. In J. G. Ponterotto, J. M. Casas, L.A. Suzuki, & C. M. Alexander, (Eds). *Handbook of multicultural counseling*, (pp. 181-198). Thousand Oaks, CA: Sage.
- Vandiver, B. J., Fhagen-Smith, P. E., Cokley, K. O., Cross, W. E., Jr., & Worrell, F. C. (2001). Cross's nigrescence model: From theory to scale to theory. *Journal of Multicultural Counseling and Development, 29*, 174-200.
- Ruiz, A. S. (1990). Ethnic identity: Crisis and resolution. *Journal of Multicultural Counseling and Development, 18*, 29-40.

#### **ETHNICITY:**

- McGoldrick, M. (1996). In M. McGoldrick, J. Pearce, & J. Giordano, (Eds.), *Ethnicity and family therapy*, (pp.). New York: Guilford.

#### **IMMIGRATION AND ACCULTURATION:**

- Birman, D. (1994). Acculturation and human diversity in a multicultural society. In E. J. Trickett, R. J. Watts, & D. Birman, (Eds.), *Human diversity: Perspectives on people in context*, (pp.261-284). San Francisco: Jossey-Bass.

#### **RELIGION AND SPIRITUALITY:**

- Walsh, F. (1998). Beliefs, spirituality, and transcendence: Keys to family resilience. In M. McGoldrick, (Ed.), *Re-visioning family therapy: Race, culture, and gender in clinical practice*, (pp.62-77). New York: Guilford.
- Fukuyama, M., & Sevig, T. (1999). *Integrating Spirituality into multicultural counseling*. Thousand Oaks, CA: Sage.

**SOCIAL CLASS:**

- Aponte, H. (1994). *Bread and spirit: Therapy with the new poor, diversity of race, culture, and values*. New York: W. W. Norton & Co.
- Kliman, J. (1998). Social class as a relationship: Implications for family therapy. In M. McGoldrick, (Ed.), *Re-visioning family therapy: Race, culture, and gender in clinical practice*, (pp.50-61). New York: Guilford.

**AFFECTUAL ORIENTATION:**

- Cass, V. C. (1984). Homosexual identity formation: Testing a theoretical model. *Journal of Sex Research*, 20, 143-167.
- D'Augell, A. R. (1994). Identity development and sexual orientation: Toward a model of lesbian, gay, and bisexual development. In E. J. Trickett, R. J. Watts, & D. Birman, (Eds.), *Human diversity: Perspectives on people in context*, (pp.312-333). San Francisco: Jossey-Bass.
- McCarn, S. R., & Fassinger, R. E. (1996). Revisioning sexual minority identity formation: A new model of lesbian identity and its implications. *Counseling Psychologist*, 24, 508-534.

**APPENDIX B**

**COMMUNITY SERVICE LEARNING FOCUSED COURSE SYLLABUS**

**Course:** Multicultural Counseling

**Instructor:** TBA

**email:** TBA

**Teaching Assistant(s):** TBA

**email:** TBA

**Class Meets:**

Class Meeting Dates: TBA

Class Meeting Time: 4:00 to 10:00 pm Friday. Saturday & Sunday 9:00am-4:00pm

**Class Location:** TBA

**COURSE DESCRIPTION:**

Identifiable information has been removed

**PREREQUISITE:**

None

This course is designed to meet the Council for the Accreditation of Counseling and Related Education Programs (CACREP) 2009 and 2016 Standards. To meet accreditation standards for Counselor Education programs, students who successfully complete the course must master the following knowledge and skill outcomes.

**KNOWLEDGE AND SKILL OUTCOMES:**

Upon successful completion of this course students will:

<b>2009 STANDARD(S)</b>	<b>ASSIGNMENT(S)</b>
1. Understand the cultural context of relationships, issues, and trends in a multicultural society (CACREP II.G.2.).	Assigned Readings, Class Discussions, and Community Service Learning Project
2. Learn multicultural and pluralistic trends, including characteristics and concerns within and among diverse groups nationally and internationally (CACREP II.G.2.a.).	Assigned Readings and Class Discussions
3. Understand attitudes, beliefs, understandings, and acculturative experiences, including specific experiential learning activities designed to foster students' understanding of self and culturally diverse clients (CACREP II.G.2.b.).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
4. Understand theories of multicultural counseling, identity development, and social justice (CACREP II.G.2.c.).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
5. Understand individual, couple, family, group, and community strategies for working with and advocating for diverse populations, including multicultural competencies	Assigned Readings, Class Discussions, Cultural Exploration

(CACREP II.G.2.d.).	Project, and Community Service Learning Project
6. Understand counselors' roles in developing cultural self-awareness, promoting cultural social justice, advocacy and conflict resolution, and other culturally supported behaviors that promote optimal wellness and growth of the human spirit, mind, or body (CACREP II.G.2.e.).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
7. Learn the counselors' roles in eliminating biases, prejudices, and processes of intentional and unintentional oppression and discrimination (CACREP II.G.2.f.).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
8. Describe the principles of mental health including prevention, intervention, consultation, education, and advocacy, as well as the operation of programs and networks that promote mental health in a multicultural society (CACREP CMHC.C.1).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
9. Understand how living in a multicultural society affects clients, couples, and families who are seeking clinical mental health counseling services (CACREP CMHC.E.1 & CACREP MCFC.E.1).	Assigned Readings, Class Discussions, and Community Service Learning Project
10. Understand the effects of racism, discrimination, sexism, power, privilege, and oppression on one's own life and career and those of the client (CACREP CMHC.E.2 & CACREP MCFC.E.4).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
11. Understand current literature that outlines theories, approaches, strategies, and techniques shown to be effective when working with specific populations of clients with mental and emotional disorders (CACREP CMHC.E.3).	Assigned Readings, Class Discussions, and Community Service Learning Project
12. Understand effective strategies to support client advocacy and influence public policy and government relations on local, state, and national levels to enhance equity, increase funding, and promote programs that affect the practice of clinical mental health counseling (CACREP CMHC.E.4).	Assigned Readings, Class Discussions, and Community Service Learning Project
13. Understand the implications of concepts such as internalized oppression and institutional racism, as well as the historical and current political climate regarding immigration, poverty, and welfare (CACREP CMHC.E.5).	Assigned Readings, Class Discussions, and Community Service Learning Project
14. Know public policies on the local, state, and national levels that affect the quality and accessibility of mental health services (CACREP CMHC.E.6).	Assigned Readings, Class Discussions, and Community Service Learning Project
15. Understand the relevance and potential biases of commonly used diagnostic tools with multicultural	Assigned Readings, Class Discussions, and

populations (CACREP CMHC.K.4).	Community Service Learning Project
16. Understand the cultural, ethical, economic, legal, and political issues surrounding diversity, equity, and excellence in terms of student learning (CACREP SC.E.1).	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
17. Understand multicultural counseling issues, as well as the impact of ability levels, stereotyping, family, socioeconomic status, gender, and sexual identity and their effects on student achievement (CACREP SC.E.4).	Assigned Readings, Class Discussions, and Community Service Learning Project
18. Recognize societal trends and treatment issues related to working with multicultural and diverse family systems (e.g., families in transition, dual-career couples, blended families, same-sex couples) (CACREP MCFC.E.2).	Assigned Readings, Class Discussions, and Community Service Learning Project
<b>2016 STANDARD(S)</b>	<b>ASSIGNMENT(S)</b>
1. Multicultural and pluralistic characteristics within and among diverse groups nationally and internationally (CACREP F.1)	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
2. Theories and models of multicultural counseling, cultural identity development, and social justice and advocacy (CACREP F.2)	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
3. Multicultural counseling competencies (CACREP F.3)	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
4. The impact of heritage, attitudes, beliefs, understandings, and acculturative experiences on an individual's views of others (CACREP F.4)	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
5. The effects of power and privilege for counselors and clients (CACREP F.5)	Assigned Readings, Class Discussions, Cultural Exploration Project, and Community Service Learning Project
6. Help-seeking behaviors of diverse clients (CACREP F.6)	Assigned Readings, Class Discussions, and Community Service Learning Project

7. The impact of spiritual beliefs on clients' and counselors' worldviews (CACREP F.7)	Assigned Readings, Class Discussions, and Cultural Exploration Project
8. Strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination (CACREP F.8)	Assigned Readings, Class Discussions, and Community Service Learning Project

### **COURSE CONTENT:**

This course is designed to meet the CACREP 2009 (Section II.G.2) and 2016 (Section II. F.2) standards for Social and Cultural Diversity and Multicultural and Social Justice Counseling Competencies. The course introduces students to multicultural issues counselors face as a result of working with diverse populations. Students will be introduced to topics including the following: intersectionality and multiplicity of identity, socioecological perspective, and more expanded definition of multiculturalism that meets current scholarship, the role oppression and privilege, social justice advocacy, racism, discrimination, sexism, power, ageism, etc. Course material is intended to prepare students for the challenges of working in a multicultural society.

