MENTAL HEALTH COUNSELOR TRAINEES' SOCIAL JUSTICE IDENTITY

DEVELOPMENT DUE TO SOCIAL JUSTICE-ORIENTED PRACTICUM

TRAINING: POSSIBILITIES FOR CHANGE IN

SELF AND THE WORLD

by

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ABSTRACT

Mental health professionals are in a unique position to understand the effect of social injustices on individuals and groups in society. Furthermore, counselors can intervene to disrupt injustices and promote social justice. Scholars have suggested that providing social justice training to graduate level trainees could significantly expand mental health professionals' social justice agenda to better advocate for macrolevel changes. The social justice literature provides some understanding of how to train graduate students in social justice interventions. However, little is known about a) what components of training facilitate trainees' development and b) how trainees are shaped by these practical experiences of engaging in social justice work.

This study centered on how trainees develop due to their training at the Women's Resource Center (WRC) at the University of Utah, a feminist multicultural, social justice-oriented training site. A grounded theory qualitative design employed the use of interviews, focus groups, follow-up interviews, and feedback groups with prior trainees from the WRC. Of the 65 prior trainees from the WRC, 20 women participated, representing a diversity of academic training backgrounds, ethnic, religious, and socio-economic class identities.

Trainees experienced three distinct and overlapping growth processes: (a) doing your own work, (b) honoring your voice and others' voices, and (c) challenging power to

affect change. This growth occurred through the interaction of three tensions: (a)

trainees' fit with the WRC's intentions, (b) trainees' reactions to contradictions of the

WRC training, and (c) trainees' experiences external to the WRC. These tensions

facilitated growth during the training year, and women who participated in the WRC

training experienced continual growth, specific to: (a) maintaining their commitment, (b)

building collaborative relationships in their contexts, and (c) personalizing their social

justice commitment. Based on findings, implications for social justice training programs

include the need to: (a) bridge theory and practice, (b) address the paradox of social

justice training, (c) grow as a social justice training program, (d) provide developmentally

appropriate training, and (e) prepare trainees for social justice training.

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CHAPTER I

INTRODUCTION

Social justice identity development is a deeply personal journey of discerning one's commitment to being a change agent. Kiselica and Robinson (2001) suggested that it is important "to look deep within ourselves and try to discover what forms of human suffering really move us to the point that we want to get up and fight--each of us in our own unique way--for other human beings" (p. 395).

Overview

As inequities in society continue, mental health fields are not adequately meeting the needs of marginalized groups (Satcher, 2000). The intersection of mental health disparities with social injustices, such as marginalization, oppression, and inequitable access to resources, is profound (Chung & Bemak, 2012). At the professional level, the APA Commission on Accreditation (2005) asserted that future psychologists' work would become more focused on advocacy and prevention to address these disparities. Moving away from an exclusive focus on providing psychotherapy services may be required in order to address mental health concerns (Burnes & Singh, 2010; Miller, DeLeon, Morgan, Penk, & Magaletta, 2006). Indeed, scholars have asserted that

continuing to engage in traditional psychotherapy services only functions to perpetuate social injustices given traditional psychology's emphasis on a monocultural conceptualization of mental health (Chung & Benmak, 2012).

Therefore, scholars have declared social justice action as a moral imperative of the profession (Lee & Walz, 1998; Pack-Brown, Thomas, & Seymour, 2008; Prilletensky & Prilletensky, 2003). In the counseling psychology discipline, Vera and Speight (2003) issued a call for the profession to move forward in a more committed way to embrace social justice as a central tenet of our discipline. Counseling psychology has a longstanding identity as being strength-based and a history of providing vocational services for at-risk populations (i.e., Parson's vocational psychology; Goodman et al., 2004; Vera & Speight). Currently, social justice is being heralded as the "fifth force" in counseling psychology (Ratts, 2009; Ratts, D'Andrea, & Arredondo, 2004).

As such, counseling psychology's attention to social justice is part of its contemporary history, and counseling psychologists are grappling with how to fully integrate social justice into the profession's identity (Speight & Vera, 2004). Specifically, counseling psychology is now discerning what it means to move from social justice rhetoric to the implementation of social justice practices. As other disciplines have been at the forefront of social justice work, counseling psychology has been slower to solidify its social justice agenda (Palmer, 2004).

Transforming counseling psychology to implement a more expansive social justice agenda must start in the training of future psychotherapists and psychologists. Situated in university settings, graduate-level training programs hold the unique position to effectively integrate sound scientific theory and practice related to social justice (Vera

& Speight, 2008). The implementation of social justice training in applied psychology programs would profoundly impact the future practice of psychology and centralize training on social justice interventions. However, a lack of understanding of how best to cultivate counseling psychologists as social change agents continues. This development process of becoming a social justice change agent is at the heart of capturing how to manifest social justice in the counseling psychology profession.

Thus, the aim of this study was to explore mental health counselor trainees' social justice identity development within the context of social justice-oriented training. In this chapter, I first provide an overview of the mental health professions' social justice literature; I highlight conceptualizations of social justice, social justice practices, and mental health professionals' social justice identity. Then, I narrow my focus to the research on social justice training for mental health counselors and trainees' social justice identity and development. The literature is lacking an in-depth understanding of social justice identity development due to mental health counselor training experiences, which is vital for cultivating a social justice shift in counseling psychology. This study sought to further knowledge about trainees' development based on their practicum experiences at a social justice-oriented training site. This chapter includes the study's purpose, research questions, and rationale for using qualitative methods.

Review of Social Justice Literature

Defining Social Justice

For the purpose of this study, I have selected the following definition of social justice: "society gives individuals and groups fair treatment and an equal share of

benefits, resources, and opportunities" (Chung & Bemak, 2012, p. 27). This allows people to have equity of access as well as to participate in decisions that affect them (Crethar, Rivera, & Nash, 2008). A socially stratified society causes injustices and oppression, exploiting one social group to the benefit of another (Manis, Brown, & Paylo, 2009). Social injustices include individual to institutional violations that may be covert or overt, intentional or unintentional, and conscious or unconscious (Chung & Bemak). Social injustices increase barriers for marginalized groups and cause their "personal and collective sense of disenfranchisement" (Crethar et al., p. 271).

Specific to social justice in the mental health fields, Ratts (2009) argued that, as a fifth force, social justice offers a distinct perspective on the locus of clients' problems and the counselor's role. This perspective may seem radically different from what may be viewed as traditional applied psychology. Social justice conceptualizes clients' problems as rooted in sociopolitical factors, including oppression, and the counselor's role as a proactive advocate (Ratts).

In the field of counseling psychology, social justice has evolved out of other ideologies, including feminism and multiculturalism. Crethar and colleagues (2008) articulated that privilege and unintentional injustices are concepts that feminism, multiculturalism, and social justice have in common. Privilege refers to unearned benefits that are systematically given to select groups in a society on the basis of that group identity. These select groups continue to perpetuate systemic injustices by unintentionally and intentionally being complicit in this stratified system. Crethar and colleagues also included empowerment and advocacy as two major practices that feminism,

multiculturalism, and social justice have in common. Empowerment and advocacy are defined below in the section, *Practicing Social Justice Interventions*.

The Counseling Psychologist (2004) published a special issue on social justice, which connected social justice to the work of feminist multiculturalism, liberation psychology, and Black psychology. In that special issue, Goodman et al. (2004) built on the feminist multicultural literature to identify social justice principles as: (a) looking at assumptions and power, (b) sharing power with psychologists and community, (c) giving voice to people from oppressed groups, (d) consciousness-raising, (e) and building on strengths. Other scholars have also connected feminist therapy with social justice (Crethar et al., 2008; Jodry & Trotman, 2008). Jodry and Trotman (2008) conceptualized feminist therapy and social justice being similar given feminist therapy's focus on viewing people within the context of society, seeing personal and social identities as intertwined, and promoting egalitarian relationships. Additionally, Crethar and colleagues (2008) identified how tenets of feminist therapy, such as promoting sociopolitical changes, developing egalitarian relationships, validating clients' experiences of oppression and discrimination, and rejecting the medical model, are consistent with social justice. These scholars conclude that feminist and feminist multicultural theories seem to be consistent with a social justice paradigm.

In addition to connecting feminism and social justice, a great deal of scholarship has drawn on the link between social justice and multiculturalism in counseling psychology (Arredondo, 1999; Crethar et al., 2008; Morrow, Hawxhurst, Montes de Vegas, Abousleman, & Castañeda, 2006; Ponterotto, Casas, Suzuki, & Alexander, 2009; Vera & Speight, 2003). Crethar and colleagues (2008) asserted that six tenets of

multiculturalism are consistent with social justice: (a) counseling theories represent a cultural worldview; (b) people's experiences are shaped by individual, cultural, and universal components; (c) cultural identity development influences the counseling relationship; (d) counseling needs to be person-specific, not universally applied; (e) counselors need to promote mental health through a variety of interventions, not just counseling; and (f) counseling facilitates clients' psychological liberation, which is increased awareness for how sociopolitical factors affect the self. Thus, multiculturalism and social justice have a great deal in common.

Chung and Bemak (2012) contended that social justice is at the core of multiculturalism. Indeed, Sue and colleagues asserted that multiculturalism is also concerned with social justice and equity (Sue, Bingham, Porché-Burke, & Vasquez, 1999; Sue, Parham, & Santiago, 1998). Further, Manis and colleagues (2009) highlighted that multicultural scholars sometimes define diversity in inclusive ways, whereas others define it in a more exclusive way that is specific to race and ethnicity only; they argued that a more inclusive definition of diversity is fitting with social justice, as social justice is geared toward equity for *all* people.

As a force in its own right, social justice is considered distinct from multiculturalism (Ratts, 2009). Scholars have asserted the importance of differentiating multiculturalism, cultural competency, and diversity training from a social justice agenda (Miller & Sendrowitz, 2011). For example, Chung and Bemak (2012) concluded that multiculturalism's primary focus is not inequity and social change, as is the case for social justice. Vera and Speight (2003) suggested that social justice work means moving beyond providing culturally competent psychotherapy services to marginalized groups,

recommending that counseling psychologists engage in advocacy, outreach, prevention services, and collaborative and social action-oriented teaching and research. Indeed, the ACA Advocacy Competencies (Lewis, Arnold, House, & Toporek, 2002), which provide the foundation for the ACA's social justice agenda, are distinct from the multicultural competency guidelines (Sue et al., 1992) and multicultural guidelines (APA, 2002). Even though all three documents emphasize effectively working with marginalized populations, the advocacy competencies center on professionals' role in implementing systemic level interventions (Toporek, 1999). These sorts of systemic level interventions are discussed further below.

Collectively, equity and social change seem to be primary in counseling psychology's conceptualization of social justice (Toporek & Vaughn, 2010). This social justice literature is primarily conceptual in that it is not empirically based. However, the study of Singh et al. (2010) sought empirical support for how counseling psychology trainees define social justice. Their analysis resulted in a four-part definition of social justice: (a) promoting social equality, (b) decreasing social inequities, (c) recognizing components of a just society, and (d) striving toward that ideal. This empirical study is consistent with the conceptual social justice literature. However, counseling psychology continues to lack a unified conceptualization of social justice. This limits the extent to which counseling psychology can truly adopt a social justice agenda and centralize social justice interventions as foundational professional practices.

Implementing Social Justice Interventions

Inherent in the dialogue about what is social justice is discerning what counseling psychology's social justice practices include. Beer and colleagues' (2012) mixed method study on counseling psychology trainees' commitment to social justice indicated that the nature of social justice work is necessarily political, uses voice and confrontation to challenge others, and requires persevering through struggle. Also, Caldwell and Vera's (2010) definition of social justice work included acknowledging power inequities, explaining how these inequities impact psychological well-being and intervening to change injustices. Goodman and colleagues (2004) stated that social justice work includes "chang[ing] societal values, structures, policies, and practices such that disadvantaged or marginalized groups gain increased access to these tools of self-determination" (Goodman et al., 2004, p. 795). Structural level change would address the institutionalized injustices that perpetuate the mental health concerns of marginalized populations. These definitions assess more of the conceptual meaning of social justice work and social change, as opposed to focusing on concrete practices and interventions.

In moving from social justice rhetoric to practice, the articulation of competencies can provide an important bridge. Using a competency approach for social justice work, Constantine, Hage, Kindaichi, and Bryant (2007) identified the following competencies: (a) becoming knowledgeable about how oppression and social inequities are manifested and experienced; (b) engaging in continual critical self-reflection about one's own identities and experiences of power, privilege, and oppression; (c) maintaining continual awareness of how one might be perpetuating oppression because of one's privilege; (d) challenging inappropriate interventions; (e) having knowledge of indigenous healing to

inform clinical services; (f) increasing awareness about social injustices at the global

level; (g) planning, implementing, and evaluating preventative mental health

interventions; (h) collaborating with community organizations; and (i) developing skills

to advocate for and implement systemic interventions. These competencies offer a unique

perspective of addressing issues of power and intervening at the systems level.

In terms of social justice interventions, advocacy is the main social justice

practice that is emphasized in the literature. Manis and colleagues (2009) discussed

advocacy as the central practice of a social justice agenda; advocacy is considered a

continuum with empowerment at one end and social action at the other. They drew on

McWhirter's (1991) definition of empowerment:

> The process by which people, organizations, or groups that are powerless or
> marginalized: (a) become aware of the power dynamics at work in their life
> context, (b) develop the skills and capacity for gaining reasonable control over
> their lives, (c) which they exercise, (d) without infringing on the rights of others,
> and (e) which coincides with actively supporting the empowerment of others in
> their community. (p. 12)

As such, empowerment is directed more inward in its definition, though it impacts

others. Social action, on the other hand, is more outwardly focused. Social action is

defined as "the implementation of an intervention constructed by the client and/or

counselor toward the larger, more public arena on the group, institutional, state, federal,

or societal level that inhibits access or growth and development" (Manis, Brown, &

Paylo, 2009, p. 29). Thus, advocacy entails both an internal and external focus.

The ACA Advocacy Competencies (Lewis, Arnold, House, & Toporek, 2002)

offer another conceptualization of advocacy. The competencies include two dimensions:

the nature of client involvement and the level of intervention. Client involvement may

range from active (advocacy with the client) to more removed (advocacy on behalf of the

client). The levels of interventions are defined as individual, community, and public or societal. Dean (2009) developed a social justice advocacy scale based on these competencies and found four factors of advocacy: (a) collaborative action, (b) social/political advocacy, (c) client empowerment, and (d) client/community advocacy. Thus, important components of advocacy are collaborating to engage in interventions as well as having different levels of interventions.

The Handbook for Social Justice in Counseling Psychology (Toporek, Gerstein, Fouad, Roysircar, & Israel, 2006) provides a multitude of examples of the implementation of social justice practices. Nonetheless, social justice scholars tend to criticize counseling psychology for its focus on microlevel interventions that fail to address meso- and macrolevel changes that would be consistent with a social justice philosophy (Helms, 2003). In other words, social justice work is falling short by failing to move beyond the therapy room.

Meso- and macrolevel changes would require professionals' engagement with societal organizations and institutions, such as school districts, community centers, and legislative bodies. Chung and Bemak (2012) included "advocacy, the development of prevention and intervention programs, outreach programs, the promotion of social action in partnership with clients and their families and communities, and so on" as social justice interventions (p. 44). Other scholars have included activism (Watts, 2004) and community-based action (Burnes & Singh, 2010) as social justice work. Thus, despite multiple levels of interventions being considered social justice practices, the greater implementation of meso- and macrolevel interventions is not yet realized.