### **Required Text:**

Ibrahim, F. A., & Heuer, J. R. (2015). *Cultural and Social Justice Counseling: Client-Specific Interventions*. Springer.

\*All assigned readings may not be discussed in class, and you are responsible for having read the material.

\*\*Students are responsible for the information in the editions of the text listed above. Should a student choose a different edition, they do so understanding that they may not have the most accurate/up to date information for tests or assignments.

### **Recommended Texts:**

Ratts, M. , Pedersen, P. (2014). *Counseling for Multiculturalism and Social Justice, Integration, Theory and Application*. American Counseling Association ACA. Alexandria, VA

Johnson A. (2006). *Privilege, Power and Difference*. McGraw-Hill Publisher.

McGoldrick, M., & Giordano, J., & Garcia-Preto, N. (2005). *Ethnicity and Family Therapy*, (3rd. ed.). New York: Guilford.



McGoldrick, M. & Hardy K. (2008). *Re-visioning Family Therapy: Race, Culture and Gender in Clinical Practice*. (2nd. ed.). New York: Guilford.

Hacker, D. & Sommers N. (2013). *A Pocket Style Manual. APA Version. Sixth Edition*. Boston: Bedford/St. Martin's

\*Please see articles reading list at the end of this syllabus.

### **Informed consent:**

One important aspect of the training of a future counselor is self-exploration and self-knowledge. This is achieved, in part, through self-disclosure in the context of an academic environment. Enrollment in this class requires that the student disclose to the professor relevant personal and family of origin information in selected assignments. By enrolling in this class, the student agrees to turn in assignments that include disclosures of personal information for self-exploration, and self-growth in partial fulfillment of the requirements of this class. The instructor is bound by confidentiality rules as reflected in the ACA Code of Ethics. Discussions in this class will be conducted with respect, dignity and honesty, making it safe to participate in them.

### **GRADE BREAKDOWN:**

#### **1. Participation 35% :**

Graduate students are expected to be responsible for regular and punctual class attendance. Because theory may only become useful to the extent that it is put into practice, students are expected to participate fully in class discussions. All students will be involved in classroom exercises and should be prepared to participate in class discussions and activities. This course is rooted and heavily focused in in a community service learning approach to Multicultural Counselor Education. This means that active participation requires an outside of 6 direct community service engagements. The course content is directly related to the community service learning experience. Active participation is worth 35% of your final grade.

Active participation is essential and will be evaluated in the following way:

- Excellent (80-100) – Proactive participation: leading, originating, informing, challenging contributions that reflect in-depth study, thought, and analysis of the topic under consideration as well as a demonstrated ability to listen to and build upon the ideas of others. Actively participates in Community Service Learning Project, which includes contacting site and giving instructors notice, completing 6 required hours by due date, and actively participating at site (i.e., student went over and beyond in effort put into CSL project).
- Satisfactory (69-79) – Reactive participation: supportive, follow-up contributions that are relevant and of value, but rely on the leadership and study of others, or reflect opinion rather than study, thought, and contemplation. Adequately participates in Community Service Learning Project, which includes contacting site and giving instructors notice, completing 6 required hours by due date, and actively participating at site (i.e., student

went over and beyond in effort put into CSL project). (i.e., student put average effort into CSL project).

- **Minimally Acceptable (48-68) – Passive participation:** present, awake, alert, attentive, but not actively involved. Minimal participation in Community Service Learning Project, which includes contacting site and giving instructors notice, completing 6 required hours by due date, and actively participating at site (i.e., student went over and beyond in effort put into CSL project). (i.e., student put minimal effort into CSL project).
- **Unsatisfactory (47 or less) – Uninvolved:** absent, present but not attentive, sleeping, answering email, surfing the web, texting, making irrelevant contributions that inhibit the progress of the discussion. Little to no effort in participation of Community Service Learning Project, which includes contacting site and giving instructors notice, completing 6 required hours by due date, and actively participating at site (i.e., student went over and beyond in effort put into CSL project) (i.e., student put minimal to no effort put into CSL project).

## **2. Professionalism 10%:**

Becoming a professional counselor means assuming responsibility for not only your clients' well-being, but for the well-being of the school or agency where you work, as well as the reputation of the profession itself. As such, we expect you to conduct yourself with the same level of professionalism that will be expected of you in a work setting. This encompasses confidentiality and respect in your presentations and management of clinical material; professional dress while working with clients; respect for colleagues, clients, faculty and peers in your conversation and behavior; timeliness, attentiveness, and participation in all class meetings, assignments and activities (including clinical documentation); timely and respectful communication with faculty and colleagues; willingness to deepen your self-awareness and growth; responsibility for your own personal wellness and other appropriate activities. This level of professionalism is extended to your contact and interaction with community partners for your time in the community service learning approach.

## **3. Cultural Exploration Project 20%:**

Students will write a cultural exploration paper. Students' paper will reflect what they have learned and will explore their cultural identity and cultural socialization processes in regards to the Multicultural Social Justice and Counseling Competencies (MSJCC). This paper will challenge you to look at the individual domains of the MSJCC and utilize the information to challenge and explore your own cultural identities(s) and its impact on future counseling practice.

Questions to answer in your paper:

- How do you use self-awareness and knowledge around your own beliefs and values and how it impacts your personal worldview? Where did these beliefs and values originate, and how do they play out in your everyday experiences?
- What skills (personal and professional) do you need in order to enhance the areas of self-awareness and knowledge? Please provide at least three and explain.

- What are some of your privileged and oppressed identities and their possible intersections? Provide at 3-4
- What are some relationships that would be impacted from these privileged and oppressed identities? How would you address this? What is the role socioecology in regards to your multiple intersecting identities?
- What is the role of social justice advocacy with your identity?

**IMPORTANT:** The cultural exploration needs to address the provided questions, with proper use of conceptual ideas learned in class, with in-text citations and reference page. The paper will be no more than 5-6 pages long, font 12, double-spaced. **Due: Friday of second weekend**

Grading rubric for cultural autobiography:

“EXCELLENT”: Shows superior insight and self-reflection ability, willingness to be open. Superior ability to summarize, synthesize and analyze cultural identities and its impact on development, functioning, worldview and values.

Superior connection with the literature and, superior use of conceptual ideas.

Flawless APA style (A).

“GOOD”: Self-reflection is somewhat superficial, ability to summarize, synthesize and analyze cultural identities’ effect on development and worldview is limited. Connection to literature or use of conceptual ideas adequate. APA style adequate (B or C).

“FAIR/POOR”: Minimal self-reflection, little ability to summarize, synthesize and analyze how cultural identities’ impacted development, functioning, values, behaviors and worldview. Little connection to literature or scant use of conceptual ideas. Several mistakes in APA style (C or lower).

#### **4. Community Service Learning Project 35%:**

This is an opportunity for you to get personally involved in an area of diversity that you have not experienced. You will be immersed within this population for total 6 hours direct hours. You must provide email verification of contact with your site. You must also provide verification of hours completed (e.g., email from contact source). In addition to this activity, you are required to locate an article from the counseling academic literature on the topic, read it before your experience, and incorporate it into your reaction paper.

\* The instructor or Graduate Teaching Assistant must approve population and area prior to involvement.

Some suggestions include:

1. Involve yourself in a LGBT organization or event
2. Volunteer at a local soup kitchen, meal center, food kitchen, or food bank
3. Volunteer at a refugee resource center in your community
4. Soccer Without Borders
5. Attend a spiritual or religious service or event in your community (not just passively attending)

6. Volunteer your time at a nursing home or assisted living facility
7. Explore what resources are available to children with developmental disabilities in your community.
8. Create a project of your own that meets the purpose of the assignment. If you choose this option, explain your idea with the professor beforehand to ensure it will be accepted toward completion of the assignment. You are also invited to brainstorm with the professor or co-teaching assistant about your topic areas of interest and potential relevant creative projects.

Write a 5-8 page reaction paper regarding your experience while completing this project. Include both your personal and professional reactions. You will also need to identify a specific individual during your CSL time to focus on.

Reaction papers must include the following:

1. A rationale for why this particular activity was selected or created,
2. A brief overview of the project,
3. How this project expanded your definition of multiculturalism
4. Address the role of intersectionality and multiplicity of identity for you and a specific individual within the observed population,
5. The role of privileged and oppressed identities (for you and the identified individual) and how it impacted or could possibly impact the relationship between you and that identified individual,
6. Address possible socioecological perspectives,
7. Address how this has affected your awareness, knowledge, skills, and action for working with this population
8. Which components of the project (if any) led to comfort or discomfort for the student,
9. An analysis of the experience and the chosen research article, and a reflection on how the student's reactions will inform his or her practice.

This paper must be typed and double-spaced, 12-point font. If not, it will be returned to the student, and considered a late submission. **Due: 6 direct hours due by Friday of second weekend (email verification required); paper due one week from last day of class**

**Late Paper Policy:**

Students who turn in late papers will lose 10 points for every 24 hours the assignments is late (e.g. a paper that would have merited an "90" will received a "80", if submitted within 24 hours after the due date). Any paper submitted after the due date and time (11:59pm of due date), will received a ten-point deduction.

Students may request an extension for a paper/assignment during the course of the semester, for emergences only. An extension a paper/assignment will only be granted at the discretion of the instructor.

**Grading policy and scale:**

Active participation in class: 35%

Professionalism: 10%

Cultural Exploration Project: 20%

Community Service Learning Project: 35%

Total: 100%

**Grading:**

Final letter grades will be assigned based on the following distribution:

A 93-100	C 73-76
A- 90-92	C- 70-72
B+ 87-89	D+ 67-69
B 83-86	D 63-66
B- 80-82	D- 60-62
C+ 77-79	F Below 60

**Attendance Policy:**

Readings and classroom discussion are critical. Because of the interactive format students are expected to attend ALL class sessions. You are expected to notify your instructor prior to missing class via email, if you need to be absent from class. A student who misses more than four hours (consecutive or otherwise) will automatically receive a full letter grade reduction in his or her final grade and/or may receive an incomplete for this course for this semester. Incomplete is given only in cases of illness, death in family, or other extreme circumstances. Proper documentation is required for an incomplete grade. IMPORTANT: This includes 6 hours of direct contact with your community service learning experience

**Academic Conduct:**

Cheating on examination, submitting work of other students as your own, or plagiarism in any form will result in penalties ranging from an "F" on an assignment to expulsion from the University.

**Professional Conduct:**

Students are expected to adhere to the appropriate code of ethics for their particular program. Any behavior deemed unethical will be grounds for dismissal from the program.

**Disability Statement:**

Students with disabilities who believe they may need accommodations in this class are encouraged to contact the Disability Services Center as soon as possible to better ensure that such accommodations are implemented in a timely fashion.

**Diversity Statement:**

Identifiable information has been removed

**Sexual Misconduct/Title IX Statement:**

Identifiable information has been removed

\*\*All assigned readings may not be discussed in class, and you are responsible for having read the material.

CLASS	DATE	TOPIC	READINGS AND ASSIGNMENTS
<b>Weekend #1</b>			<ul style="list-style-type: none"> <li>Begin emailing potential CSL Location Topic</li> </ul>
Day 1: TBA (Friday)	TBA	<ul style="list-style-type: none"> <li>Syllabus</li> <li>CSL Project</li> <li>Overview of MSJCC               <ul style="list-style-type: none"> <li>What is Multiculturalism?</li> <li>Intersectionality and Multiplicity of Identity</li> <li>Privilege and Oppression</li> <li>Socioecological Perspective</li> </ul> </li> </ul>	Ibrahim & Heuer Chapters 2 & 3  <b>Journal Articles:</b> <ul style="list-style-type: none"> <li>Ratts et al., 2015</li> <li>Ratts et al., 2016</li> </ul>
Day 2: TBA (Saturday)	TBA	<ul style="list-style-type: none"> <li>Incorporating Social Justice and Advocacy in Counseling               <ul style="list-style-type: none"> <li>What is Advocacy?</li> <li>What is Social Justice?</li> </ul> </li> <li>Understanding Race and Ethnicity:               <ul style="list-style-type: none"> <li>Latin@s</li> <li>African-Americans</li> </ul> </li> </ul>	Ibrahim & Heuer Chapters 1, 4, & 5  <b>Journal Articles:</b> <ul style="list-style-type: none"> <li>Ratts, D'Andrea, &amp; Arredondo, 2004</li> <li>Ratts &amp; Hutchins, 2009</li> <li>West-Olatunji, 2010</li> </ul>
Day 3: TBA (Sunday)	TBA	<ul style="list-style-type: none"> <li>Understanding Race and Ethnicity:               <ul style="list-style-type: none"> <li>Asian Americans</li> <li>Native Americans</li> <li>Arab Americans</li> </ul> </li> </ul>	Ibrahim & Heuer Chapter 4
Before Class Meeting #4			
<b>Weekend #2</b>			<ul style="list-style-type: none"> <li>6 direct CSL hours with verification due prior to class #4</li> </ul>
Day 4: TBA (Friday)	TBA	<ul style="list-style-type: none"> <li>Religion and Spirituality</li> <li>Ability and Disability</li> </ul>	<b>Journal Articles:</b> TBA

		<ul style="list-style-type: none"> <li>• Age</li> <li>• Developmental and Biological</li> </ul>	Cultural Exploration Project due today
Day 5: TBA (Saturday)	TBA	<ul style="list-style-type: none"> <li>• Affectual Orientation and Gender Identity</li> <li>• LGB persons</li> <li>• Counseling Men and Women</li> <li>• Transgendered Persons</li> </ul>	Ibrahim & Heuer Chapter 8  <b>Journal Articles:</b> TBA
Day 6: TBA (Sunday)	TBA	<ul style="list-style-type: none"> <li>• Immigrants and Refugees</li> <li>• Social Class</li> </ul>	Ibrahim & Heuer Chapters 6 & 7  <b>Journal Articles:</b> TBA  Community Service Project Due one week from today

### Classic Articles Reading List:

#### MULTICULTURALISM, THEORY AND COMPETENCE:

- Arredondo, P., Toporek, R., Brown, S. P., Jones, J., Locke, D. C., Sanchez, J., & Stadler, H. (1996). Operationalization of the multicultural counseling competencies. *Journal of Multicultural Counseling and Development, 24*(1), 42–78. doi: 10.1002/j.2161-1912.1996.tb00288.x
- Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2015). *Multicultural and social justice counseling competencies*. Retrieved from <http://www.counseling.org/docs/default-source/competencies/multicultural-and-social-justicecounseling-competencies.pdf?sfvrsn=20>
- Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2016). Multicultural and social justice counseling competencies: Guidelines for the counseling profession. *Journal of Multicultural Counseling and Development, 44*(1), 28-48. doi:10.1002/jmcd.12035
- Sue, D. W., Arredondo, P., & McDavis, R. J. (1992). Multicultural counseling competencies and standards: A call to the profession. *Journal of Counseling & Development, 70*(4), 477-486. doi:10.1002/j.1556-6676.1992.tb01642.x
- Sue, D. W., Bernier, J. E., Durrant, A., Feinberg, L., Pedersen, P., Smith, E. J., Vasquez-Nuttall, E. (1982). Position paper: Cross-cultural counseling competencies. *Counseling Psychologist, 10*(2), 45-52. doi:10.1177/0011000082102008