The proposed study is situated within counseling psychology's search for clarifying and implementing its social justice agenda. Conceptualizations of social justice practices are still under examination, which limits the extent to which the profession can implement a social justice agenda. Further empirical support for how to enact a social justice agenda is needed (Manis et al., 2009; Toporek, 2009).

Social Justice Identity

In considering the profession's social justice agenda, the professional identity of mental health professionals engaging in social justice work is also relevant. What does it mean for mental health professionals to be engaging in social justice work? Caldwell and Vera (2010) defined social justice orientation to occur when a person endorses social justice beliefs and engages in social justice advocacy. Chung and Bemak (2012) identified different attributes of social justice leaders, including how they use their positions of power positively and reject Western conceptualizations of power that are centered on dominance. Also, they identified characteristics of a social justice leader: genuine, authentic collaborator, courageous risk taker, challenges systems, creative, motivator, humble/lacking ego, responsible, a guide/not an expert, generates empowerment, understands self, understands and appreciates differences in others, able to use and understand research and data, and a model for others (Chung & Bemak, 2012). Chung and Bemak's conceptualization of a social justice leader lacks empirical support and also fails to integrate these characteristics into a holistic understanding of one's social justice identity.

Further, these definitions and characteristics lack Kiselica and Robinson's (2001) assertion that social justice identity is a matter of the heart and mind. How might a broader conceptualization of social justice identity include a person-centered perspective? The *Journal for Social Action in Counseling and Psychology* included a special section on professionals' personal journeys (Anderson, 2009; Bemak, 2009; Chung, 2009; D'Andrea, 2009), but empirical support for the humanistic components of a social justice identity is not present in the literature.

Paying attention to the more human aspects of identity would incorporate the multiple identities a person has. Manis and colleagues (2009) asserted, "It is critical for helping professionals to recognize how their 'multiple selves' can influence the helping process" (p. 35). Caldwell and Vera (2010) explained that someone with a social justice orientation could be a member of a dominant group or not. Thus, a mental health professional with a social justice orientation may have intersecting identities related to race, ethnicity, religion, gender, sexual orientation, class, and other statuses; however, little is known about how professionals' different identities are related to their social justice identities.

Some scholarship asserts the importance of incorporating people's dominant group status in understanding their social justice identity. An ally is considered a more specific type of person with a social justice orientation. An ally is a person who identifies with the dominant group (i.e., a man who is an ally in the movement to end sexism and violence against women; Fabiano, Perkins, Berkowitz, Kinkenbach, & Stark, 2003). Further, Manis and colleagues (2009) suggested that one's power and privilege as a mental health professional is related to one's social justice identity, as there are various

ways in which one can wield power to foster change. How does one's power as a mental health professional influence social justice identity? The lens of intersectionality (Collins, 2000; Dill & Zambrana, 2009) has not been fully conceptualized in the literature. Research is needed that considers integration of multiple identities, including privileged and marginalized statuses, and how that intersection informs a social justice identity.

Social Justice Identity Development

Social justice orientation identity development is considered a key component of counseling psychology's social justice agenda. Even with the profession's rhetoric of social justice, individuals must consider it a personal imperative and grapple with their own commitments to social justice work (Kiselica & Robinson, 2001; Lee, 2007; Palmer, 2004). This may require professionals to move beyond "nice counselor syndrome" in order to fully identify with social justice and challenge injustices (Chung & Bemak, 2012, p. 70). Social justice identity development has broader application beyond mental health professionals, including other groups of people, such as men, college students, and White people (e.g., Broido, 2000; Griffith, 2003; Jennings, 1996; Reason, Roosa, & Scales, 2005). This scholarship suggests that a social justice identity does develop over time and is impacted by many different experiences, as personal as one's upbringing and as political as engaging in action.

Unlike the other scholarship that was not specific to professional identity, Edwards (2006) proposed a social justice ally identity development model for student affairs professionals. The development suggested a fluid model with three developmental statuses: (a) aspiring ally for self-interest, (b) aspiring ally for altruism, (c) ally for social

justice. The model specified how different components shifted in different statuses; those components included relationships with members of oppressed groups, victims of oppression, focus of the problem, view of justice, spiritual or moral foundation, power, source of ongoing motivation, mistakes, relationship to the system, focus of the work, and privilege.

As acknowledged by Edwards (2006), the model does not fully address social justice identity for those with intersecting identities of privilege and oppression. Instead, it only examines ally development for those professionals who are part of dominant social groups. Scholars have proposed models that articulate the development of "consciousness" that people of dominant groups may develop about their privilege (i.e., White racial consciousness and heterosexual consciousness; see Mohr, 2002; Rowe, Behrens, & Leach, 1995; Worthington, Savoy, Dillon, & Vernaglia, 2002). Similar to the concept of social justice identity, social justice identity development needs to centralize how individuals' identities interact with their development. How do being both privileged and oppressed in a socially stratified society affect social justice identity development?

In considering social justice identity of counseling psychologists, Caldwell and Vera's (2010) study captured social justice identity from the perspective of counseling psychologists active in social justice work. Participants (*n*=34) were recruited because of their contributions to social justice at a conference presentation or in a publication. Participants were asked to identify and rank order critical incidents in their development as social justice-oriented people. This study found that 78% of participants named the influence of significant persons, 78% named exposure to injustice, 58% named education/learning, 16% named work experiences, and 3% named religion/spirituality as

critical incidents that contributed to their social justice orientation. In ranking the importance of the incidents to their development, exposure to injustice was ranked most frequently as most important, and influence of significant persons and religion/spirituality both received a rank of second most important. Participants also named the ways in which those incidents affected their development; and the resulting themes were increased awareness, facilitated commitment to social justice, increased understanding of social justice, identity changes, and behavioral changes.

Caldwell and Vera (2010) acknowledged that their sample was restricted to professionals who had contributed to social justice in a specific way and that social justice identity development would be different for others. Additionally, the study did not connect critical incidents into a more holistic conceptualization of development. Caldwell and Vera conceptualized their study as lacking a more in-depth understanding of development and suggested that future research utilize a more longitudinal design. Longitudinal research methods are needed to better capture an in-depth understanding of development over time.

Emerging from these findings, Caldwell and Vera (2010) suggested that practicum experiences may be a key to social justice development, as practicum experiences may encompass many of the critical incidents that were found to be important contributors to social justice development. However, the study did not provide in-depth information about how formalized training may effectively foster social justice orientation development. Research about how training experiences affect development could bridge the literature on identity development with the literature on training. Below, I review the literature on training, including that which articulates social justice

practicum experiences, including the first-year experience at Boston College (Goodman et al., 2004).

<div align="center">Social Justice Training</div>

In conjunction with social justice professional identity development, social justice training is another research area that scholars have explored. First, I identify key concepts about the importance and limitations of implementing social justice training. Then I review the social justice training literature on practicum experiences. Finally, I explore research on trainees' social justice commitment and development.

The 2010 special issue on social justice training in *Training and Education in Professional Psychology* centralized the importance of social justice training to professional psychologists. Training is a means of increasing social justice work within the profession and provides a potential venue for facilitating social justice professional identity development (Speight & Vera, 2004; Vera & Speight, 2003). Counselor education programs have begun implementing more social justice oriented curricula through the support of the National Institute for Multicultural Competence (Zalaqueet, Foley, Tillotson, Dinsmore, & Hof, 2008). Also, Chung and Bemak (2012) articulated how George Mason University's counseling program has transformed its curriculum and training program to infuse social justice. Burnes and Singh (2010) suggested that social justice training needs to begin early in trainees' development in order to truly shift the profession. Further, appropriate supervision to support trainees' development is also needed (Bradley, Lewis, Hendricks, & Crews, 2008). Thus, focusing on the role of training in social justice development is key.

Limitations in Training

       There are many limitations to formally implementing social justice in training, and

there is currently no systemized means of integrating social justice into training programs

(Singh et al., 2010). In fact, the majority of counseling psychology training programs

neglect to include explicit social justice coursework and/or training (Singh et al., 2010).

42% of participants (*n*=229) in Miller and Sendrowitz's (2011) study indicated that there

was no explicit social justice class offering in their training program; 85% of participants

(*n*=66) in the study of Singh et al. (2010) indicated that they had not taken a course

specific to social justice. As such, most trainees are not engaged in social justice work

(Nilsson & Schmidt, 2005), and a sample of 260 trainees indicated that they wanted more

social justice training (Beer et al., 2012).

       As a caveat, coursework and training that are consistent with social justice may be

occurring without being explicated stated as social justice-oriented. For example, 95% of

participants in Miller and Sendrowitz's (2011) study indicated that at least one course in

their program incorporated social justice. Difficulty endorsing a certain meaning of social

justice and making it explicit may be limiting counseling psychology's movement toward

implementing a social justice agenda (Chung & Bemak, 2012). Without any standards of

practice, the counseling psychology profession may be limited in institutionalizing social

justice training.

       In the research on social justice training, scholars note the multitude of limitations

in institutionalizing social justice training, including (a) a lack of recognition of faculty's

role in social justice work as related to promotion and tenure, (b) restrictions in

coursework, (c) lack of recognition of social justice hours in internship applications, (d)

lack of faculty time, and (e) lack of funding (Burnes & Singh, 2010; Kiselica, 2004; Singh et al., 2010).

In addition to structural concerns, a great number of training programs may lack the underlying philosophy and interest that could foster social justice work (Palmer, 2004; Singh et al., 2010). This lack of interest may also be paired with a lack of expertise on the part of faculty and supervisors, as trainees themselves may have greater experience in this area than faculty and supervisors (Toporek & Vaughn, 2010). However, scholars have asserted that training programs could develop their own mission, guidelines, and practices for social justice training (Pack-Brown, Thomas, & Seymour, 2008; Toporek & Vaughn, 2010). Training programs located at universities with missions that are congruent with a social justice agenda may be at an advantage in having a consistent framework for social justice work (e.g., Boston College and Seton Hall; Palmer, 2004). More research on training sites whose orientation corresponds with a social justice agenda would increase understanding of how training can effectively cultivate social justice identity development.

Social Justice Practicum Experiences

A recent survey of practicum site coordinators (Wise et al., 2011) reported that 50% of site coordinators indicated that advocacy was *not* an important focus of the training. Thus, it may be that advocacy, as a component of social justice training, continues to be a unique training opportunity at practicum sites.

Despite the lack of comprehensive implementation in training programs, some trainees engage in practicum experiences that are conceptualized as social justice-

oriented. The literature provides examples of social justice practicum experiences. As an example, Ali, Liu, Mahmood, and Arguello (2008) described having a practicum at a homeless shelter. Trainees' experiences included difficulty related to scheduling and space, ambiguity in having multiple roles, frustration with limited resources, and having limited skills appropriate for the population. These experiences highlight difficulties without providing an understanding for how trainees develop through those difficulties. Research is needed that ascertains how trainees grow in their ability to navigate the difficulties of social justice work.

Goodman et al. (2004) discussed Boston College's required first-year experience for counseling psychology students as an example of social justice training. The first-year experience includes 6 hours weekly in a community agency engaging in direct service, prevention, and advocacy. Trainees reported growing in understanding their privilege, difficulty engaging in self-disclosure because of potential social and professional costs, learning to collaborate even though they had training to consider themselves expert, calling into question one-on-one work when working collaboratively works so well, and encountering emotional and structural obstacles to engaging in social justice work. This information is a significant contribution to the social justice training literature. However, this article was limited in that it focused more on how the training is implemented and less on the impact on and development of trainees.

Little is known about how trainees are shaped by their practical experience engaging in social justice work. How did trainees overcome obstacles? How did transformation happen within one's understanding of privilege? Answers to these

questions would illuminate training as a developmental process, in which trainees are successfully learning to engage in social justice work.

Similarly, Burnes and Manese (2008) explored how the principles of social justice of Goodman et al. (2004) applied to a predoctoral internship site. Their research incorporated trainees' perspectives on their social justice training experience. Trainees reported shifting to understand the integration of social justice with their professional identity, practicing nonhierarchical relationships with clients, and raising colleagues' and students' consciousness about oppression and privilege during consultation and outreach. This information begins to address how trainees develop by practicing social justice interventions; yet data collection procedures were not reported, indicating that an empirically supported, in-depth understanding of trainees' development is still lacking.

Trainees' Social Justice Commitment

Some research on trainees focuses on the trainees' commitment to social justice. For example, one study found that trainees' political interest and desire to be involved in advocacy were related to engaging in social justice advocacy, and number of years in training was not related to engaging in social justice advocacy (Nilsson & Schmidt, 2005). These findings suggest that personal, not training-specific, experiences may be impacting trainees' social justice identity development. However, Beer and colleagues (2012) found that trainees' perception of the training environment did play a role in predicting trainees' activist orientations; participants also reported that training could provide support and social justice-oriented curriculum, as well as provide barriers to social justice work. Thus, it may be that trainees' commitment is both impacted by the

trainee as a person and the trainee in the training environment. Specific to trainees'

motivations, Beer and colleagues (2012) found that trainees were motivated by their

values and beliefs; empowering others; witnessing change; and contact with people,

events, or injustices.

Miller and Sendrowitz (2011) examined trainees' social justice commitments

specific to their lasting interest. They adapted a social cognitive career theoretical

framework (SCCT, Lent, Brown, & Hackett, 1994) to make it specific to social justice; in

addition to social cognitive factors, they hypothesized that personal moral imperative and

training environment would influence trainees' interest and commitment. In the model,

the results indicated that trainees' self-efficacy had an effect on their interest, which in

turn had an impact on their self-identified commitment to social justice work. In

considering the role of the training environment, the environment affected self-efficacy

but did not have an effect on commitment. Personal moral imperative had a substantial

impact on trainees' commitment, self-efficacy, and outcome expectations. These results

indicate that trainees' commitments are impacted by many factors, including the person

and the training environment.

In considering the interplay between trainees' commitment and training

experiences, Singh and colleagues (2010) studied how trainees are able to actively

include social justice work in their training experiences. The results indicated six ways in

which trainees infused social justice work: (a) actively challenging one's self and one's

worldview, (b) proactive self-education, (c) incorporating social justice into clinical work

by advocating for client, (d) engaging in social justice-related research, (e) incorporating

social justice into teaching, and (f) engaging in activism on campus and in the

community. As these findings indicate, trainees may be taking the initiative to incorporate social justice into their training but may not necessarily be receiving formalized training.

These studies illustrate the role of trainees' commitments in having a social justice identity; however, they have limitations. For example, Nilsson and Schmidt's (2005) sample was primarily White women who identified as Christian and heterosexual; the Miller and Sendrowitz (2011) sample was predominantly White women. The studies did not address the extent to which those identities influenced trainees' commitment. Given the importance of identities, such as race, gender, and sexual identity, in social justice development, how might participants' identities have impacted the results? Overall, the literature is lacking an understanding of how trainees with various social identities develop their social justice identity.