#### SOCIAL JUSTICE ADVOCACY:

- Lee, C. C., & Hipolito-Delgado, C. P. (2007). Introduction: Counselors as agents of social justice. In C. C. Lee (Ed.), *Counseling for social justice* (2<sup>nd</sup> ed., pp. xiii-xxvii). Alexandria, VA: American Counseling Association

- Lewis, J., Arnold, M. House, R., & Toporek, R. (2002). *ACA advocacy competencies*. Retrieved from [http://www.counseling.org/Resources/Competencies/Advocacy\\_Competencies.pdf](http://www.counseling.org/Resources/Competencies/Advocacy_Competencies.pdf).
- Ratts, M., D'Andrea, M., & Arredondo, P. (2004). Social justice counseling: A "fifth force" in the field. *Counseling Today*, 47(1), 28-30.
- Ratts, M. J., & Hutchins, A. M. (2009). ACA advocacy competencies: Social justice advocacy at the Client/Student level. *Journal of Counseling & Development*, 87(3), 269-275. doi:10.1002/j.1556-6678.2009.tb00106.x
- West-Olatunji, C. (2010). If not now, when? advocacy, social justice, and counselor education. *Counseling and Human Development*, 42(8), 1-12. Retrieved from: <http://www.web.ebscohost.com/ehost>

#### **OPPRESSION AND RESILIENCE:**

- Kivel, P. (2002). *Uprooting Racism: How White people can work for racial justice*. Gabriola Island, BC: New Society Publishers.
- McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack. *Peace and Freedom*, 10-12.
- Mio, J. S., & Awakuni, G. I. (2000). *Resistance to multiculturalism: Issues and interventions*. Philadelphia: Brunner/Mazel.
- Prilleltensky, Isaac. (2003). Understanding, resisting, and overcoming oppression: Toward psychopolitical validity. *American Journal of Community Psychology*, 31, 195-201.

#### **RACIAL IDENTITY MODELS:**

- Helms, J. E. (1995). An update of Helm's White and people of color racial identity models. In J. G. Ponterotto, J. M. Casas, L.A. Suzuki, & C. M. Alexander, (Eds). *Handbook of multicultural counseling*, (pp. 181-198). Thousand Oaks, CA: Sage.
- Vandiver, B. J., Fhagen-Smith, P. E., Cokley, K. O., Cross, W. E., Jr., & Worrell, F. C. (2001). Cross's nigrescence model: From theory to scale to theory. *Journal of Multicultural Counseling and Development*, 29, 174-200.
- Ruiz, A. S. (1990). Ethnic identity: Crisis and resolution. *Journal of Multicultural Counseling and Development*, 18, 29-40.

#### **ETHNICITY:**

- McGoldrick, M. (1996). In M. McGoldrick, J. Pearce, & J. Giordano, (Eds.), *Ethnicity and family therapy*, (pp. ). New York: Guilford.

#### **IMMIGRATION AND ACCULTURATION:**

- Birman, D. (1994). Acculturation and human diversity in a multicultural society. In E. J. Trickett, R. J. Watts, & D. Birman, (Eds.), *Human diversity: Perspectives on people in context*, (pp.261-284). San Francisco: Jossey-Bass.

#### **RELIGION AND SPIRITUALITY:**

- Walsh, F. (1998). Beliefs, spirituality, and transcendence: Keys to family resilience. In M. McGoldrick, (Ed.), *Re-visioning family therapy: Race, culture, and gender in clinical practice*, (pp.62-77). New York: Guilford.



Fukuyama, M., & Sevig, T. (1999). *Integrating Spirituality into multicultural counseling*. Thousand Oaks, CA: Sage.

**SOCIAL CLASS:**

Aponte, H. (1994). *Bread and spirit: Therapy with the new poor, diversity of race, culture, and values*. New York: W. W. Norton & Co.

Kliman, J. (1998). Social class as a relationship: Implications for family therapy. In M. McGoldrick, (Ed.), *Re-visioning family therapy: Race, culture, and gender in clinical practice*, (pp.50-61). New York: Guilford.

**AFFECTUAL ORIENTATION:**

Cass, V. C. (1984). Homosexual identity formation: Testing a theoretical model. *Journal of Sex Research*, 20, 143-167.

D'Augell, A. R. (1994). Identity development and sexual orientation: Toward a model of lesbian, gay, and bisexual development. In E. J. Trickett, R. J. Watts, & DBirman, (Eds.), *Human diversity: Perspectives on people in context*, (pp.312-333). San Francisco: Jossey-Bass.

McCarn, S. R., & Fassinger, R. E. (1996). Revisioning sexual minority identity formation: A new model of lesbian identity and its implications. *Counseling Psychologist*, 24, 508-534.

**APPENDIX C**  
**DIDACTICALLY FOCUSED COURSE SYLLABUS**

**Multicultural Counseling  
Fall 2016**

**PLEASE BRING THIS SYLLABUS TO CLASS EVERY DAY.  
KEEP ALL SYLLABI FOR LICENSURE PURPOSES.**

**Prerequisites:** None

**Credit Hours:** 3 semester hours

**Instructor:** TBA

**Contact:** TBA

**Office Hours:** By appointment

**Class Meetings:** This class will be held in a weekend format on the (*identifiable information has been removed*) campus.

Weekend 1	4:00pm-10:00pm	Friday TBA
	8:00am-5:00pm	Saturday TBA
	8:00am-4:00pm	Sunday TBA
Weekend 2	4:00pm-10:00pm	Friday TBA
	8:00am-5:00pm	Saturday TBA
	8:00am-4:00pm	Sunday TBA

**Course Description:**

*Identifiable information has been removed*

**Instructor Qualifications:**

*Identifiable information has been removed*

**Note:** Although every attempt will be made to follow this syllabus, the instructor reserves the right to make changes as the course proceeds. In such instances, you will be provided with as much advance notice and/or accommodations as possible.

**Course Content:** This course is designed to meet the CACREP 2009 (Section II.G.2) and 2016 (Section II.F.2) standards for Social and Cultural Diversity and Multicultural and Social Justice Counseling Competencies. The course introduces students to multicultural issues counselors face as a result of working with diverse populations. Students will be introduced to topics including the following: intersectionality and multiplicity of identity, socioecological perspective, and more expanded definition of multiculturalism that meets current scholarship, the role oppression and privilege, social justice advocacy, racism, discrimination, sexism, power, ageism, etc. Course material is intended to prepare students for the challenges of working in a multicultural society.

**Knowledge and Skill Outcomes:** This course is designed to meet the Council for the Accreditation of Counseling and Related Education Programs (CACREP) 2009 Standards. To meet accreditation standards for Counselor Education programs, students who successfully complete the course must master the following knowledge and skill outcomes. Upon successful completion of this course students will:

2009 Standards:

1. Understand the cultural context of relationships, issues, and trends in a multicultural society (CACREP II.G.2.).
2. Learn multicultural and pluralistic trends, including characteristics and concerns within and among diverse groups nationally and internationally (CACREP II.G.2.a.).
3. Understand attitudes, beliefs, understandings, and acculturative experiences, including specific experiential learning activities designed to foster students' understanding of self and culturally diverse clients (CACREP II.G.2.b.).
4. Understand theories of multicultural counseling, identity development, and social justice (CACREP II.G.2.c.).
5. Understand individual, couple, family, group, and community strategies for working with and advocating for diverse populations, including multicultural competencies (CACREP II.G.2.d.).
6. Understand counselors' roles in developing cultural self-awareness, promoting cultural social justice, advocacy and conflict resolution, and other culturally supported behaviors that promote optimal wellness and growth of the human spirit, mind, or body (CACREP II.G.2.e.).
7. Learn the counselors' roles in eliminating biases, prejudices, and processes of intentional and unintentional oppression and discrimination (CACREP II.G.2.f.).
8. Describe the principles of mental health including prevention, intervention, consultation, education, and advocacy, as well as the operation of programs and networks that promote mental health in a multicultural society (CACREP CMHC.C.1).
9. Understand how living in a multicultural society affects clients, couples, and families who are seeking clinical mental health counseling services (CACREP CMHC.E.1 & CACREP MCFC.E.1).
10. Understand the effects of racism, discrimination, sexism, power, privilege, and oppression on one's own life and career and those of the client (CACREP CMHC.E.2 & CACREP MCFC.E.4).
11. Understand current literature that outlines theories, approaches, strategies, and techniques shown to be effective when working with specific populations of clients with mental and emotional disorders (CACREP CMHC.E.3).
12. Understand effective strategies to support client advocacy and influence public policy and government relations on local, state, and national levels to enhance equity, increase funding, and promote programs that affect the practice of clinical mental health counseling (CACREP CMHC.E.4).
13. Understand the implications of concepts such as internalized oppression and institutional racism, as well as the historical and current political climate regarding immigration, poverty, and welfare (CACREP CMHC.E.5).
14. Know public policies on the local, state, and national levels that affect the quality and accessibility of mental health services (CACREP CMHC.E.6).

15. Understand the relevance and potential biases of commonly used diagnostic tools with multicultural populations (CACREP CMHC.K.4).
16. Understand the cultural, ethical, economic, legal, and political issues surrounding diversity, equity, and excellence in terms of student learning (CACREP SC.E.1).
17. Understand multicultural counseling issues, as well as the impact of ability levels, stereotyping, family, socioeconomic status, gender, and sexual identity and their effects on student achievement (CACREP SC.E.4).
18. Recognize societal trends and treatment issues related to working with multicultural and diverse family systems (e.g., families in transition, dual-career couples, blended families, same-sex couples) (CACREP MCFC.E.2).

2016 Standards:

1. Multicultural and pluralistic characteristics within and among diverse groups nationally and internationally (CACREP F.1).
2. Theories and models of multicultural counseling, cultural identity development, and social justice and advocacy (CACREP F.2).
3. Multicultural counseling competencies (CACREP F.3).
4. The impact of heritage, attitudes, beliefs, understandings, and acculturative experiences on an individual's views of others (CACREP F.4).
5. The effects of power and privilege for counselors and clients (CACREP F.5).
6. Help-seeking behaviors of diverse clients (CACREP F.6).
7. The impact of spiritual beliefs on clients' and counselors' worldviews (CACREP F.7).
8. Strategies for identifying and eliminating barriers, prejudices, and processes of intentional and unintentional oppression and discrimination (CACREP F.8).

**Informed Consent:** One important aspect of the training of a future counselor is self-exploration and self-knowledge. This is achieved, in part, through self-disclosure in the context of an academic environment. Enrollment in this class requires that the student disclose to the professor relevant personal and family of origin information in selected assignments. By enrolling in this class, the student agrees to turn in assignments that include disclosures of personal information for self-exploration, and self-growth in partial fulfillment of the requirements of this class. The instructor is bound by confidentiality rules as reflected in the ACA Code of Ethics. Discussions in this class will be conducted with respect, dignity and honesty, making it safe to participate in them.

**Course Assignments:**

- All papers must use APA style (6<sup>th</sup> edition), including 12-point Times New Roman font, double-spaced, with in-text citations, a cover page, and a reference page (both of which do not count toward your page limit).
  - All late assignments will receive a 10% reduction in the total points possible for that assignment for each day that it is late. Exceptions will be made only in cases of documented family or personal emergencies.
  - All assignments must be submitted electronically to the instructor
1. Intersecting identities paper (25%): Students will write a 5-8 page paper exploring their intersecting cultural identities and cultural socialization processes in regards to the Multicultural Social Justice and Counseling Competencies (MSJCC). This

paper will challenge you to look at the individual domains of the MSJCC and utilize the information to explore your own cultural identities and their impact on your future counseling practice. In your paper you will address the following:

- Describe at least three of your own privileged and/or oppressed identities. How do they intersect?
  - What values do you have that are associated with these varied identities? Where did these values come from?
  - What is the role of socioecology in your intersecting identities?
  - Where would you place yourself in your own cultural development model with each of these identities?
  - What is the role of social justice advocacy in your life as related to your identities?
  - What strengths do you bring to your counseling work with diverse populations, taking into account your intersecting identities?
  - What skills or areas of growth you need in order to enhance your counseling skills with diverse populations, taking into account your intersecting identities?
2. Group cultural presentation (20%): In pairs, students will present a specific population to the class (selected from Sue & Sue's specific populations chapters). Presentations will be approximately 1 hour in length and include cultural information specific to this population as well as unique issues in working with this population in therapy, for example, cultural values, communication styles, and strengths and potential challenges in addressing mental health issues in therapy. Presentations will include at least three primary empirical sources besides the textbook. Presentations will also include an experiential activity or discussion questions that will help facilitate self-awareness and dialog.
  3. Special topic paper (25%): Final projects will involve writing a 5-8 page paper on a multicultural topic of your choice. Topics should be a current issue involving diverse populations, and all topics must be approved by the instructor in advance to ensure topics have sufficient depth. Some suggestions include Representation of People of Color in Cinema, Women in Combat, Transgender Individuals and the Restroom Debate, the Body Positive Movement, or GLBTQ Parents and Adoption. In your paper you will address the following:
    - o Privilege/oppression
    - o Intersectionality
    - o Advocacy and social justice
    - o Socioecological perspective
    - o Cultural development model
    - o At least three primary empirical and/or theoretical sources

4. Participation (20%): Active participation is essential. All students are expected to participate fully, thoughtfully, and respectfully in class activities, readings, and discussions. Please read the assigned readings prior to class and be prepared to discuss during class. Lecture and small group discussion times will highlight the materials assigned for that day. Students are responsible for all of the material in the assigned readings, as not everything in the readings can be discussed during class time.

Participation will be evaluated in the following way:

- a. Excellent (18-20 points): Proactive participation: leading, originating, informing, challenging contributions that reflect in-depth study, thought, and analysis of the topic under consideration as well as a demonstrated ability to listen to and build upon the ideas of others.
  - b. Satisfactory (15-17 points): Reactive participation: supportive, follow-up contributions that are relevant and of value, but rely on the leadership and study of others, or reflect opinion rather than study, thought, and contemplation.
  - c. Minimally Acceptable (13-15 points): Passive participation: present, awake, alert, attentive, but not actively involved.
  - d. Unsatisfactory (14 or fewer points): Uninvolved: absent, present but not attentive, sleeping, answering email, surfing the web, texting, making irrelevant contributions that inhibit the progress of the discussion.
5. Professionalism (10%): Becoming a professional counselor means assuming responsibility for not only your clients' well-being, but for the well-being of the school or agency where you work, as well as the reputation of the profession itself. As such, you are expected to conduct yourself with the same level of professionalism that will be expected of you in a work setting. This encompasses confidentiality and respect in your presentations and management of clinical material; professional dress; respect for colleagues, clients, faculty, and peers in your conversation and behavior; timeliness, attentiveness, and participation in all class meetings, assignments and activities; timely and respectful communication with faculty and colleagues; willingness to deepen your self-awareness and growth; responsibility for your own personal wellness; and other appropriate activities.

### **Grading:**

Grade Breakdown:

1. Midterm – intersecting identities paper (25%)
2. Final – special topic paper (25%)
3. Group diverse cultures presentation (20%)
4. Participation (20%)
5. Professionalism (10%)

Final letter grades will be assigned based on the following distribution:

A: 93-100%	C: 73-76%
A-: 90-92%	C-: 70-72%
B+: 87-89%	D+: 67-69%
B: 83-86%	D: 63-66%
B-: 80-82%	D-: 60-62%
C+: 77-79%	F: Below 60%

### **Texts and Readings:**

Primary textbook:

Sue, D. W. & Sue, D. (2016). *Counseling the culturally diverse: Theory and practice*. (7<sup>th</sup> ed). Hoboken, NJ: John Wiley & Sons, Inc.