Another limitation of these studies was their lack of in-depth understanding of the phenomenon of trainee social justice development. The study of Beer et al. (2012) identified trainees' motivations and that training experiences can have an impact on trainees' commitment, but the sample size for the qualitative portion of the study was small ($n=7$) and thus lacked more in depth understanding. The study of Singh et al. (2010) was conducted online with 66 participants and lacked information about the process by which trainees grow; it identified specific practices but not an actual developmental process. Miller and Sendrowitz (2011) extended beyond the other studies to identify effects and impacts on trainees' commitment, but also lacked more in-depth understanding of the developmental process.

Given the findings that training environment does interact with trainees' social justice identity, additional research is needed to understand how trainees implement social justice practice in light of their experiences of receiving social justice training. Research that bridges trainees' practice with their formalized training experiences would increase understanding on how training can cultivate the social justice identity development of mental health professionals.

Trainees' Social Justice Development

In understanding trainees' social justice identities, looking at the development process is essential. Conceptualizing social justice as a professional development issue would further the implementation of social justice work (Barrett, 2011). Specific to trainees, scholars have suggested that training from a developmental perspective is important in social justice work (Burnese & Manese, 2008). For example, Lewis (2010) provided a conceptual framework for addressing developmentally appropriate training and suggested that early practicum experiences could foster competencies related to interactional justice (justice in the interpersonal realm), later focusing on procedural justice, which would allow trainees to learn how to implement programming to foster higher level social change, and finally distributive justice, which would involve learning how to create policy change. One limitation of this model is that it explores what is developmentally appropriate from the vantage point of what is a higher level in terms of the social justice work, not necessarily what is a higher level developmentally. There is no supporting data about how trainees develop and build to higher level skills.

In a study on how students were affected by a service-learning course in a counseling program, Murray, Pope, and Rowell (2010) found that the integration of service and classroom instruction had various benefits and challenges. One major finding of the study was that trainees' evaluation of their training was related to their developmental level. This finding illuminates the need to engage in social justice training that is developmentally appropriate. However, further information about how training could be geared to the specific developmental needs of students was not provided. Research is needed to understand how trainees develop in their social justice identity so that appropriate training can be implemented.

Additionally, looking at how trainees' needs differ in a developmental context would be appropriate given that trainees tend to differ given their own level of exposure to injustices, their own understanding of privilege and oppression, and the intersectionality of identities of privilege and oppression (Burnes & Singh, 2010; Nilsson & Schmidt, 2005; Watts, 2004). For example, in reflections from graduate students about their Multicultural Counseling and Counseling and Social Justice classes, students' experiences were clearly shaped by their identities specific to race, ability, gender, and culture (Chung & Bemak, 2012). Considering trainees' developmental needs in the context of their own identities is crucial. In gaining a greater awareness of the developmental process, training could be better implemented to more effectively foster the development of a social justice orientation.

In summary, the literature suggests that social justice work is increasingly relevant to mental health professionals. Shifting training to be more social justice-oriented would further counseling psychology's implementation of its social justice

agenda; yet, empirical support for how to train future professionals is lacking. Many scholars have noted the limitations and the possibilities for social justice training at practicum sites. Research suggests that trainees' social justice commitment is influenced by personal factors, such as social identities, as well as the training environment. Scholars have asserted the importance of developmentally appropriate social justice training. However, no empirical study has examined trainees' developmental processes. Little is known about how trainees develop when they are actively engaging in social justice-oriented training.

<u>Purpose of the Study</u>

The purpose of this study was to contribute to the social justice training literature in counseling psychology by examining how mental health counselor trainees were shaped as social justice change agents as a consequence of social justice training. This examination resulted in a deeper understanding of the development of social justice identity for mental health professional trainees.

<u>Research Questions</u>

The questions guiding this research were aimed at understanding trainees' development as social justice change agents. The overarching questions were:

1. How did trainees develop in their social justice identity due to their participation in training at a social justice-oriented practicum site?

2. What impact did the training experience have on trainees' development as future social justice change agents?

Rationale for Qualitative Methods

In considering the lack of literature on social justice identity development in counseling psychology, little in-depth knowledge was available about the phenomenon under study. Given this lack of information, qualitative methods were fitting (Marshall & Rossman, 2006). Further, social justice identity development is a complex social process that occurs within the context of the training site and in the context of the whole person of the trainee. Qualitative methods were appropriate for capturing the complexity of social justice identity development. Three features of qualitative methods were especially helpful in studying social justice identity development. First, an inductive approach is congruent with qualitative methods (Marshall & Rossman), and the lack of theory about trainees' social justice identity development in counseling psychology necessitated induction from data to theory. Second, with qualitative methods, an emergent design can be used to alter the methods as needed to better capture the complexity of the phenomenon (Haverkamp & Young, 2007). Given the lack of information on trainees' social justice identity development, this flexibility in design was essential. Third, qualitative methods support multiple realities (Stake, 1995), which was necessary in looking at the diversity of trainees' experiences given the intersection of social justice identity development with trainees' other identities (Stake, 1995). Qualitative methods provided the vehicle for fully engaging with participants to understand the phenomenon of trainees' social justice identity development..

CHAPTER II

METHOD

In this study of trainees' social justice identity development, I sought a

comprehensive understanding of how practicum-level trainees in mental health fields

developed as social change agents in the context of an explicitly feminist multicultural

training program. After explaining the feminist paradigm guiding the method and specific

implications for the study, I explain my role as researcher and provide descriptive

information about the participants. Next, I describe the research design and discuss data

collection procedures. From these procedures, I outline how I managed and analyzed the

data. Finally, I justify these methods from a feminist standpoint of trustworthiness and

name the various ethical considerations I attended to throughout the study.

Research Paradigm

I identify with a feminist paradigm and considered it to be appropriate for the

purpose of this study. Feminists have historically been critical of traditional research

methods (Gottfried, 1996), raising concerns about the objectification of research

participants, for example. Feminist researchers have also been aware of the possibility

that feminism may be subdued or quieted by the dominant scientific paradigm of

academe when attempting to conduct feminist research (Smith, 1996). Feminist academics have struggled with the tension of cultivating a participatory, collaborative feminist research process. In being explicit about my own conceptualization of a feminist paradigm, I articulate how feminist ontology, epistemology, axiology, and rhetorical structure informed this study.

Feminist research holds the ontological assumption that reality is subjective, not objective (Harrison, MacGibbon, & Morton, 2001). This approach to subjectivity prompted me to consider the subjective reality of trainees. Feminism, like other critical paradigms, attempts to bring marginalized viewpoints to the center of the research topic (Morrow & Smith, 2000). Centering the study on trainees' perspectives, as opposed to those of the training staff, is consistent with a feminist paradigm. Trainees are in a position of less power, and their expertise is often diminished in a traditional training system. This study seeks to identify trainees as experts on their development as social justice change agents. Further, the trainees recruited for this study were all women who represented a diversity of academic training backgrounds, ethnic, religious, and socio-economic class identities. Thus, I centralized the experience of women trainees, including women of color, women of different ages, and women with different religious identities and socioeconomic privilege.

Epistemology conceptualizes how knowledge is created. From a feminist paradigm, the personal is political in the process of knowledge production, which means that personal experiences are considered essential in the creation of knowledge (Gottfried, 1996). However, I did not intend to merely extract personal experiences from participants. The data were produced in relationship; attending to power in the process of

knowledge creation was essential, because producing knowledge without attention to power may be unintentionally oppressive (Banister et al., 1994). In conceptualizing power in research relationships, research participants were in a position of less power than I as the researcher (Fine, 1992).

As a researcher holding a position of power, I had the opportunity to develop relationships with participants with a goal of striving toward equity, reciprocity, and mutuality (Morrow, 2006). I attempted to create meaningful relationships with participants, in which they were not objectified and I did not distance myself from them (Harrison et al., 2001). Instead, I attempted to be transparent about my role as researcher and clear about who I am as another human being and trainee. Taking the time to foster the human connection increased the mutuality of the research process. Additionally, I invited and openly answered questions from participants about my perspective on social justice work, feminist multicultural training, and the research itself; this exemplified my attempts to create equity.

Some participants named the ways in which they had benefited from participating in the research, including increased self-reflection about their professional and personal development, as well as increased awareness of the ways in which they were currently acting on their values. These examples illustrate participants' experiences of reciprocity in knowledge production, as the participants, not just the researcher, gained something from the research.

Nonetheless, even in an emancipatory research process in which I solicited ongoing feedback and input from the participants, there was still inequality between researcher and researched. As researcher, I had final control over the end research

product (Acker, Barry, & Esseveld, 1996).

In terms of how feminist epistemology influenced data collection, I created an open research process to solicit participants' perspectives in dialogue (Stacy, 1996). Indeed, this study prioritized focus groups for data collection, which honored the dialogue of creating knowledge in conversation with other participants. I explicitly asked participants for their feedback about their experience of the focus group setting, and they affirmed their appreciation for being able to interact with other participants.

As an example of feminist epistemology, I sometimes told participants about some of my preliminary interpretations of the topics about which they were talking, and I asked for their reactions and solicited their own interpretations. I invited participants to share their own experiences as well as their interpretations and analyses of the information they shared. Though I take full responsibility for the end product of the study, I attempted to be deeply anchored in the process of creating knowledge with participants. Considering participants to be ongoing consultants ultimately strengthened the knowledge claims of this study (Harrison et al., 2001).

In addition to creating knowledge, feminist research intends to foster social change in both its process and end product (Banister et al., 1994; Fine, 1992); this change is accomplished by challenging experiences of oppression (Gorelick, 1996). Maguire (1987) conceptualized this social change on three levels: a) individual change in confidence and consciousness, b) improvement and strengthening of the local community, and c) progress in the wider power structure. At the individual level, I hoped to validate participants and encourage them by honoring their perspectives in every interaction I had with them. I affirmed participants' experiences and often checked in

with participants to see if they had any concerns. Further, by positioning myself as a facilitator, not expert, I hoped that participants were empowered by participating in focus groups. Focus group data collection is considered consistent with feminist research principles of empowerment in that the dichotomy of researcher and researched is less visible with multiple participants sharing their experiences (Montell, 1999). In conducting focus groups, I explicitly invited participants to ask each other questions and respond to each other's comments, as opposed to me directing the conversation.

In considering the end product of the research, this study intended to create social change by creating scientific legitimacy for the social justice training at a feminist multicultural training program, specifically at the University of Utah Women's Resource Center (WRC). In this way, I anticipate that the study will contribute to the strength of the WRC training program, which in turn will foster social change in the local community as well as the broader field as trainees graduate and carry what they have learned in their professional lives. This study provides empirical support for the training program, which I hope will strengthen and enhance its own operation.

At the societal level, I hope to increase the implementation of social justice training opportunities across different training sites. My highest intention is to alter the training of future psychotherapists to be more explicitly focused on social justice by disseminating information (in publications) and engaging in dialogue (in conference presentations and training settings).

Axiology refers to the meaning of research, which is value-laden from a feminist paradigm. I prioritized engaging in a research process that honors participants (Banister et al., 1994). As I told participants, if they were not satisfied with their engagement in the

study, I was not satisfied. Honoring their perspective was crucial for developing and completing a meaningful study.

Consistent with feminist axiology, I identified my values so as to be as transparent as possible (Olesen, 2007), which is more fully outlined in the *Researcher as Instrument* section of this chapter. In making my values visible in the written product, I use a rhetorical structure that emphasizes the use of first person (Fine, 1992). I use language that reminds me of my accountability and active participation in the research process. In the act of writing, participants' voices were translated and interpreted; as researcher, I most fully exerted my power in that role (Acker, Barry, Eseveld, 1996; Hoover, 2010).

Researcher as Instrument

Complete Membership as a Prior Trainee

From a feminist paradigm, I recognize the subjective nature of reality and the knowledge claims involved in producing this research (Gottfried, 1996). Further, being transparent about my involvement as researcher is particularly salient as I was a trainee at the Women's Resource Center (WRC), the training site from which I recruited participants. Thus, I first conceptualize how I had "complete membership" in the phenomenon I studied (Adler & Adler, 1987).

Adler and Adler (1987) identified three participant-observer statuses based on the researcher's group membership: a) peripheral membership, b) active participation, and c) complete membership. In being a complete member of the WRC training, my status as trainee was the same as any other trainee. I was recognized as a sister trainee, not as a researcher, and I participated in the same practices and took on the same "obligations and

liabilities" of my sister trainees (Adler & Adler, 1987, p. 34). In my evolution as researcher for this study, I articulate how I developed my role as researcher, negotiated both roles, developed as a prior trainee, and monitored my subjectivity throughout the study.

Developing Role as Researcher

My complete membership as a WRC trainee led to my research, meaning it could be characterized as "opportunistic" research (Riemer, 1977). More specifically, after being invited to the WRC training, I learned of a programming opportunity for trainees to develop a presentation for a feminist conference. I value the importance of research, especially research on topics, such as feminist multicultural training, that I consider more marginalized from a scientific standpoint. Thus, I was drawn to develop a conference presentation with some sort of empirical foundation.

From conversations with training staff and my training cohort, the idea developed to examine trainees' experiences of feminist multicultural training. Originally, I anticipated that journaling would be the main data collection method, with some focus groups as a training cohort; however, as the training year began, trainees found it difficult to find the time to journal about their training; thus, from the suggestion of another trainee, unstructured focus groups became the primary means of data collection. This change in data collection was suggested and implemented because of my sister trainees.

My excitement for conducting research about the WRC grew, and I began to consider how I could broaden data collection and conceptualize my dissertation to be about the WRC's feminist multicultural training. Through conversations with peers and

my advisor, I shifted from ideas about a WRC case study on feminist multicultural training to a grounded theory study on trainees' social justice development. Ultimately, I was not interested in the methods required of a case study, and I thought conceptualizing the research around social justice would fill a gap in the counseling psychology and feminist multicultural therapy training literature and speak to a broader audience.

In carving out my role as researcher (Adler & Adler, 1987), I was transparent and open with WRC staff and trainees. This was consistent with my complete member status, in which my "genuine commitment to the group, and the members' awareness of this, diminishe[d] the need for role pretense" (Adler & Adler, 1987). Instead, my research goals were seen as aligning with that of the setting, and I benefited from being trusted as a researcher (Alder & Adler; Morrow & Smith 2000).

In contrasting my dual role as researcher and trainee, I felt that my role as researcher during the training year was fairly minimal. My role as researcher was more explicit when I took the initiative to update WRC staff on the research both in the early planning and when changes to the research plan were made. Among my sister trainees, I was a peer even when engaging in focus groups during the training year. During focus groups, sister trainees stated that I did not appear to function as a researcher, nor did I actively facilitate. Like my sister trainees, when there was a topic I wanted to process in the focus group, we each made requests for time. With my training cohort, my role as researcher was accentuated when I completed transcripts of our focus group time, prepared a thematic analysis, and facilitated our revisions and preparations for the presentation about our training experience.

Negotiating Both Roles

Adler and Adler (1987) asserted that there are four aspects of the researcher's role to consider: a) role immersion, b) role conflict, c) role detachment, and d) role expectations and exchange, As a complete member, I was fully immersed in the role of trainee. This did lead to some *role conflict*, as I felt uncomfortable taking field notes as a researcher during training activities. Instead, I took minimal notes during WRC training activities, and then developed fuller notes at other times. In terms of *role detachment*, I was detached from my role as researcher when I was involved in training activities, with the exception of the planning of focus groups with my sister trainees. I was assertive about setting aside time for recording focus groups.

After the training year ended, I became more detached from my role as trainee. The training year ended, but my researcher role expanded. As data collection continued, I began interacting with prior trainees who were not from my cohort. Thus, I easily shifted to become more of a researcher with insider experience of the WRC training. During data collection, I would occasionally become more connected with my role as trainee and think about my own training experience. More specifically, I considered how the new information contrasted with my cohort's training experience. In fact, I found that I thought of my cohort's collective experience just as often as I thought of my own specific growth. When I shifted from learning about other trainees' experiences to focusing more on their developmental process, I often contrasted how one participant's growth was similar to and different from another participant's. In that conceptualization, I often considered my own growth as one point of comparison. Bringing in my subjective experience as a prior trainee was an important part of my analysis process.

I have outlined many of the ways in which my role as researcher influenced the research process, and I will return to participant observation as a data source in the *Sources of Data* section below.

<center>Developing as a Prior Trainee</center>

Taking into consideration my identification with a feminist research paradigm, the role of monitoring subjectivity in qualitative methods, and my dual role of prior trainee and researcher, I see it as within my researcher role to disclose about my personal experience as a prior trainee. As an insider to WRC trainees' development, I was very close in "approximating the emotional stance" of the people who participated in the study (Adler & Adler, 1987, p. 67). Below, I highlight parts of my own development process from training at the WRC.

As a woman entering the counseling psychology doctoral program, I brought my knowledge of sociology and anthropology. In learning about multiculturalism in psychology, I perceived psychology as comparatively limited in its ability to look at sociopolitical realities, and I developed a critical analysis of its monoculturalism. However, because of my undergraduate background in sociology, anthropology, and women's studies, I was hopeful that feminist multiculturalism (FMC) would better encompass my worldview. I had been exposed to a few FMC therapists who I felt modeled affirming ways of interacting with clients, and I assumed that FMC would become my home base in counseling psychology.

I was excited that an explicitly feminist multicultural training program existed at the WRC, because I wanted to learn how to make FMC more salient in my clinical work.

At the WRC, I learned a great deal about how to engage in therapy that explicitly brought in clients' sociopolitical contexts. Reflecting back, I am very proud of the way I grew as a therapist, especially in looking at how my own values and reactions inform my clinical work. A few incidents with my supervisors had a substantial impact on me because I was able to process how my own experiences had an impact on me as a therapist. For example, in making a clinical mistake, one of my supervisors processed this in a way that helped me accept my own humanity and that I do and will continue to err.

In addition to my desire to have feminist multicultural therapy training, I was aware that the practicum was distinct in its requirements and emphasis on social justice programming. Growing up, learning of social justice was rooted in my interfaith Jesuit college preparatory education. I conceptualized social justice as work of the heart and mind. Engaging in social justice work was consistent with my upbringing in an American Baptist family, and I actively sought opportunities to engage in work that fostered equity in our society, including facilitating service learning programming for economic justice issues and engaging in activism for human rights. My values about the dignity of all people and social justice began to encompass a stance of nonviolence; my interest in the Society of Friends (Quakers) emerged. Pacifism became an important value to me. In attending Quaker meetings, I was exposed to group process about silence and consensus, which also fit my values.

As I transitioned to counseling psychology, I did not view my academic/career interests explicitly from a social justice framework. I was aware that I wanted to work at a more interpersonal level than the conceptual, sociopolitical work that I had engaged in when studying sociology and anthropology. In my counseling psychology training so far,

I was attempting to work with people in affirming ways in counseling, teaching, and research. However, being at the WRC, I more fully conceptualized how that work could be explicitly rooted in my social justice values. I learned that I could engage with people around social justice issues with a *process* that was also just. My sociocultural framework became real in the interpersonal realm; how we interact with others is a manifestation of the work we are trying to accomplish.

More specifically, my awareness about issues of trust, safety, power differences, collaboration, and seeking consensus grew enormously at the WRC. I was especially drawn to learning about this process of interacting because it seemed fitting with nonviolence. Prior to coming to the WRC, I began reading about nonviolent communication, and I brought that lens with me to my experience of the WRC. In all of this, my feminist identity actually began to feel less salient to me, and I now consider pacifism my primary value.

Moving from more professional issues, I also grew as a human being. A WRC supervisor has a piece of art in her office that says, "I am a woman giving birth to myself." That was striking to me during the training year, and I continue to reflect on that sentence when I notice that I am in the midst of challenging myself toward growth and change. As a specific example of my personal journey at the WRC, I had previously struggled with my feminist values and my heterosexual identity. I was uncertain about the possibility of being partnered to a man in a nonsexist relationship. I had been moving in this healing process prior to coming to the WRC, but being there contributed to my clarity about how it could be possibility to build an alternative experience from the heteronormative, sexist society of which I am a part. I grew in my ability to name what I

needed to be different and how that differed from what disempowering societal norms dictated; this helped me see that creating an affirming, equitable partnership between two people in a violent, power-over society was possible. Overall, my WRC training provided me the unique opportunity to develop in ways that fit with my core values.

Monitoring Subjectivity

As the narrative above indicates, my subjective experience changed over time. Thus, ongoing examination of my experience was important in the research process. Further, as an insider to the phenomenon under study, a major concern for conducting this study was to monitor and prevent myself from "fall[ing] prey to shared assumptions and taken-for-granted meanings, leading the researcher to fail to go into sufficient depth to understand participant meanings or to allow events in the field to go unnoticed or unquestioned because of their familiarity" (Morrow & Smith, 2000, p. 209). However, my insider status was not static; I came to the WRC as a trainee without a great deal of familiarity with the training and became increasingly familiar as I became immersed in the setting during the training year. Thus, with my shifting familiarity, it may have been easier for me to make explicit the tacit components of the phenomenon under study (Spradley, 1980).

I engaged in practices to continually make explicit the familiar process of trainee growth. I wrote about my subjective experience in my journal, audit trail, and drafts of the results; this process of communicating forced me to be articulate and explicit. Also, during data collection, I frequently encouraged participants to tell me more about their own meaning and share examples of the concepts they were discussing. Often, I would

tell participants, "I think I have an idea of what you mean, but I want to make sure I understand exactly what you mean. Would you mind telling me more about that?" This way, I gave participants positive feedback that I was following and connecting with the information they shared, as well as making sure that I did not make assumptions based on my insider experience as a prior trainee.

Even though I considered my insights and subjective experience important contributions to the study, I wanted to monitor the ways in which my subjectivity influenced the research process. Thus, I engaged in reflexivity to increase my awareness of my assumptions, values, and biases (Banister et al., 1994; Harrison et al., 2001; Morrow, 1992; Morton, 2001; Olesen, 2007). My reflexive journaling included self-reflection about how my thoughts and assumptions influenced the research process (Rew, Bechtel, & Sapp, 1993). I reviewed my writings, paying attention to my subjective experience in order to evaluate how I wanted my subjectivity to impact the research. For example, I questioned how my status as a more recent trainee made me more critical of my training experience because more recent trainees tended to be more critical than other trainees who were more affirming about their training experience. In applying this awareness to my research, I questioned if my criticism played too large a role in the analysis or not. Thus, I was able to make conscious decisions about the impact of my subjective experience on the study.

In addition to my own journaling, I engaged with others to monitor my subjectivity. I met with other qualitative researchers to engage in a process of *peer debriefing* as articulated by Lincoln and Guba (1985). By verbalizing the progress of the study with them, I was able to include my subjective experience without being tied to my

own particular interpretations. They asked questions of me that allowed me to expand, alter, and reconsider the research methods.

Participants

Context

Participants were recruited from the feminist multicultural training program at the Women's Resource Center (WRC) at the University of Utah in Salt Lake City, Utah. In its larger context, the WRC is situated in a large university in an urban setting in a Western state. The religious diversity of the state includes a high percentage of persons affiliated with the Church of Jesus Christ of Latter-day Saints (LDS, or Mormon, church), and the majority of persons living in the state are European American. However, in Salt Lake City, there is increasing diversity in race, ethnicity, and religion; further, Salt Lake City may be seen as a more politically liberal and safe haven for diverse groups of people relative to other parts of Utah. The WRC is affected by this sociocultural context.

Established in 1971 at the University of Utah, the WRC's mission statement asserts:

> The Women's Resource Center (WRC) at the University of Utah serves as the central resource for educational and support services for women. Honoring the complexities of women's identities, the WRC facilitates choices and changes through programs, counseling, and training grounded in a commitment to advance social justice and equality. (Women's Resource Center, 2007)

Over time, the WRC has developed programs to support women students and non-traditional students, including returning students and students who are single parents. The WRC is housed in the University of Utah's Division of Student Affairs. The WRC's mission is consistent with many other Student Affairs offices that provide services to

marginalized student groups, including the Veterans Support Center, Trio/Educational Opportunity Programs, Disability Services, and the LGBT Resource Center (Student Affairs, 2012). Also, the University of Utah's Office for Student Equity and Diversity houses other offices and programs that seek to support the retention of underrepresented groups, including the American Indian Resource Center, Center for Ethnic Student Affairs, and Diverse Student Early Outreach (Office for Equity and Diversity, 2010). Thus, the WRC is situated among other offices that also seek to serve diverse students at the University of Utah.

Prior to the inception of a formal graduate level training program, the WRC provided mental health services, and social work students were supervised in providing those services. Other undergraduate students have also been supervised in providing outreach services through the WRC. In 1994, the WRC began its training program as an optional practicum site for graduate level students in mental health fields. Since that time, a new cohort is accepted each academic year; typically, a total of four graduate students from clinical psychology, counseling psychology, professional counseling, and social work at the University of Utah are enrolled in the training. Although most trainees are graduate students at the University of Utah, there have been occasional students from programs at other universities who travel to take part in this unique training program.

The WRC's training program is a 20-hour weekly practicum for an academic year. Trainees participate in weekly staff meetings, group supervision, individual supervision, and a feminist multicultural therapy seminar. Trainees also meet biweekly for peer supervision. The whole staff meets biweekly for bias discussions in which one staff person discloses a cultural bias, and it is processed by the group. Auxiliary training

includes a feminist multicultural therapy class taught by a WRC supervisor the summer before the practicum year and the Utah Coalition Against Sexual Assault's 40-hour sexual assault prevention training. Under this supervision and training, trainees provide individual, group, and outreach services. Trainees also provide walk-in services by staffing the front desk 1 hour weekly as well as provide walk-in clinical crisis services.

In addition to the 20-hour weekly practicum, there have been three male trainees who did not participate in the full practicum; instead, they provided outreach specific to men and masculinity. Over the years, at least six other mental health professionals and trainees affiliated with other university organizations have connected with the WRC in order to participate in some aspect of practicum activities.

The WRC provided a unique opportunity to study trainees' social justice training development because of its training program's emphasis on social justice. Trainees take various roles in outreach, prevention, and social action programs for the university and larger community (Morrow, Hawxhurst, Montes de Vegas, Abousleman, & Castañeda, 2006). Areas of programming include reducing violence against women on campus, mentoring young women from low-income families to be first-generation college students, and organizing conferences that focus on developing social awareness. Morrow and colleagues suggested that the WRC's training program could offer an important contribution to the social justice literature in counseling psychology. However, until this study, no comprehensive research had been conducted on WRC's training.

Recruiting participation from prior trainees had some anticipated consequences. Trainees all had some amount of graduate education. This background shaped their experience of the training program and likely shaped their experience of participating in

this study. As people familiar with a university setting and research, they were likely to be savvier about the purpose and meaning of their research participation. As the participants in this study were all insiders to the training program, this may also have affected their participation. As anticipated, participants seemed to have a strong affiliation to the training program or a strong commitment to social justice values. I believe this made participants more invested in the research and more likely to be actively engaged. Indeed, all participants who consented to participate in the study also participated in follow-up interviews, and all but 1 participant provided feedback about the preliminary results.

Though positive impression management may typically be a concern for participants who are insiders to the phenomenon under study, participants in this study were open to sharing information that could be negatively perceived. However, some participants did express concern about how information would be represented in the actual study, especially when discussing negative reactions to the WRC training. Participants wanted to feel comfortable with the way their information was shared publicly, as others, including WRC staff, could read what they shared with me.

Participants

All students from 1994-2010 involved in WRC's training were recruited for participation. Across the 17 years, there were a total of 65 persons who had been trainees in the 20-hour weekly, academic year practicum. The majority of trainees were counseling psychology doctoral students (n=36, 57%); master's level social work students represented the second largest proportion of students (n=16). Professional

counseling students represented the third largest proportion of students (*n*=12), and 1 trainee was a clinical psychology doctoral student.

Demographic information about the total sample was reported by a WRC training staff person. Of the 65 participants, 64 were identified as women (98%), and 1 identified as transgender. In terms of racial and/or ethnic identity, 48 were identified as White (74%). The second largest ethnic representation was Latina/Hispanic (11%); six participants were identified as Latina, and 1 was identified as Hispanic. Of the other 11 trainees, ethnic identities included Asian (3), Biracial (2), Black African (2), Iranian (2), and Arab (1). In terms of sexual identity, 50 trainees were identified as heterosexual (77%). Of the other 15 trainees, 8 were identified as bisexual (12%), and 6 were identified as lesbian (9%); 1 was identified as queer (2%). Thus, the majority of trainees were women identified as White or heterosexual.

The 20 trainees who chose to participate in this study were representative of the overall sample. Of the 17 training years, 12 cohorts were represented (71%). The five cohorts not represented in the sample were trainees between 1997-2004; within that time period, 3 consecutive years were not represented.

The representation of different degree programs was similar to that of the overall sample. Thirteen participants were students in doctoral psychology (65%), 4 were social work students (20%), and 3 were professional counseling students (15%). Doctoral students were overrepresented by 8%, social work students were underrepresented by 5%, and professional counseling students were underrepresented by 3%. Two of the 20 participants attended a university other than the University of Utah (10%), compared to 8% of the overall sample.

Participants provided additional information. With all 20 participants identifying as women, women were slightly overrepresented. The transgender person represented almost 2% of the overall sample. Of the 20 participants, 15 identified as White (75%), compared to 74% of the overall sample. Of the women of color, women identifying in ways similar to Latina ("Chicana," "Multiethnic - predominantly Hispanic," and "Multiracial - predominantly Latina") represented 15% of the participants compared to the overall sample having 11% identified as Latina/Hispanic. Other ethnic identities included 1 Israeli woman and 1 Persian woman. Overall, the ethnic diversity of participants was similar to the overall sample in comparing White women and women of color. However, there were many prior trainees with non-White ethnic identities who were not represented among this study's participants.

In terms of sexual identity, the heterosexual sample was representative of the overall sample (50%), though 2 of the participants also included fluidity in their heterosexual identity ("heterosexual but fluid" and "heterosexual and possibilities of fluidity"). Five participants identified as bisexual (25%), and two identified as lesbian (10%). One participant identified as queer (5%), and one identified as fluid (5%). Bisexual women were overrepresented by 13%. Lesbian and queer women were slightly overrepresented (1% and 3%, respectively). The identity of fluid was not used in the overall sample. Overall, the distribution of participants' sexual identities represented the overall sample in comparing heterosexual women with sexual minority women. However, the actual representation of bisexual, queer, and fluid women was somewhat different than the overall sample.