### **Additional required readings:**

- Cass, V. C. (1979). Homosexual identity formation: A theoretical model. *Journal of Homosexuality*, 4, 219-235.
- Comstock, D. L., Hammer, T. R., Strentzsch, J., Cannon, K., Parsons, J., & Salazar II, G. (2008). Relational-cultural theory: A framework for bridging relational, multicultural, and social justice competencies. *Journal of Counseling & Development*, 86, 279-287.
- Collins, S., Arthur, N., & Wong-Wylie, G. (2010). Enhancing reflective practice in multicultural counseling through cultural auditing. *Journal of Counseling & Development*, 88, 340-347.
- Dermer, S. B., Smith, S. D., & Barto, K. K. (2010). Identifying and correctly labeling sexual prejudice, discrimination, and oppression. *Journal of Counseling & Development*, 88, 325-331.
- Duhigg, J. M., Rostosky, S. S., Gray, B. E., & Wimsatt, M. K. (2010). Development of heterosexuals into sexual-minority allies: A qualitative exploration. *Sex Research & Social Policy*, 7, 2-14. doi: 10.1007/s13178-010-0005-2
- Gaztambide, D. J. (2012). Addressing cultural impasses with rupture resolution strategies: A proposal and recommendations. *Professional Psychology: Research and Practice*, 43, 183-189. doi: 10.1037/a0026911
- Kahn, J. S. (2010). Feminist therapy for men: Challenging assumptions and moving forward. *Women & Therapy*, 34, 59-76. doi: 10.1080/02703149.2011.532458
- MacLeod, B. P. (2013). Social justice at the microlevel: Working with clients' prejudices. *Journal of Multicultural Counseling and Development*, 41, 169-184. doi: 10.1002/j.2161-1912.2013.00035.x
- McGeorge, C., & Carlson, T. S. (2011). Deconstructing heterosexism: Becoming an LGB affirmative heterosexual couple and family therapist. *Journal of Marital and Family Therapy*, 37, 14-26. doi: 10.1111/j.1752-0606.2009.00149.x
- Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2016). Multicultural and social justice counseling competencies: Guidelines for the counseling profession. *Journal of Multicultural Counseling and Development*, 44, 28-48. doi: 10.1002/jmcd.12035



- Roysircar, G., & Pignatiello, V. (2011). A multicultural-ecological assessment tool: Conceptualization and practice with an Asian-Indian immigrant woman. *Journal of Multicultural Counseling and Development, 39*, 167-179.
- Shelton K., & Delgado-Romero, E. A. (2011). Sexual orientation microaggressions: The experience of lesbian, gay, bisexual, and queer clients in psychotherapy. *Journal of Counseling Psychology, 58*, 210-221. doi: 10.1037/a0022251
- Sue, D. W. (2011). The challenge of White dialectics: Making the “invisible” visible. *The Counseling Psychologist, 39*, 415-422. doi: 10.1177/0011000010390702
- Todd, N. R., & Abrams, E. M. (2011). White dialectics: A new framework for theory, research, and practice with White students. *The Counseling Psychologist, 39*, 353-395. doi: 10.1177/0011000010377665

### Course Schedule:

Note: All readings must be COMPLETED by the day they are listed.

Date	Topic	Readings and Assignments
Weekend 1 Friday, TBA	<ul style="list-style-type: none"> <li>• Research study overview</li> <li>• Introductions</li> <li>• Review syllabus</li> <li>• Cultural self-awareness activity</li> <li>• Discussion of safety</li> </ul>	Sue & Sue chapters 1-3
Saturday, TBA	<ul style="list-style-type: none"> <li>• Overview of MSJCC</li> <li>• What is multiculturalism?</li> <li>• Socioecological perspective</li> <li>• Oppression and microaggressions</li> <li>• Transmission of historical/sociocultural trauma</li> <li>• Resiliency</li> <li>• Intersectionality</li> <li>• Privilege and oppression</li> </ul>	Sue & Sue chapters 5-9 Dermer, Smith, & Barto (2010) Ratts et al. (2016) Roysircar & Pignatiello (2011) Shelton & Delgado-Romero (2011) Todd & Abrams (2011) Sue (2011)
Sunday, TBA	<ul style="list-style-type: none"> <li>• Diversity in counseling relationships</li> <li>• Social justice and advocacy/allies</li> <li>• The politics of counseling</li> <li>• Culturally competent assessment, diagnosis, and treatment</li> <li>• Cultural identity development models</li> <li>• Sign up for cultural groups presentations</li> <li>• Choose final paper topic</li> </ul>	Sue & Sue chapters 4, 11, 12 Cass (1979) Collins, Arthur, & Wong-Wylie (2010) Duhigg et al. (2010) Gaztambide (2012) Kahn (2010) MacLeod (2013) McGeorge & Carlson (2011)

		MIDTERM PAPER DUE MIDNIGHT SUNDAY– electronic format (must be emailed to the instructor)
<b>Weekend 2</b> Friday, TBA	<ul style="list-style-type: none"> <li>• Counseling diverse populations/cultural interview role-plays</li> </ul>	Sue & Sue chapters 10, 13 Comstock et al. (2008)
Saturday, TBA	<ul style="list-style-type: none"> <li>• Begin diverse cultures presentations <ul style="list-style-type: none"> <li>• Religion/spirituality</li> <li>• Age</li> <li>• Affectual orientation</li> <li>• Ethnicity</li> <li>• Social Class</li> </ul> </li> </ul>	Sue & Sue chapters 14-26
Sunday, TBA	<ul style="list-style-type: none"> <li>• Diverse cultures presentations <ul style="list-style-type: none"> <li>• Gender</li> <li>• Immigrants and Refugees</li> <li>• Ability and disability</li> </ul> </li> </ul>	FINAL PAPER DUE END OF CLASS SUNDAY– electronic format (must be emailed to the instructor)

**Attendance Policy:** Readings and classroom discussion are critical. Because of the interactive format students are expected to attend ALL class sessions. You are expected to notify your instructor prior to missing class via email, if you need to be absent from class. A student who misses more than four hours (consecutive or otherwise) will automatically receive a full letter grade reduction in his or her final grade and/or may receive an incomplete for this course for this semester. Lack of participation, tardiness, or any unexcused absences will result in a loss of points and may result in a grade reduction. Incomplete is given only in cases of illness, death in family, or other extreme circumstances. Proper documentation is required for an incomplete grade.

**Academic Conduct:** Cheating on examination, submitting work of other students as your own, or plagiarism in any form will result in penalties ranging from an “F” on an assignment to expulsion from the university.

**Professional Conduct:** Students are expected to adhere to the appropriate code of ethics for their particular program. Any behavior deemed unethical will be grounds for dismissal from the program.

**Disability Statement:** Students with disabilities who believe they may need accommodations in this class are encouraged to contact Disability Services as soon as possible to better ensure that such accommodations are implemented in a timely fashion.

**Diversity Statement:**

*Identifiable information has been removed*

**Sexual Misconduct/Title IX Statement:**

*Identifiable information has been removed*

**Electronic Devices:** All cell phones and pagers are to be turned off during class time. No text messaging during class. If a student has a particular need (family emergency or has children at home) he or she is expected to notify the instructor prior to the beginning of class so that accommodations can be made. Computers are welcomed as long as students are using them only for note taking; no surfing the web or e-mailing will be allowed. Due to numerous student complaints, any student found misusing their computer will be asked to shut it down.

**APPENDIX D**  
**DEMOGRAPHICS QUESTIONNAIRE**

**Instructions:** Please indicate the correct answer for each question by circling the response on each question.

**1. Age:** \_\_\_\_\_

**2. Gender Identity:**

- Female
- Genderqueer/Androgynous
- Intersex
- Male
- Transgender
- Transsexual
- Cross-dresser
- FTM (female-to-male)
- MTF (male-to-female)
- Other (please specify)
- I choose not to specify

**3. What is your race/ethnicity:**

- African American
- American Indian
- Asian American/Pacific Islander
- Caucasian
- Hispanic/Latin@
- Multiethnic/Multiracial
- Other

**4. What degree are you pursuing:**

- Masters (M.A., M.Ed., M.S., MS.Ed.)
- Educational Specialist (Ed.S.)
- Doctoral (Ph.D., ED.D., Psy.D.)
- Other

**5. What program are you affiliated with:**

- Clinical Counseling (emphasis in school, mental health, couples and family)
- Counselor Education and Supervision
- School Psychology
- Counseling Psychology
- Other (please specify)\_\_\_\_\_

**6. What level of exposure do you have relevant to experience with diversity?**

1      2      3      4      5      6      7      8      9      10

**APPENDIX E**  
**MULTICULTURAL COUNSELING INVENTORY**

The authors prohibit the MCI from be reproduced in any written materials.



**APPENDIX F**

**DISTANCE FROM PRIVILEGE STATUS SCALE**

**Distance From Privilege Ladder Scale**

**Geography**

Think of this ladder as representing where people stand in our society. At the top of the ladder are the people who grew up in the ideal place (i.e., city, town, rural area) that had the best resources to help them identify and attain their higher education and career goals. At the bottom of the ladder are the people who grew up in the worst place (i.e., city, town, rural area) that had the worst resources to help them identify and attain their higher education and career goals. The higher up you are on this ladder, the closer you are to the people at the very top and the lower you are, the closer you are to the bottom. Where would you put yourself on the ladder? Please place an X on the rung where you think you stand.

**MOST IDEAL PLACE**

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**LEAST IDEAL PLACE**

**Gender**

Think of this ladder as representing where people stand in our society. At the top of the ladder are the people whose gender is the most accepted and valued in our society. At the bottom of the ladder are the people whose gender is the least accepted and valued in our society. The higher up you are on this ladder, the closer you are to the people at the very top and the lower you are, the closer you are to the bottom. Where would you put yourself on the ladder? Please place an X on the rung where you think you stand.

**MOST ACCEPTED & VALUED GENDER**

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**LEAST ACCEPTED & VALUED GENDER**

**Race/Ethnicity**

Think of this ladder as representing where people stand in our society. At the top of the ladder are the people whose race and ethnicity are the most understood, accepted and valued in our society. At the bottom of the ladder are the people whose race and ethnicity are the least understood, accepted and valued in our society. The higher up you are on this ladder, the closer you are to the people at the very top and the lower you are, the closer you are to the bottom. Where would you put yourself on the ladder?

Please place an X on the rung where you think you stand.

**MOST UNDERSTOOD, ACCEPTED, VALUED**

**RACE/ETHNICITY**

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**LEAST UNDERSTOOD, ACCEPTED, VALUED**

**RACE/ETHNICITY**

**Ability and Disability Status**

Think of this ladder as representing where people stand in our society. At the top of the ladder are the people whose ability status (no not have a disability) is the most understood, accepted and valued in our society. At the bottom of the ladder are the people whose disability status (have a disability) is the least understood, accepted and valued in our society. The higher up you are on this ladder, the closer you are to the people at the very top and the lower you are, the closer you are to the bottom.

Where would you put yourself on the ladder? Please place an X on the rung where you think you stand.

**MOST UNDERSTOOD, ACCEPTED, VALUED ABILITY STATUS**

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**LEAST UNDERSTOOD, ACCEPTED, VALUED DISABILITY STATUS**

### Distance From Privilege Ladder Scale

#### Citizenship Status

Think of this ladder as representing where people stand in our society. At the top of the ladder are the people whose citizenship status (e.g. US citizen, non-US citizen) is the most understood, accepted and valued in our society. At the bottom of the ladder are the people whose citizenship status is the least understood, accepted or valued in our society. The higher up you are on this ladder, the closer you are to the people at the very top and the lower you are, the closer you are to the bottom. Where would you put yourself on the ladder? Please place an X on the rung where you think you stand.

MOST UNDERSTOOD, ACCEPTED, VALUED CITIZENSHIP STATUS

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LEAST UNDERSTOOD, ACCEPTED, VALUED CITIZENSHIP STATUS

#### Intelligence

Think of this ladder as representing where people stand in our society. At the top of the ladder are the people whose intelligence level is the most ideal and valued in our society. At the bottom of the ladder are those people whose intelligence level is the least ideal and valued in our society. The higher up you are on this ladder, the closer you are to the people at the very top and the lower you are, the closer you are to the bottom. Where would you put yourself on the ladder? Please place an X on the rung where you think you stand.

MOST IDEAL AND VALUED INTELLIGENCE LEVEL

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LEAST IDEAL AND VALUED INTELLIGENCE LEVEL

#### Sexual Orientation

Think of this ladder as representing where people stand in our society. At the top of the ladder are the people whose sexual orientation is the most understood, accepted and valued in our society. At the bottom of the ladder are the people whose sexual orientation is the least understood, accepted and valued in our society. The higher up you are on this ladder, the closer you are to the people at the very top and the lower you are, the closer you are to the bottom. Where would you put yourself on the ladder?

Please place an X on the rung where you think you stand.

MOST UNDERSTOOD, ACCEPTED, VALUED SEXUAL ORIENTATION

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LEAST UNDERSTOOD, ACCEPTED, VALUED SEXUAL ORIENTATION

#### Religion

Think of this ladder as representing where people stand in our society. At the top of the ladder are the people whose religious beliefs are the most understood, accepted and valued in our society. At the bottom of the ladder are the people whose religious beliefs are the least understood, accepted and valued in our society. The higher up you are on this ladder, the closer you are to the people at the very top and the lower you are, the closer you are to the bottom. Where would you put yourself on the ladder?

Please place an X on the rung where you think you stand.

MOST UNDERSTOOD, ACCEPTED, VALUED RELIGIOUS BELIEFS

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LEAST UNDERSTOOD, ACCEPTED, VALUED RELIGIOUS BELIEFS

### Distance From Privilege Ladder Scale

#### Social Class

Think of this ladder as representing where people stand in our society. At the top of the ladder are the people whose social class (income level, occupation and education level) is the most ideal, accepted, and valued in our society. At the bottom of the ladder are the people whose social class is the least ideal, accepted and valued in our society. The higher up you are on this ladder, the closer you are to the people at the very top and the lower you are, the closer you are to the bottom. Where would you put yourself on the ladder? Please place an X on the rung where you think you stand.

MOST IDEAL, VALUED, ACCEPTED SOCIAL CLASS

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LEAST IDEAL, VALUED, ACCEPTED SOCIAL CLASS

#### Attractiveness

Think of this ladder as representing where people stand in our society. At the top of the ladder are the people whose physical attractiveness (beauty, body shape, etc.) is the most ideal, accepted, and valued in our society. At the bottom of the ladder are the people whose physical attractiveness is the least ideal, accepted and valued in our society. The higher up you are on this ladder, the closer you are to the people at the very top and the lower you are, the closer you are to the bottom. Where would you put yourself on the ladder? Please place an X on the rung where you think you stand.

MOST IDEAL, ACCEPTED, VALUED PHYSICAL

ATTRACTIVENESS

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LEAST IDEAL, ACCEPTED, VALUED PHYSICAL

ATTRACTIVENESS

#### Source:

Kerr, B. A., Multon, K. D., Syme, M. L., Fry, N. M., Owens, R., Hammond, M., & Robinson-Kurpius, S. (2011). Development of the Distance From Privilege Measures. *Journal of Psychoeducational Assessment*. SAGE. 30(1) 88-102.

**APPENDIX G**

**ADVOCACY COMPETENCIES SELF-ASSESSMENT SURVEY**

### Advocacy Competencies Self-Assessment (ACSA) Survey

**Directions:** To assess your own competence and effectiveness as a social justice change agent, respond to the following statements as honestly and accurately as possible.

STATEMENTS	ALMOST ALWAYS	SOMETIMES	ALMOST NEVER
1. It is difficult for me to identify client's strengths and resources.			
2. I am comfortable with negotiating for relevant services on behalf of client/students.			
3. I alert community or school groups with concerns that I become aware of through my work with clients/students.			
4. I use data to demonstrate urgency for systemic change.			
5. I prepare written and multi-media materials that demonstrate how environmental barriers contribute to client/student development.			
6. I distinguish when problems need to be resolved through social advocacy.			
7. It is difficult for me to identify whether social, political and economic conditions affect client/student development.			
8. I am skilled at helping clients/students gain access to needed resources.			
9. I develop alliances with groups working for social change.			
10. I am able to analyze the sources of political power and social systems that influence client/student development.			
11. I am able to communicate in ways that are ethical and appropriate when taking on issues of oppression public.			
12. I seek out and join with potential allies to confront oppression.			
13. I find it difficult to recognize when client/student concerns reflect responses to systemic oppression.			