Per self report, participants' ages ranged from 26-59 with a mean age of 36 years

old. Participants identified with a range of socioeconomic classes. Seven participants identified as middle class (35%). Six participants identified as more economically privileged (30%, including 2 as upper class, 3 as upper middle class, and 1 as financially privileged). Of the 20 participants, 5 participants identified as having debt, low-income earnings, or future earning potential (25%); these participants tended to be students or more recent graduates who made the distinction between their current financial status and their class privilege. One participant identified as working class with a middle class income, and 1 participant identified as lower middle class (10%).

In identifying religious and/or spiritual affiliations, participants endorsed a diversity of identities. Four participants identified with a Pagan tradition (20%, Witchcraft/Goddess worship, Pagan/Nature-focused spirituality, Priestess of the Sacred Feminine, and Witch). Three participants identified with a Christian religion (15%, Christian, Catholic, and Presbyterian). Two participants identified as nonpracticing of a Christian religion (10%, Church of Latter Day Saints and Catholicism). Two participants identified with Judaism (10%): 1 participant identified as Jewish and 1 participant identified as a nonpracticing Atheist Jew. Three participants identified with a specific spiritual preference (15%, spirituality of compassion, ecological, and pacifist). Two participants identified broadly with spiritual/religious preference (10%, spiritual and personal). Two participants identified no religious/spiritual identity (10%), and 1 participant identified as agnostic (5%). Overall, people with spiritual and Pagan practices, as well as Judeo-Christian backgrounds and/or practices, were well represented.

Participants were also asked about their identification with feminism and social justice. All participants endorsed identifying as feminists at the WRC and currently

identifying as feminists, though 3 participants explicitly added a caveat to their identification, which will be explored further in Chapter III. Fourteen of the 20 participants had identified with social justice when they came to the WRC (70%), and 19 participants endorsed currently identifying with social justice (95%).

Participants were asked to describe their work, including paid and unpaid. Eight participants identified with clinical work (40%) and are employed in range of settings including private practice, hospital, Veteran Affairs Medical Center; of those 8, 1 identified as being an administrator and another identified as engaging in consulting and educational work. Five participants identified with academic positions including research assistant, instructor, educator, and professor (25%); of those 5 participants, 2 also identified with volunteer work. Four participants identified as graduate students with a range of teaching, counseling, and research responsibilities (20%). Three participants identified their work in terms of social justice: (a) social justice advocacy, education, and outreach; (b) antiracist work and cultural transformation; and (c) Earth citizen (15%). Of the 20 participants, 3 indicated work specific to home and their family (15%). The total percentage exceeds 100% because participants were allowed to indicate multiple responsibilities. As such, 1 participant identified both with clinical and academic responsibility and 2 participants identified with family responsibilities as well as employment responsibilities.

Participants were invited to include other salient identities. Four participants provided additional identities: survivor, mother, fierce lover of life, and endlessly curious and loving to take things to their logical conclusions. Participants were also asked to choose a name to represent themselves in the study; these are articulated in Chapter III.

Selection Procedures

The selection procedures were purposeful and criterion-based (Patton, 1990; Polkinghorne, 2005), in that I recruited any person who had been a trainee at the WRC for the 20-hour weekly practicum. This criterion excluded persons who provided services to the WRC as graduate students but were not engaged in the full training program (e.g., graduate students who were supervised by WRC training staff but only provided outreach services as opposed to participating in the whole of the training program).

Recruitment

This study included multiple components of gathering data about the WRC's training. In preparation for the first component of engaging in data collection with current trainees, I took great care in developing relationships with WRC staff as consultants and discussing concerns and interest in being part of research. Stacey (1996) discussed the tension between feminist research and ethnographic methods of participant-observation and identified manipulation and betrayal as two potential negative outcomes if researchers are not clear about their role. Thus, I intended to be clear with the WRC staff about my role of researcher. As a current trainee myself, discussing the multiple role of trainee, participant, and researcher was important. (See Appendix A for an agenda of topics that were discussed at an initial meeting with WRC staff.) After establishing WRC staff's interest in the study and willingness to grant me access as a researcher, I began the data collection process. I sought University of Utah Institutional Review Board (IRB) approval in August, 2010 for collecting data with current trainees, myself included. The

approved recruitment letter and informed consent document are included in Appendices B and C.

My training cohort was interested in engaging in data collection as research participants. Participants noted difficulty journaling and preferred meeting for focus groups to discuss their experiences at the WRC; as such, I requested an IRB amendment to include additional focus groups, which was approved in November, 2010. About every 3 months, I notified WRC staff of the progress of the research. For example, when the study expanded to look more broadly at WRC training, I discussed potential plans with the WRC. Then when I shifted from a case study of the WRC to a grounded theory study on WRC trainees' development, I communicated with the WRC staff about that change.

In recruiting prior trainees, WRC staff provided me with contact information for trainees from the entire history of the training program. I utilized a combination of electronic and written correspondence depending on contact information (mailing address or email) available for each potential participant. The approved recruitment letter and informed consent document for prior trainees are included in Appendices D and E. I received approval to attempt to contact potential participants twice; when the contact information was available, my second attempt used an alternative method for contacting them (e.g., sending information to their mailing address after an initial e-mail attempt). That second attempt included the recruitment letter as well as information based on questions I received from other potential participants (see Appendix F).

Participants were not offered any compensation for their participation in the study. Participants were offered reimbursement for transportation, food expenses, long-

distance phone calls, and childcare. I only provided reimbursement to 1 participant, and it was for the cost to park at the location where her focus group was being held.

Twenty-three of the 64 prior trainees initiated contact with me about the study (36%). Two potential participants expressed interest and then did not follow up with me about scheduling. One participant contacted me to indicate that she was too busy to participate, and 1 participant asked for additional information and then decided not to participate. Because of returned mail (both postal mail and e-mail), I estimated that contact information was no longer accurate for at least 9 prior trainees. Taking this into consideration (i.e., removing 10 from the total count, to exclude me and the 9 who did likely not receive recruitment materials), 23 out of 55 recruited participants initiated contact (42%), and 19 out of 55 contacted individuals ultimately participated (35%).

Once consented, no participant indicated any desire to withdraw from the study. Thus, a total of 20 individuals consented to participate and then participated in the study (30%). The total count and percentage include me as a participant because I engaged in the unstructured focus group with my cohort during the training year.

<p align="center">Researcher Roles and Relationships with Participants</p>

I value building relationships with participants to foster a collaborative data collection process that is mutually beneficial. By actively listening and learning from participants, I intended to increase their willingness to share their perspectives. In building trust and respect with participants, I took great care in understanding their perspectives fully by asking questions that were centered on their experiences as opposed to solely focusing on questions specific to my research agenda (Tannggard, 2007).

I intended to be as transparent as possible about the research process and my values as researcher. In the context of this study, there were multiple overlapping relationships, and I utilized feminist ethics (Feminist, 1999) as a model for being transparent with participants about multiple roles and overlapping relationships. Thus, in an effort to navigate these relational complexities with my training cohort and prior trainees, I discuss how I navigated my role as researcher with the different participants with whom I interacted.

With my training cohort, I was in the position of peer and researcher. As we were gathering data in the format of an ongoing focus group, I was an active participant and facilitator, functioning similarly to my peers in the focus group. Further, as a training cohort, we prepared to present a portion of our focus group data at a conference. I conducted the transcription and thematic analysis, then developed a rough draft of the presentation. However, my peers took an active role in revising the presentation and facilitating the presentation itself.

As the study expanded, my role became increasingly more separate from my peers. I had a different position in relation to the overall study in that I had developed the study, continued to recruit and collect data with other participants, and completed the analysis and writing. I was explicit with my peers about this difference and discussed with them their right to make choices about how much of their experiences and reflections they consented to contributing to the study. I allowed them to make their own choices about their engagement in the research process. In this way, I considered myself to be actively engaging with research participants who were equipped to make choices about what level and kind of participation felt comfortable for them. Also, I continued to

ask for their feedback as the research continued; for example, I conducted both my first semistructured focus group and feedback group with my peers for the expressed purpose of receiving their input.

In considering my relationship with prior trainees, I had fewer overlapping relationships with these participants. Thus, from my standpoint as a feminist researcher, more relationship building was appropriate in order to create a transparent dialogue with these participants. For the lesser known participants in particular, I was particularly vocal about my willingness to share with them about myself as a prior trainee at the WRC and researcher of this study. Because of my familiarity with some of the participants, I chose to be even more explicit about their rights as participants and how I wanted them to feel comfortable with the information they were providing for the study.

I was in regular contact with research participants in answering questions, providing transcripts, and scheduling meetings. Even though some participants more actively engaged and responded to my communication than others, I continued to provide all participants with brief updates about the progress of the study, as this can contribute to participants' comfort and knowledge about their participation (Hoover, 2010). In this extended contact with participants, I routinely asked participants to notify me of any concerns or questions they had about their participation. Also, I offered to share quotes that I anticipated including in the study in case participants wanted anything altered or excluded from the study to protect their privacy. Of the 20 participants, 9 requested to see their quotes, and only 1 participant requested any changes.

Taking Leave

During data collection, I developed a certain level of intimacy with participants in hearing about their personal experiences. A great deal of my journaling during data collection was about how amazed I was by the participants. They were sharing with me significant challenges and growth experiences, and I was moved by their strength. Hearing their stories affected me deeply. Participants' deep sharing, extended contact, and ongoing investment were all markers of the importance of the research relationship. Thus, I tried to take great care in expressing my appreciation. As the study came to a close, I notified participants and asked about any concerns they had. I thanked participants for their participation and provided them with a brief synopsis and a copy of the study because participants may find that reading the written product is a meaningful experience (Hoover, 2010). In this way, I intended to end the relationship in a respectful way that honored the participants' involvement.

Research Design

This study utilized a grounded theory design. Grounded theory is rooted in sociology (Glaser & Strauss, 1967) and symbolic interactionism. Symbolic interactionism is a sociological theory about how people create meaning with shared symbols in social interactions (Fassinger, 2005). Thus, grounded theory design is appropriate for studying phenomena from the perspective of people's shared social meaning.

In opposition to traditional deductive methods, grounded theory design suggests that theory can be built from data through an inductive method (Charmaz, 2006). Thus, an important principle of grounded theory design is the interaction of data and analysis,

which provides the opportunity for the researcher to alter the design to better capture an understanding of the phenomenon (Haverkamp & Young, 2007).

In making alterations to the design, grounded theory views participants and the researcher in specific ways. The participants are chosen for the purpose of speaking to the complexity of the phenomenon under study (Fassinger, 2005). Grounded theory has the flexibility of returning to research participants for *theoretical sampling* to gather more refined data to further the analysis (Charmaz, 2006). However, this requires *theoretical sensitivity* on the part of the researcher for me to engage in emerging analysis (Strauss & Corbin, 1990).

Grounded theory design was appropriate for this study, as my intent was to develop a theoretical understanding of trainee development through a process of induction. I recruited participants who could speak to that process of trainee development, and I engaged in analysis to understand the larger phenomenon of trainee development. As researcher, I acted on, interacted with, and interpreted the data throughout data collection and analysis (Strauss & Corbin, 1990). Constantly interacting with data and analysis, including returning to participants and asking theoretically relevant questions, I was able to develop a theoretical understanding of social justice trainee development.

Sources of Data

Triangulation is an important qualitative method in utilizing multiple sources to yield a more complete theoretical basis for the data (Denzin, 1970). For a grounded theory design, data collection is considered ongoing with data analysis, and returning to

participants to refine analysis is essential. These collection procedures were consistent with those grounded theory design assumptions, and I am explicit about how different data sources served that purpose. The data sources each contributed different information to the study, and I explain my use of unstructured focus groups with current trainees, semistructured focus groups and interviews with prior trainees, theoretical sampling interviews, follow-up interviews, participant observation, written and electronic documents, analytical memos, and participant checks. Table 1 provides an overview of the sequence and purpose of the different data sources.

<div style="text-align:center">Unstructured Focus Groups with Current Trainees</div>

The purpose of the focus groups with current trainees was to gather in-the-moment data that captured the nuances of the WRC training experience. In this way, I hoped to understand the actual development of trainees as it was happening. The focus group format also used participant interaction to create data (Jordan et al., 2007). In this way, it captured the training experience as a cohort experience. The focus group format allowed participants to comment on training experiences that other participants brought up, which resulted in sharing a diversity of perspectives and reactions.

Further, a focus group format is consistent with feminist research methods in that participants may experience consciousness-raising and empowerment from their interaction with other participants (Montell, 1999). I conceptualized each participant as being a focus group co-facilitator, in that we took responsibility as a group to make sure each participant was able to share her experience. This mode of co-facilitation fit with the group norms for us as a training cohort, because we shared co-facilitation in our other

Table 1

Data Sources

Order	Format	Purpose	People Involved	Hours of Data
1	Unstructured focus groups	In-vivo experience during the training year	5 current trainees (including researcher)	8.40
1	Participant observation	In-vivo experience and observations during the training year	Researcher	
2	Semistructured focus groups	Reflection on how trainees developed	13 prior trainees (including "current trainees" at the end of their training)	7.53
2	Semistructured interviews	Reflection on how trainees developed	4 prior trainees (preferred an interview to the focus group format)	4.88
3	Theoretical sampling interviews	Information needed based on preliminary analysis	4 prior trainees who had not participated in semistructured focus groups or interview	5.10
3	Follow-up interviews	Information needed based on preliminary analysis	16 prior trainees who had participated in a semistructured focus group or interview	12.67
1-3	Written and electronic documents	Supplemental information about WRC training	Researcher	
4	Feedback groups	Participant check to modify and enhance the results	13 prior trainees (12 from semistructured focus groups; 1 from theoretical sampling interview)	4.5
4	Individual feedback	Participant check to modify the results	5 prior trainees who preferred to participate individually	
2-4	Analytical memos	Ongoing analysis during data collection	Researcher	

Note. Order indicates the steps in data collection over time. Some data collection occurred concurrently because the reason for collecting the data was the same (see *Purpose*). Writing analytical memos and collecting written and electronic documents occurred across different time periods in data collection, which is indicated with sequence 1-3 and 2-4, respectively.

training experiences outside of the focus group. As such, I engaged fully as a peer participant in the focus group, while still acknowledging my different role as researcher outside of the focus group because I would be managing, analyzing, and developing the results of the research.

As the lead researcher, I more regularly prompted the group to schedule meetings to conduct focus groups. I sometimes suggested topics, though other participants also asserted what they wanted to discuss in the focus group. For example, because of my research motivation to capture the training experience across time, I intentionally prompted my training cohort to dialogue on past training experiences, including application procedures, training retreat, and training orientation. Overall, the predominantly unstructured format of the focus group was effective in allowing current trainees to bring up topics that were most important to them.

Focus groups were held a total of 11 times during a 9-month period. Each focus group lasted an average of 46 minutes, resulting in a total of 8.40 hours of current trainee cohort data. Focus groups were audiorecorded. A professional transcriptionist and I both completed transcriptions; I completed all the transcription checks. Given the unstructured nature of the focus groups and the training cohort's desire to speak candidly, I provided the training cohort the transcripts and requested that they delete any information they did not want included as data.

<div align="center">Semistructured Focus Groups with Prior Trainees</div>

Prior trainees were invited to participate in semistructured focus groups. Trainees from the 2010 training year were also recruited to participate in a semistructured focus

group at the end of their training experience. The purpose of the focus groups was to allow participants to interact with one another and discuss how the WRC's training had had an impact on their development. Focus groups were fitting because they mimicked the training experience itself; with trainees engaged in the training program as a cohort, WRC training is a group experience. A range of 2 to 5 participants were included in each focus group, and I attempted to schedule participants from a similar training period to participate in the same focus group. My intention in scheduling groups in this way was to increase the homogeneity of the age and training experience of participants in the same group, which is considered helpful in capturing more complex data (Montell, 1999). As the potential participants were likely known to each other, I also asked participants to communicate with me about whether there was any person with whom they would not feel comfortable participating; one person made a request, which I accommodated.

The focus group format allowed participants to react to one another's experiences and fully share their own experiences (Jordan et al., 2007). This interaction helped to make explicit the implicit process of trainee development each participant experienced (Montell, 1999). As facilitator, I conceptualized my role as valuing the unique contribution of each participant, asking clarifying questions, encouraging each participant's unique perspective, and fostering a sense of group safety. I took responsibility for helping participants establish the group norms to increase their comfort participating in the focus group (Montell, 1999). I also disclosed to participants that I was a WRC trainee and discussed how that might affect their participation.

After some time of conversing casually and providing snacks to participants, I began focus groups by reviewing the informed consent process, reorienting them to the

research topic, discussing the plan for the focus group time, facilitating introductions, and then engaging participants in a discussion about group norms (Krueger, 1994). Group norms included any concerns about relationship overlaps between participants, keeping information private in the group, and whatever additional norms the participants wanted to establish. Participants did not have any additional requests beyond the norms that were established to keep each other's information private.

In discussing the plan for the focus group, I was clear with participants that I wanted them to share what information they felt was most important about their training experience. I invited them to tell me if my questions did not seem relevant so that the conversation focused on what participants felt was most important. With the presence of other active research participants, a focus group format was a viable means for avoiding the imposition of my agenda on the data collection process, because participants engaged with one another and maintained the conversation (Montell, 1999).

I piloted the focus group questions with the 2010 training cohort. Prior to meeting, I provided them with the list of questions below. In this focus group, I was a peer disclosing about my own experience, and I was the researcher who facilitated the structure of the conversation and shifted the group to different topics. I solicited their feedback about the focus group experience. They suggested providing participants a list of topics, but not actual questions, which I did in future focus groups. (See Appendix G.) In providing participants the topics beforehand, my intent was to provide participants time to reflect on their training experience and development process. I anticipated that providing information beforehand would aid participants in sharing from their own personal experience and not simply agreeing with other participants (Krueger, 1994).

I used the following questions as possible prompts, but they are not an exhaustive list of the questions I asked participants. Questions included:

1. Would you please tell me about your experience of being a trainee at the Women's Resource Center? Be as descriptive as possible and share whatever thoughts and feelings you feel comfortable sharing.

2. How did you grow and develop at the WRC?

3. How has being a trainee at the WRC shaped you professionally?

4. How has being a trainee at the WRC shaped you personally?

5. How would you describe your development, taking into consideration your different identities, such as those related to race, ethnicity, gender, sexual identity, or other statuses?

6. How do you define social justice and social change?

7. How did your experience at the WRC impact your understanding of these concepts?

8. How would you define your role in creating social change?

9. How has your role in creating social change shifted because of your experience at the WRC?

10. What specifically was rewarding, challenging, and difficult about your development as a trainee engaging in social justice work?

11. How do you see the relationship between feminist multiculturalism and social justice?

12. What have I forgotten to ask about your experience as a trainee that is specific to social justice work?

I asked clarifying questions of participants to ensure my understanding as well as posed questions about their interpretation of their experiences. For example, when a conversation about criticisms about the WRC occurred and participants also countered their own criticisms with affirmations, I asked them what the criticism meant and how they interpreted it as part of their growth process.

I conducted a total of four focus groups with 13 people. The first focus group with the 2010 training cohort took place in two parts for a total of 5.23 hours. The other three focus groups lasted an average of 2.3 hours for a total of 6.93 hours. One focus group had 2 participants present. The two other focus groups had 2 participants present and another person participating via Skype or speakerphone.

I audiotaped focus groups. A professional transcriber completed transcriptions, and I completed transcription checks. I then provided participants with their transcripts. Because research participants can sometimes feel pressure to disclose all information when there is only one opportunity for data collection (Hoover, 2010), I provided participants with the opportunity to share additional information to include as data. I also asked participants to share any concerns and make requests for information to be deleted that they did not want included as data; for participants who wanted to maintain their privacy, having the option to exclude information from the data was important. One participant asked for portions to be deleted, so I did not include those portions as data for this study.

Semistructured Interviews with Prior Trainees

In addition to the focus group data, 3 participants participated in individual interviews, and 1 person who missed a substantial portion of her focus group meeting time also participated in an interview. These participants were provided the same discussion topics and asked similar prompts to those listed above.

Consistent with Kvale (1996), I conceptualize interviews as a dynamic process of truly listening and clarifying the interviewees' perspective in order to have an emergent design that follows the participants' knowledge. I was careful in creating an open conversational space (Tanggaard, 2007) by discussing how the intent of the research is to understand their perspective, even if they anticipate, and especially if they perceive it to be different than mine.

The four interviews lasted an average of 73 minutes for a total of 4.88 hours of interview data. Two interviews were conducted in person; there were 2 out-of-town participants, one of whom used Skype, and the other the telephone. Combining the semistructured focus group and interview data, 75% of the participants participated in person and 25% were out-of-town. Taken together, 16 people participated, yielding a .total of 17.05 hours of data.

I audiotaped interviews. A professional transcriber completed transcriptions; I completed all the transcription checks. I then provided participants with their transcripts. Because research participants can sometimes feel pressure to disclose all information when there is only one opportunity for data collection (Hoover, 2010), I provided participants with the opportunity to share additional information to include as data. I also asked participants to share any concerns and make requests for information to be deleted

that they did not want included as data; for participants who wanted to maintain their privacy, having the option to exclude information from the data was important.

Theoretical Sampling Interviews

I arranged additional interviews to insure sufficient data for theoretical saturation (Charmaz, 2007). There were 4 additional prior trainees who had expressed interest in the study but had not been able to participate in the focus groups or earlier interviews. These participants were invited to participate in these interviews.

Given the emergent nature of grounded theory design and my desire to integrate both data collection and analysis, the interview questions were developed from data collection and analysis thus far (Stake, 1995). In this way, the interviews provided theoretical sampling of the phenomenon under study. I asked participants about questions I had about the data at a theoretical level. For example, though I understood many ways in which participants grew because of the WRC, I did not know what change mechanisms facilitated their growth. As another example, though I understood how participants continued to engage in social justice work after the WRC, I realized that I did not have the context for the trainees' prior experiences that influenced their experience at the WRC. In this way, I was pushing the analysis I had completed so far by asking participants to provide me with specific information.

At the beginning of the interview, I communicated to each participant that I had already been analyzing information from other participants and that I had some specific prompts based on some of the analysis so far, but I wanted them to let me know if the topics were not relevant to them. I began the interviews with an overview of my three

main interests: a) to understand how their experiences prior to the WRC informed what being at the WRC was like for them, b) to understand their growth process in terms of what facilitated their growth and the timing of their growth, and c) to understand what they see as most important about their growth.

The following questions were not asked verbatim, because I did not want the interview to be a series of questions and answers. Rather, the questions provided a reference point for me. I asked clarifying questions of participants to ensure my understanding as well as posed questions aimed at collaborating with participants about the analysis of their experience The interview protocol included the following questions:

1. Tell me about your overall training experience at the WRC.

2. What prior experiences influenced how you ended up at the WRC?

3. Tell me more about your experiences of social justice and feminism prior to coming to the WRC?

4. How would you describe your development in social justice work across your lifespan, and how does the WRC fit into that?

5. How do you identify with feminism and feminist multiculturalism?

6. How does your social justice development intersect with other identities you have, such as those related to race, ethnicity, gender, sexual identity, or other statuses?

7. How did growth happen for you at the WRC?

8. What facilitated your growth? What were some of the change mechanisms?

9. Tell me about the timing of your growth. What pivotal things were during the year, and what fermented after?

10. What growth is most important to you?

11. What's the one thing that you will never forget that you learned at the WRC?

12. How would you title or name your growth experience at the WRC?

The 4 participants' interviews lasted an average of 77 minutes. I audiotaped interviews for later transcription. All the participants were provided the transcription and asked to review it for anything they wanted added, deleted, or changed.

Follow-up Interviews

I invited participants who had already participated in a semistructured focus group or an interview to participate in a follow-up interview. The intent of the follow-up interview was the same as the intent of the theoretical sampling interviews in that I wanted to further my understanding about trainees' social justice development at the theoretical level. I asked the same questions in the follow-up interviews that I asked in the theoretical sampling interviews. Because they had already participated in a focus group or interview, I asked participants if they wanted a brief verbal summary of their prior data and asked them about anything additional they wanted to share in general or specific to their last focus group/interview.

Additionally, in order to ascertain if some data were specific to certain participants or a more pervasive concept, I told some participants that other participants talked about some aspect of their development that they had not. I asked them how that aspect was relevant to them or not. I communicated to participants that I was not looking to confirm; rather, I was looking for disconfirming and confirming information in order to better understand what parts of trainees' social justice development may be more person-specific and what may be related to most trainees. As an example, some

participants talked about the importance of their cohort, but others did not; thus, I asked those other participants the extent to which their cohort was or was not relevant to their social justice development.

There were a total of 16 participants who had participated in the semistructured focus groups or interviews. Out of the 16, the 5 members of the 2010 training cohort (including me) were not invited to participate in the follow-up interviews. This decision was made for two reasons. First, I wanted to ease the burden on them as they had already met twice to complete the semistructured focus group. Second, I wanted to balance the data so that a specific cohort was not overrepresented in the total data collected; in total, 14 meetings (groups and interviews) occurred with the 2010 cohort for 16.7 hours of data, and 23 meetings (groups and interviews) were with participants from other training years for 30.7 hours of data. Ultimately, the 2010 cohort was not overrepresented in the data.

The other 11 participants were asked and chose to participate in a follow-up interview. The follow-up interviews were recorded and later transcribed. During one interview, 20 of the 53 minutes were not recorded, but I had taken extensive notes because I realized that the recorder was not operating. Immediately after the interview, I recreated the transcript. In providing the participant the transcript, I told her what portion I had recreated and asked her to change it to make it more accurate; she informed me that she had reviewed it and did not need to make any changes.

Follow-up interviews lasted an average of 69 minutes. In conjunction with the four theoretical sampling interviews, there were a total of 15 interviews with the same purpose of gathering additional information based on preliminary analysis. This yielded a

total of 17.77 hours of data that were used to better understand trainees' social justice

development at a theoretical level.

Participant Observation

As a prior trainee at the WRC, I designed and conducted part of the study during

my training year. Thus, I was able to engage in participant observation as an additional

source of data. I positioned myself as an observant participant (Lassiter, 2005); I was a

full participant as a trainee and less fully took on the role of observer. Adler and Adler

(1978) consider participant observation the "least controlled mode of gathering

data…grounded in human subjectivity" (p. 31). Indeed, my writings as an observant

participant were wholly my own, unique reactions to being a trainee at the WRC.

Spradley (1980) identified six ways in which participant observation is different

from ordinary participation: a) dual purpose, b) explicit awareness, c) wide angle lens, d)

insider/outsider experience, e) introspection, and f) record keeping. Dual purpose is the

idea that I was both engaging appropriately and observing. I deemphasized the need to

observe and had it less in my explicit awareness. However, my observations did have a

wide angle quality, in that I attempted to not just pay attention to my own introspective

experience but also to the broader happenings of the WRC training. In this way, I

sometimes felt I was an outsider looking in on the WRC training. Overall, my active

participation in the training overrode my attention to observing for research purposes.

I took handwritten notes during some of my training experiences, but I more

actively wrote about my observations and reflections after training experiences. I wrote

approximately every 2 weeks. I also wrote retrospectively about earlier training

experiences that had occurred before I began conceptualizing this study.

Written and Electronic Documents

I collected written and electronic documents relevant to my time as a trainee. This included mostly information that I received in feminist multicultural therapy seminar and agendas for meetings. I also asked WRC staff to provide me with some contextual information about the WRC training to include in the study.

Analytic Memos

In addition to the journaling I completed as an observant participant, I wrote analytic memos throughout the course of data collection and analysis. The content of the memos included my reactions to data collection processes, observations I made about data collection processes, potential interpretations and hypotheses about the data, and my developing analysis. These memos were essential throughout the data collection procedures and helped me engage in data analysis throughout data collection. I referred to the memos and reviewed them throughout data analysis.

Participant Checks

Throughout data collection, participants were invited to check my interpretation and analysis of the data. Specifically, I would often offer my interpretation to participants as a means to solicit participants' interpretation and analysis. Also, they were provided transcripts and asked to modify the data to more accurately reflect their perspectives.

Soliciting feedback from participants at a later time was essential, because participants tend to alter their perspectives over time, and capturing the fullness of their shifting perspectives enriches the data and provides analytical insight (Hondragreu-Sotelo, 1996; Morse, 2007). Thus, all participants were invited to provide feedback about the preliminary results. Of the 19 participants (myself excluded), 18 reviewed the preliminary results and provided feedback. One participant did not provide feedback. When I emailed her a copy of the preliminary results, she told me that she was interested in reviewing the feedback but would not likely have the time to provide feedback because of a pressing personal situation. Four participants provided feedback via email, 2 of which simply endorsed their approval. Two provided feedback about the wording and emphasis of the results, which I incorporated. One participant indicated her interest in communicating via telephone. She and I discussed the preliminary results and her feedback for 20 minutes; I incorporated her feedback as well.

I received the majority of feedback during feedback groups which included a total of 13 participants. I conducted three feedback groups with 4 to 5 participants in each group. Similarly to the prior focus groups, feedback groups were arranged with participants who were from a similar training period. However, participants were not arranged in exactly the same groups as the prior focus groups; all participants were in groups with people who had not been in their prior focus groups.

Prior to the feedback groups, I emailed participants a summary of the results that I had developed when I was nearing completion of data analysis. At the beginning of each group, I reviewed confidentiality and asked about any concerns related to group safety and maintaining one another's information private. I communicated to participants that

the results were not finished and that I was very open to changes that they suggested. I reiterated that the intent of the feedback group was to hear their perspective, reactions, and concerns about the preliminary results. Then, I provided a brief verbal summary of the results and facilitated participants' discussion. Participants interacted with each other about their thoughts, and I asked follow-up questions to develop ideas about how to alter the results based on their feedback.

The three focus groups lasted 1.5 hours each, and during the feedback groups, I took notes both on what participants said as well as my own thoughts. After participating in a feedback group, I emailed participants a revised summary and invited them to provide additional feedback. I explain how I incorporated their feedback in *Data Analysis*.

Data Analysis

Data Management

I engaged in data management throughout data collection. Intentional data management contributed to my immersion in the data. Being immersed in the data meant that I was able to consider certain analytical concepts, such as trainees' increasing self-awareness, and question how well represented that concept was among various participants.

Transcription and transcription checks enhanced my immersion in the data. As I engaged in transcription checks, I made further analytical notes that enhanced future data collection. Thus, data management and immersion ultimately informed data collection as

well. I also paid attention to my use of clarifying questions during transcription and transcription checks to ensure that data collection honored participants' perspectives.