14. I am able to identify barriers that impede the well being of individuals and vulnerable groups.			
15. I identify strengths and resources that community members bring to the process of systems change.			
16. I am comfortable developing an action plan to make systems changes.			
17. I disseminate information about oppression to media outlets.			
18. I support existing alliances and movements for social change.			
19. I help clients/students identify external barriers that affect their development.			
20. I am comfortable with developing a plan of action to confront barriers that impact clients/students.			
21. I assess my effectiveness when interacting with community and school groups.			
22. I am able to recognize and deal with resistance when involved with systems advocacy.			
23. I am able to identify and collaborate with other professionals who are involved with disseminating public information.			
24. I collaborate with allies in using data to promote social change.			
25. I assist clients/students with developing self-advocacy skills.			
26. I am able to identify allies who can help confront barriers that impact client/student development.			
27. I am comfortable collaborating with groups of varying size and backgrounds to make systems change.			
28. I assess the effectiveness of my advocacy efforts on systems and its constituents.			
29. I assess the influence of my efforts to awaken the general public about oppressive barriers that impact clients/students.			
30. I lobby legislators and policy makers to create social change.			

**Directions for scoring:**

Score numbers 1, 7, and 13 first, and then record the score next to the corresponding number below:

Almost Never = 4 points  
 Sometimes = 2 points  
 Almost Always = 0 points

Then score the remaining items by recording the score next to the appropriate number.

Almost Always = 4 points  
 Sometimes = 2 points  
 Almost Never = 0 points

Total the number of points earned for each domain. Then, add the total scored earned for the 6 domains to find out your advocacy rating scale.

Client/Student Empowerment	Community Collaboration	Public Information
1. _____	3. _____	5. _____
7. _____	9. _____	11. _____
13. _____	15. _____	17. _____
19. _____	21. _____	23. _____
25. _____	27. _____	29. _____
Total: _____	Total: _____	Total: _____

Client/Student Advocacy	Systems Advocacy	Social/Political Advocacy
2. _____	4. _____	6. _____
8. _____	10. _____	12. _____
14. _____	16. _____	18. _____
20. _____	22. _____	24. _____
26. _____	28. _____	30. _____
Total: _____	Total: _____	Total: _____



**Advocacy Rating Scale:**

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100-120	You're on the way to becoming a strong and effective social change agent.
70-99	You've got some of the pieces in place. However, you need to do some work to develop your competence in specific advocacy areas in order to be an effective social change agent.
69 & Below	If you earn low scores in certain advocacy domains (e.g., client/student empowerment, systems advocacy), obtaining training in these areas can greatly improve your effectiveness as a social justice counseling advocate. If being an advocate at the client/student level is a low area, you can expand your repertoire by familiarizing yourself with feminist counseling principles and multicultural counseling competencies. If however, low scores are in a majority of domains you may want to reconsider your commitment to being a social justice advocate.

**APPENDIX H**  
**CONSENT FORM**

UNIVERSITY of  
NORTHERN COLORADO



Consent Form for Human Participants in Research

University of Northern Colorado

Project Title: Counselor-Trainees' Readiness for Multicultural Competency and Social Justice Advocacy

Researcher: Thomas Killian, M.Ed., N.C.C.                      Email: kill4429@bears.unco.edu

Department of Applied Psychology & Counselor Education

Phone:

Research Advisor: Betty Cardona, PhD                      Email: Vilma.Cardona@unco.edu

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**Purpose and Description:** The purpose of this study is to examine the effects of different pedagogical methods in order to detect possible differences in self-perceptions of MSJCC knowledge, awareness, skills, action, multicultural relationship, and privilege/oppression between the pedagogical methods for counselors-in-training in their understanding of working with diverse populations. At the beginning and end of the course, you will be asked to complete four questionnaires that contain questions related to MSJCC knowledge, awareness, skills, action, multicultural relationship, and privilege/oppression, and demographic information. The questionnaires will consist of Likert-type scale questions, which will take approximately 30 minutes to complete.

The researchers will take great care to ensure that confidentiality is maintained. For each questionnaire, you will not provide your name or full bear number. You will be asked to provide the last four digits of your bear number on each of the 4 questionnaires. This number will be used in place of your name on all questionnaires (i.e., demographics questionnaire and the 3 remaining questionnaires). Only the researcher, Thomas Killian, and the research advisor, Dr. Betty Cardona will have access to the individual responses. The informed consents will be securely housed in locked cabinet in Dr. Betty Cardona's locked office for three years from the date of distribution. Completed questionnaires will be collected and stored separately in a locked cabinet in a locked office to protect your identity and to ensure that the data cannot be traced back to you. The researchers will not view or use your responses to the 4 questionnaires or perform data analysis until final grades from your course have been posted.

page 1 of 2 \_\_\_\_\_

(participant initials here)

There are minimal risks associated with participation in this study. You will be reporting self-perceived multicultural competency, levels of privileged identity, and social justice advocacy readiness, which may cause discomfort. This discomfort could be related to a realization of deficiencies in these areas of multicultural counseling practice. Another form of discomfort could be related to a greater understanding of your potential marginalized statuses or impact of your potential privileged statuses. In the event that the questionnaires lead to emotional discomfort, you are encouraged to seek out mental health services from the Psychological Services Clinic in McKee 247 (970-351-1645) or the UNC Counseling Center on the 2<sup>nd</sup> floor of Cassidy Hall (970-351-2496).

You may ask the researcher (Thomas Killian) any questions you have during your participation. He can also be contacted by email after the completion of the questionnaires to address any further questions or concerns. The research advisor (Dr. Betty Cardona) can also be reached by email to answer questions. Given that the researchers are mental health professionals, they are legally required to report all incidences of suspected or confirmed child abuse or neglect, harm to self or identified others, to the applicable authorities. If either of the researchers suspect child abuse or neglect, harm to self or identified others, you will be informed prior to a report being made.

Your participation in this study is completely voluntary. You have the right to withdraw your participation at any time without explanation or penalty. Nonparticipation or withdrawal from the study will not affect your grade in the course or any other academic endeavors in the program. Both the instructor of record and the researcher will not have any knowledge of who is or is not participating in this research. You may also omit any questions that you do not feel comfortable answering.

Participation is voluntary. You may decide not to participate in this study and if you begin participation you may still decide to stop and withdraw at any time. Your decision will be respected and will not result in loss of benefits to which you are otherwise entitled. Having read the above and having had an opportunity to ask any questions, please sign below if you would like to participate in this research. A copy of this form will be given to you to retain for future reference. If you have any concerns about your selection or treatment as a research participant, please contact Sherry May, IRB Administrator, Office of Sponsored Programs, 25 Kepner Hall, University of Northern Colorado Greeley, CO 80639; 970-351-1910.

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Participant's Signature

Date

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Researcher's Signature

Date

**APPENDIX I**  
**INSTITUTIONAL REVIEW BOARD**  
**APPROVAL LETTER**



*Institutional Review Board*

DATE: June 15, 2016

TO: Thomas Killian, M.Ed.  
FROM: University of Northern Colorado (UNCO) IRB

PROJECT TITLE: [917542-2] Counselor-Trainees' Readiness for Multicultural Competency and Social Justice Advocacy  
SUBMISSION TYPE: Amendment/Modification

ACTION: APPROVAL/VERIFICATION OF EXEMPT STATUS  
DECISION DATE: June 15, 2016  
EXPIRATION DATE: June 15, 2020

Thank you for your submission of Amendment/Modification materials for this project. The University of Northern Colorado (UNCO) IRB approves this project and verifies its status as EXEMPT according to federal IRB regulations.

**Hello Thomas,**

**Thanks for your quick response with the necessary modifications. Your application is approved and good luck with this important research.**

**Sincerely,**

**Nancy White, PhD, IRB Co-Chair**

We will retain a copy of this correspondence within our records for a duration of 4 years.

If you have any questions, please contact Sherry May at 970-351-1910 or [Sherry.May@unco.edu](mailto:Sherry.May@unco.edu). Please include your project title and reference number in all correspondence with this committee.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within University of Northern Colorado (UNCO) IRB's records.