In managing the data, I used Atlas.ti (Muhr, 2009). Atlas.ti provided a record of each addition to the data corpus, which was helpful in tracking data collection. Atlas.ti allowed me to sort through and organize codes, which assisted me when completing open coding. During focused coding analysis, I was able to group codes into families. During axial and selective coding, I was able to create data outputs that I then manipulated in computer documents.

Grounded Theory Analysis

Even though the process of grounded theory analysis is not procedural, there are certain steps that I took in analysis of the data. I most closely adhered to Charmaz's (2006) articulation of grounded theory analysis. In grounded theory analysis, data analysis begins while data collection is still underway. As I facilitated focus groups, I began transcribing and making analytical notes. I chronologically tracked analysis to monitor my process in an audit trail. (See Appendix H.) As I interacted with the data, I wrote analytical memos about changes I was making and asked questions about the data and their interpretation.

First, immersion in the data is essential to effective analysis, and my regular, intense interaction with the data, including transcription and transcription checks, ensured my familiarity with the data. Then, in the beginning, I developed *initial coding* for the data. Initial coding is the development of phrases that capture the meaning of small portions of the data. In initial coding, it is important to adhere closely to small portions of

the data. In order to accomplish this, I tended to incorporate some of participants' exact wording in creating an initial code. I drew from Charmaz's (2006) recommendation to use action-oriented language in initial coding. As such, I mostly used verbs for initial codes; for example, "affecting change on an individual level through client work" was the name of one code.

After that, I reviewed the codes I had developed to see if they seemed fitting or if they needed to be altered in some way, which is a process of *constant comparison* (Charmaz, 2006). In my attempt to stay action-oriented, some of the initial codes did not have enough specific content for me to understand their meaning. I addressed this problem by keeping the verb at the beginning of the code, but adding additional information at the end of some codes in order to increase their specificity.

As I was still conducting initial coding, I began *focused coding.* Focused coding is the process of determining what initial codes are more theoretically salient. In this way, initial codes get grouped with other codes; that group of codes then represents a larger concept in the data. I developed names for each group of initial codes, which is considered a focused code. Because I had approximately 2000 initial codes before conducting any theoretical sampling interviews, I wanted to become more familiar with the frequency and theoretical significance of codes. I grouped initial codes that were conceptually similar into larger focused codes. At first, the amount of data was so large that the focused codes were broadly defined. For example, *giving feedback* included trainees actually giving feedback to WRC staff, trainees developing ideas for possible feedback, and trainees talking about the possibility of giving feedback to WRC staff. This focused code encompassed too many different concepts and needed to be separated into

additional focused codes. By first creating these broadly defined codes, I was able to then create multiple focused codes that captured more specific concepts in the data. For example, *giving feedback* expanded to *having ideas about possible changes, wanting to assert something, wanting more dialogue about power, suggesting better/consistent solutions,* and *challenging power with WRC supervisory staff.*

As I continued to engage in focused coding, I developed about 200 focused codes. At this time, I created outlines that organized the focused codes in terms of their theoretical meaning and overall relationships. This began the process of *axial coding.* Axial coding is pulling the separated data back together to understand their collective meaning (Charmaz, 2006). I reviewed the focused codes and began writing about the meaning of the various focused codes. I used the writing process to help me differentiate between the meaning of each focused code as well as to consider how the different focused codes related to each other. For example, I wrote about the focused code of *becoming a contributor*:

> This is about [trainees] contributing to making the agency happen. This happens over time. Becoming a contributor is possible because [trainees] are given opportunity and supported in that (both of those ideas are represented in the [focused code called] valuing trainees' freedom/autonomy).

In tandem, I wrote about *valuing trainees' freedom/autonomy*: "This is the freedom to run programming, do what you wanted with it. That helped trainees feel empowered. They were in charge of something and encouraged to do what they wanted to with it." By engaging in this process, I began to articulate focused codes' relationships to one another.

In conducting axial coding, the overall coding structure became clearer to me, and I began to find "holes" in the coding structure--processes that I did not understand very well. I realized that I did not understand how some of the focused codes related to each

other. I realized that, if I did not link concepts through a process, the data would be flattened by a sense of "before and after" the WRC to describe how trainees developed. I knew that the data represented a great number of challenges and difficulties, so I began to pay more attention to the struggles and developmental processes, as opposed to just the experience and outcomes.

Out of this axial coding process, I developed theoretical sampling questions to extend my understanding of the overall coding structure and how different training experiences worked together to facilitate trainees' development. As I conducted theoretical sampling interviews, I continued to alter focused codes and engage in axial coding. I drafted more refined outlines of the data in which I rearranged focused codes according to how I thought they worked together to explain trainees' development.

Then, as I incorporated theoretical sampling data, I moved toward the final coding process, *selective coding.* Selective coding is selecting the most theoretically significant components of the coding structure. I took my outline of the data and developed broader selective codes that captured the larger growth processes, such as *how modeling/relating to others facilitated change*, which included both how modeling/relating facilitated change as well as focused codes such as *witnessing modeling*. As another example, I developed *becoming an empowered colleague* to include focused codes about WRC staff *soliciting trainees' feedback* and *relating collegially* in addition to focused codes about the trainee *jumping into the work* and *becoming a contributor*. I also organized the focused codes included in each selective code in terms of their relative importance to the meaning of the selective code.

Incorporating Participants' Feedback

Incorporating participants' feedback was an important part of the grounded theory

analysis. Toward the end of the selective coding process, I developed preliminary results

that underwent multiple revisions. The revisions of the preliminary results were based on

feedback from participants. In this section, I explain the development of the preliminary

results and three different revision processes.

Preliminary Results

The selective coding process allowed me to develop the study's initial conceptual

model, which included five growth processes. Each growth process included both what

was being *asked of the trainee* and *how the trainee enacted that growth*. The growth

processes were situated within the *context* of the WRC, were practiced through *feminist*

multicultural applications, and led to *continual growth* after the training year ended. I

presented these results to the first feedback group in an outline form (see Appendix I).

The group made suggestions about how to alter the names of some of the growth

processes.

I also presented the group with the visual image of a spiral to represent the five

growth process. The spiral was within a circle, the outside as the context of the WRC and

the inside as the application. The group developed this visual image to include a goddess

woman holding the circle above her arms to represent the continual growth (included in

Appendix J).

Revision of Preliminary Results

I revised the analysis based on the first group's feedback and ended up expanding the growth processes to six. All of the data were still accounted for in both versions, but the concept of *doing your own work* became more salient in the revised version. Based on the revised analysis, I drafted a fuller written summary of the results. I presented that summary along with the image developed by the first feedback group to the second feedback group (see Appendix J). The summary included a table to summarize the growth processes (see Table 2).

Second Revision of Preliminary Results

In the second feedback group, participants questioned how the results emphasized what was being asked of trainees as opposed to the trainees' active participation in their development. Participants wanted greater emphasis on how the trainees themselves manifested their growth. Thus, I altered the concept of what was being *asked of the trainee* to the concept of the *trainees' fit with the WRC's intentions*. It captured the same focused codes, but with this different title, the meaning changed considerably. I agreed with participants' feedback and felt that it was more consistent with the way many participants discussed how their "fit" with the WRC facilitated their growth.

The second feedback group also questioned how the results did not highlight the tensions of the training year sufficiently. In response, I added two concepts to make the developmental process more explicitly focused on trainees' challenges: *experiences external to the WRC* and *reacting to contradictions of the WRC training*. Taken together

Table 2

Preliminary Results of Trainees' Growth Processes

What is being asked of the trainee	Trainees enacting growth
Invited to the WRC	**Being present**
Asked to bring self	**Doing your own work**
Asked to engage	**Building intimacy**
Asked to contribute	**Becoming a colleague**
Asked to be assertive	**Using your voice**
Asked to push	**Becoming empowered**

with the concept of trainees' fit with the WRC's intentions, there were a total of three concepts that captured the tensions of the training year. I titled these *interacting tensions*.

In the second feedback group, participants rejected the visual representation created by the first feedback group. Participants did not feel the visual representation captured the tensions of the training year or emphasize the trainee enough. Thus, I decided to exclude the visual representation from the final results.

After taking into account all of the feedback from the second group, I returned to the axial coding structure to make sure that these changes still captured the data accurately. In doing so, the growth processes shrank from six to three because some of the concepts ended up falling under the tensions of the other growth processes. Thus, I was able to better distinguish which tensions were impacting which growth processes. I revised the results (see Appendix K) and created a new table to capture the growth processes and their respective tensions (see Table 3).

Table 3

Growth Processes and Tensions from the Second Revision

Growth Process	Tension		
	Trainees' fit with the WRC's intentions	*Trainees' reactions to contradictions*	*Trainees' experiences external to the WRC*
Doing your own work	Wanting to examine the personal and political self	Questioning trainees' safety to be vulnerable	Challenging others in their lives
Honoring your voice	Wanting to assert oneself and collaborate with others	Questioning possibility of collaboration within training hierarchy	Growing as feminist multicultural therapists
Speaking truth to power	Wanting to affect political change in the world	Questioning WRC's openness to challenging power and trainees' amnesty	Implementing social justice interventions

Third Revision of Preliminary Results

I presented the third rendition of the preliminary results to a final feedback group. The third feedback group was in agreement with the conceptualization of the growth processes and interacting tensions. Participants wanted the continual growth process to be emphasized more and suggested including it in the table. I had been reticent to include it in the table because the data suggested that trainees' growth after the WRC was qualitatively different. However, in order to emphasize the similarities sufficiently, participants wanted the continual growth more fully incorporated so it would be seen as just as important.

In light of this feedback, I returned to the axial coding structure and reanalyzed the results to incorporate trainees' continual growth into the three growth processes. I was able to do this successfully so that the final results include trainees' development after the WRC as part of the growth processes. Instead of organizing trainees' growth after the WRC into its own final section in the results, I decided to include trainees' continual growth as a subsection of each of the three growth processes. This way, the final results emphasized the similarities between trainees' development both during and after the training year.

In summary, participants' feedback greatly enhanced the final results. With each feedback group, the results developed to more accurately represent participants' experiences and further the theoretical development of the data. The feedback groups allowed me to better understand what was most theoretically salient in the data because participants' reacted to what they felt needed to be emphasized more or less in the results.

Trustworthiness

From a feminist paradigm, trustworthiness is based on authenticity criteria. Authenticity criteria are fairness, ontological authenticity, educative authenticity, and catalytic authenticity (Guba & Lincoln, 1989; Lincoln, 1995). *Fairness* means that multiple perspectives are solicited and included throughout the research process. In data collection, I gained the perspective of trainees from different periods of time, not just those who were more recently trainees and would likely remember better or those that were trained further in the past or would likely be more reflective about their development over time. More specifically, I was careful to not privilege data from the

current training cohort over other prior trainees and thus chose to not ask the current training cohort to participate in theoretical sampling interviews. Data collection also included participant checks and focus groups that by their very format and purpose allowed me to attend to a diversity of perspectives. Then, to ensure their representation in the final analysis, I engaged participants in feedback groups to incorporate their perspective. To ensure their representation in the written study, I used careful data management to ensure fairness in trainees' representation.

Ontological authenticity refers to the full development of participants' perspectives. As indicated in the *Researcher as Instrument* section, I was aware of my dual position as researcher and trainee and the various impacts this may have had on participants and thus the adequacy of the data. I had explicit conversations about the impact of my role as researcher, especially with the current cohort. My direct communication created a sense of safety that I hope allowed participants to fully engage in data collection. Further, I conceptualized data collection as ongoing and offered participants the opportunity to follow up with me for additional data collection.

Additionally, I attended to ethical issues in order to foster participants' full engagement. More specifically, I discussed concerns about confidentiality and privacy of information as well as provided participants with the ongoing option to exclude any information they had shared. I invited participants to review the data they had shared for additions or deletions by providing them with a transcript. This way, they had the opportunity to fully share during data collection and then make choices about additions and deletions. All of these components contributed to the ontological authenticity of the study.

Another means of increasing ontological authenticity was to decrease my power as researcher and provide participants with an empowering experience. Engaging in focus groups was an effective way to facilitate participants' increased power in a research setting. Focus group data collection is considered consistent with feminist research principles of empowerment in that the dichotomy of researcher and researched is less visible with multiple participants sharing their experiences (Montell, 1999). With the presence of other active research participants, a focus group format was a viable means for avoiding the imposition of my agenda on the data collection process because participants engaged with one another and maintained the conversation (Montell, 1999). At times during focus groups, participants would be just as excited as I was about another participant's insight and interpretation of WRC training experiences.

Specific to two of the focus group formats, participants' empowerment was especially powerful. First, in the ongoing focus groups with the 2010 cohort, participants actively chose to regularly schedule and meet with each other. They were motivated to meet because of the positive impact they felt from meeting in a peer-only space. 2010 cohort members communicated that the ongoing focus groups had a significant impact on their WRC training experience. As a member of that group, I can attest to the ways in which our conversations in the ongoing focus groups later informed the ways we asserted ourselves to the WRC supervisory staff. The ongoing focus groups provided us the intentional space to seek support and unite as a group.

Second, in the groups specific to providing me feedback about preliminary analysis, participants were very active in responding to each other, saying where they agreed and disagreed, and extending other participants' ideas with their own suggestions.

The feedback groups united the participants as a powerful force and substantially influenced the final results.

The third criterion is *educative authenticity*. Educative authenticity means that participants are able to learn and take into consideration others' perspectives. In participating in focus groups, participants were asked to engage with one another and share their diverse perspectives. Also, I facilitated the groups in such a way that each participant had the space to voice her perspective. In this way, participants learned about the uniqueness of their own experience as well as their similarities with other participants, including participants who were part of other training years. In follow-up interviews and theoretical sampling interviews, I often provided participants general information about commonalities and unique aspects of the data. As such, the participants themselves developed a larger perspective about the WRC training beyond the singularity of their experience and their cohort's experience.

I distributed a synopsis and the written study to participants, which provided participants the opportunity to learn about the other participants' perspective and experience. If participants read the study, they could learn about other participants with different social identities. In this way, participants could heighten their awareness about how others as well as themselves are influenced by their different social identities, both at the WRC and beyond. As another example of what participants may learn from each other, I believe participants who were in more recent cohorts and those from older cohorts could learn from one another. As I am a more recent trainee and currently a graduate student, I learned about career development from participants who were WRC trainees in older cohorts. I imagine that, like me, more recent trainees could learn from

reading the perspective of people who graduated further back in time. I also imagine that participants from older training cohorts could learn from reading the perspective of people who were more recently WRC trainees.

The final criterion is *catalytic authenticity*. Catalytic authenticity suggests that the research fosters change. I presented the findings of the study during a WRC staff meeting and provided WRC training staff with the written study and a synopsis that included information that they requested of me, such as information to orient trainees to the practicum and information about the outcomes of the training. This information will serve to enhance the training at the WRC. Also, I will present at a conference and provide implications for implementing effective social justice training. I anticipate that applied psychologists who have training responsibilities will benefit from learning about this study and its implications. Lastly, I plan to seek publications in scholarly journals to further promote change in applied psychology training programs.

Additional components contributed to the study's rigor. This included the self-reflective journal, peer research team, multiple sources of data, ongoing data collection processes, participant checks, immersion in the data, careful data management, and explicit attention to disconfirming evidence. In monitoring my subjectivity, the self-reflective journal, the peer research team, participant checks, and the feedback groups were essential. The trustworthiness of the data was enhanced by using multiple sources, engaging in ongoing collection with participant checks and feedback groups, and immersing myself in the data and managing it effectively.

Collectively, these research tasks created a research process that was effectively able to increase the trustworthiness of the study's results and conclusions. In order to

monitor the completion of these specific tasks, I utilized an audit trail. An audit trail involves logging the details of research tasks in a chronological format (Guba & Lincoln, 1989). Logging my activities increased my accountability, especially for tasks such as the self-reflective journal and analytical memos that required regular discipline. Further, as I engaged in data management and analysis, detailed logs of my activities created transparency in my methods. The audit trail included in Appendix H is abbreviated; I removed information that would threaten participants' confidentiality as well as my private journaling that I wrote in the audit trail document.

Congruent with grounded theory analysis, I followed analytical hunches and made substantial revisions during the analytic process. In order to track substantial changes, I created a series of documents throughout the analysis; I saved changes in a new computer document whenever I made major revisions. Taken as a whole, the audit trail and those documents provided records of the evolving research process.

Particular Ethical Consideration

This research was conducted in accordance with the American Psychological Association's (APA) ethical codes (2002). As the training program involves clinical components with applied psychology clinicians practicing under the APA ethics code, I was obligated to respond to any ethical misconduct (APA, 2002). As many participants were licensed psychologists or working under a licensed psychologist, I notified participants of my ethical obligation and discussed any concerns they had. In the event of any uncertainty, I planned to seek consultation, as that is a primary component of my ethical decision-making model (Hill, Glaser, & Harden, 1995). My dissertation chair,

Susan L. Morrow, is a licensed psychologist who served as my primary ethical consultant. During the course of the study, no issues related to ethical codes and clinical work arose. However, I did consult with Dr. Morrow about the research ethics of maintaining participants' confidentiality given the small, easily identifiable group of people from which I was recruiting.

Further, as a counseling psychologist-in-training, I conceptualized myself as having a special responsibility to be aware of and respond to any indicators of participants' distress (Haverkamp, 2005). This distress could have resulted in participants wishing to discontinue participation, and I would have honored that decision. I did not perceive any participants to be distressed by their participation; nor did any participants disclose any level of distress to me.

As this research was conducted at the University of Utah, I sought Institutional Review Board (IRB) approval and followed accepted procedures. In collecting data with current trainees, IRB approval was granted in August 2010, and I followed those procedures. Then, in deciding to have additional focus groups with the current training cohort, I sought approval for an amendment to increase the number of focus groups and the number of hours potentially involved; this was approved in November 2010. For the data collection required for this entire study, I sought IRB approval in a separate application, which was granted in April 2011.

In addition to using IRB-approved informed consent materials, I conceptualized informed consent as an ongoing process (Ellis, 2007). I made ongoing invitations for participants to discuss any concerns, especially those related to confidentiality, as the size of the training program is relatively small.

From a feminist standpoint, relationships are important to consider in making ethical decisions (Hill, Glaser, & Harden, 1995). The following discussion explains the process of considering others throughout the research process. For example, in trainees' experiences at the WRC, many other people were part of participants' training that did not participate in this study, including other trainees, WRC supervisory staff, other WRC staff, and professionals at affiliated agencies. Participants provided information about these nonparticipants, as it was relevant to participants' own experiences. I discussed with participants about the ways in which I would de-identify nonparticipants and exclude content that would likely threaten the privacy of nonparticipants. Typically, participants shared information about nonparticipants that was not specific, so I was able to easily protect the privacy of nonparticipants.

In the case of WRC supervisory staff, participants often talked about them in specific ways. As nonparticipants, but actively involved in the phenomenon under study, I needed to include more specific information about WRC supervisory staff as it related to trainees' development. Some participants expressed concerns about how information about the WRC supervisory staff would be conveyed in the written study, knowing that WRC supervisors--and possibly anyone--could obtain access to the written study. In response, I provided participants examples about the extent to which I would write specifically about the WRC supervisory staff, and I sometimes explained how I developed the study with WRC supervisory staff's involvement. I anticipated that providing more information about my perspective would decrease participants' concerns. When participants had concerns about a specific incident or story they shared, I asked participants for their input about how I could present the information in a way that felt

comfortable for the participant.

In terms of my own researcher role and relationship with the WRC supervisory staff, I did consider the ways in which my writing about WRC prior trainees' experiences would have an impact on them. My own concerns mimicked those of research participants; I wondered how the WRC supervisory staff might feel about the vulnerability of both being talked about in a private, academic setting (interviews and focus groups) and written about in an open, academic setting (this written study). Though there are aspects of the results that could be considered negative about the WRC, I felt obligated to speak the truth as the participants presented it to me. In fact, when I had focused less on the tensions and potentially negative aspects of trainees' experiences, trainees in a feedback group urged me to include more about the tensions. To foreshadow the results, the contradictions and shortcomings of realizing feminist multiculturalism and social justice values were aspects that could be perceived as negative; however, trainees' awareness and struggle in those experiences ultimately facilitated their growth and had a large positive impact on their development. Thus, what may be seen as a negative is actually amazingly powerful.

Speaking from my own experience as a prior trainee and speaking from my knowledge about the data gathered for this study, during the training year, trainees negotiated concerns about wanting to provide feedback, which can include criticisms, with wanting to preserve relationships with WRC supervisory staff that they deeply respect and care about. Thus, this study serves a parallel to that training year experience; here, the trainees are a collective voice beyond just their cohort. I resolved these concerns by remembering how much the WRC supervisory staff does solicit feedback and

authentic reactions from trainees. I hope that this study lives up to that request. Further, in acknowledging my power as researcher, I set up a meeting to share the results with WRC staff, not just WRC supervisory staff. This meeting occurred about a month prior to my dissertation defense so that I could engage in more conversation with WRC staff about any concerns they had.

In addition to privacy concerns for nonparticipants, confidentiality was a relevant concern for participants because of the use of focus groups as a primary data source. Even though I guaranteed that I would hold participants' information in confidence, I did not guarantee that other participants would keep their participation or information private. At the onset and the end of the focus groups, I addressed this with all of the participants involved in focus groups and discussed group norms to maintain privacy; I invited participants to make requests of one another about the group norms and group process. As an additional ethical concern specific to focus groups, two participants participated in a focus group off-site (via Skype or speakerphone) when the rest of the members were together and on-site with me. As a group, we discussed how to ensure the off-site participant felt comfortable in sharing her information despite being off-site and how to ensure that the on-site people did not dominate the conversation so that the off-site person could be an active participant. I also followed up with the off-site participants after the focus group to see if they had any additional information to include or any concerns about their participation.

Because this study sampled from one training program, many participants were known to each other and some had prior relationships, professional and personal. As researcher, I had prior relationships with some of the participants as well. In some cases,

prior professional relationships included power differences. Having frank conversations about group safety became even more essential with previous power differences. Both types of participants, those who were in a position of less power and those in a higher status position, needed the option to feel free to participate fully without fear of negative consequences. In order to address the influence of prior relationships, I followed up with participants after focus groups to invite them to share any additional information or concerns they had about their participation.

In terms of electronics and concerns about confidentiality, I minimized potential breaches in confidentiality. For example, because most participants communicated with me via email about the study, I converted Internet information to electronic files and deleted it. At the close of the study, I informed participants about confidentiality risks and the Internet and advised them to delete email communications about the study that they wished to remain confidential.

Summary

The methods of this study were developed from a feminist paradigm and a grounded theory design. As a prior trainee, I had a unique vantage point in both understanding the phenomenon under study and engaging in data collection, including participating in ongoing focus groups during my own training year. The triangulation of different data sources ensured an in-depth examination of WRC trainees' social justice development. A diversity of prior trainees was represented in the study sample; these participants were able to share their experiences and insights during focus groups and interviews. In data collection and my interaction with participants, I adhered to ethical

guidelines to ensure that participants felt comfortable and enriched by their research participation. In analyzing the collected data, I used grounded theory analysis and incorporated extensive feedback from participants. The method of the study sought to fulfill the feminist authenticity criteria and maintain a high level of rigor. The final results are a product of these procedures. The results in the next chapter describe how trainees' developed in their social justice identity due to their experience at a social justice-oriented training site.

CHAPTER III

RESULTS

<u>Overview</u>

The purpose of this research was to explain how mental health counselor trainees developed in their social justice identity from participating in a social justice-oriented training program. Participants were graduate students in psychology, counseling, and social work recruited from the University of Utah's Women's Resource Center (WRC), which is a feminist multicultural agency with a social justice-oriented training program for graduate students in mental health fields. In focus groups and interviews, participants discussed their unique experiences of training at the WRC and the impact it had on them. In light of these data, I developed a conceptual model to describe trainees' social justice development. First, I explain how trainees conceptualize and make meaning of social justice. Then I explain trainees' social justice development, which is characterized by certain growth processes that continue after the training year and are impacted by interacting tensions during the training year.

<u>Making Meaning of Social Justice</u>

Throughout the course of focus groups and interviews, participants conceptualized feminism and social justice. I explicitly asked them about their definition of social justice and how it relates to feminism, but a great number of perspectives included here are also from participants' unsolicited conceptualizations. The themes that emerged regarding participants' conceptualizations were related to *social justice and humanity*, *social justice and power*, *creating social change*, and *social justice as related to feminist multiculturalism.*

Social Justice and Humanity

In defining social justice, participants were clear about the importance of one's own values in having a social justice identity. Naomi stated, "It starts with a value system and acting in, like, agreement with that." In a similar vein, Lucy shared, "Social justice efforts are, at least for me, in my heart." Just as social justice is about one's own values and heart, social justice work is also about the people involved.

As such, social justice work is interconnected and relational. For example, Lucy talked about social justice as love and "loving everyone." Luca talked about social justice work as involving cooperation: "There has to be a, like, touch stone or somebody to cooperate with." In reference to a particular social justice incident when she challenged someone, Kristy stated, "The act of social justice here is not to make him change. I can't make him change. The act of social justice is to point out there are some things missing." Thus, social justice work involves relating to other people, but not forcing social justice values on them.

Social Justice and Power

In addition to the relational values, social justice work is also about paying attention to how power is manifested. For example, Gwen shared, "Social justice is part of power dynamics and how people may manage them." According to Naomi, this means that social justice is "advocating for people or with people on [their] behalf in accordance with their needs, not with our perception of their needs." Thus, engaging in social justice work is about facilitating a process that is not perpetuating marginalization and oppression, but rather honoring and valuing people who are members of marginalized groups. Social justice is a *power with* process, not a hierarchical *power over* process.

Participants emphasized the importance of paying attention to power at the macrolevel. Power analysis is deconstructing power structures in conversation with others and is considered a major component of social justice work. For example, Naomi said, "I think that having that power analysis is also a form of social justice work in really deconstructing the power and acknowledging when power exists." Being aware of power also implied connecting to what impact it has on individuals and groups of people. Mary explained, "For social justice, I think it's the knowledge of power, privilege, economic status, resource availability, and looking at … things that impact individuals." Cora felt that she learned about the importance of the individual impact:

> I've heard different definitions of social justice like equality, access to resources, things like that. But I think WRC does really specifically focus on power because it's a very individual experience and definition. … We're looking at how does a group define equality and that's more difficult. … It's really honing in on an individual's own definition of how they feel powerful.

In talking about issues of privilege and oppression, participants endorsed an inclusive definition of diversity and looking at multiple identity statuses to understand

privilege and oppression in our society. Participants included other identity statuses in addition to gender (as would be expected from a more conservative feminist perspective) and race and ethnicity (as would be expected from a more conservative multicultural perspective). In fact, participants talked about the intersection of various identities. Two participants identified what they considered to be the primary structure of oppression in the United States, one economic class and another race. Nonetheless, participants affirmed the importance of intersecting identities. Hiram, who identified economic class as the primary structure of oppression, shared, "I think everybody's identities are always intersecting. … I don't believe we are just women or we are just - I mean you can't, like, divvy people out like that."

<div align="center">Creating Social Change</div>

In moving toward social justice, participants emphasized the importance of people having increasing self-determination. Randy talked about people "making their life what they want to make of it." Kristy explained, "Anything that frees people, anything that leads people toward their own ability to advocate for themselves, make choices for themselves and be more free, I think, and to be respected and to be honored for who they are--I think all of those things make social change."

Participants talked about the diversity of ways in which someone can enact social change. For example, Randy shared:

> So I see that in my own life personally and professionally as everything from charitable giving of time and resources, to writing to my congressmen and voting on issues, and having discussion with friends and family and colleagues about differences in people, and um, potentially where those things come from, and challenging the ideas of where those ideas come from. You know, "people are poor because they aren't working hard enough," or "minorities have the same

opportunities as White people nowadays; they just are lazy." That kind of thing. Participants considered social justice work to be possible in a variety of situations, including in clinical work, interpersonal communication, and at the macrolevel. Regarding therapy, Patricia stated a therapist's role is "helping each person see their own power to have compassion for what they have suffered, to really honor their strengths, and resources, and the relationships that keep them in alignment with their power."

In interpersonal work, participants talked about challenging others because of specific things they say that may be oppressive toward others. Autumn said, "[Social justice] is the more interpersonal [parts], too, and … the way you operate in a small structure can have pretty big differences." Others affirmed the transformative value of challenging others. For example, Belle explained, "Because I do think those moments when somebody tells a racist joke, and there's only four people in the room, and I don't tolerate it, I think I made at least as much if not more impact on those three people than I may if I was a part of 50 people at a rally at the capital." Thus, facilitating change at the interpersonal level is considered an important area of social justice work.

In addition to interpersonal social justice work, participants emphasized that macrolevel work was required to realize social justice. Julie said, "Changing one person's life is great, but if you aren't changing the system that's oppressing them in the first place, then you're just fighting an ever growing tide." Participants were clear about considering macrolevel change a necessity as a tool to promote clients' well-being. Adelita shared:

> Well, I think you have to take an ecological perspective and so that means we are not only empowering the clients, but identifying policies at different levels that breed inequities. We have to look at, you know--if we think of, like, a bully in technical terms, we have to look at what's going on in the schools, in our

backyard. So I think there are so many different areas that we have to be mindful of to help individuals. … If we are going to empower our clients, I think that's wonderful, but I think we have to address other areas that are much more larger and be more preventative in on our measures; that's the other thing I think.

Thus, one's professional responsibility includes macrolevel interventions to facilitate social change.

In summary, participants' conceptualizations of social justice involved a humanistic emphasis on the meanings of social justice to them as well as how they relate to others. Participants emphasized the intersection of identities and multiple structures of oppression in their understandings of social injustices. Participants discussed social justice involving analyzing power and understanding how it affects individuals and groups of people who are marginalized in the culture. Social justice work can take place in a variety of contexts, and mental health professionals must engage in macrolevel social justice work in order to affect change for clients.

Social Justice as Related to Feminist Multiculturalism

Participants provided contextual information to understand the WRC's identity as feminist multicultural and social justice-oriented. Historically, the WRC's training program was identified as feminist, not feminist multicultural. A few participants from older training cohorts explained that WRC did not always identify as social justice-oriented, but that activism and social action were part of their feminist training. Because trainees' conceptualizations of activism and social justice were similar, the two terms were also considered interchangeable.

Participants' references to WRC's feminism and feminist multiculturalism did not suggest salient differences between the two concepts. Participants indicated that, even

when the WRC training was identified as simply feminist, before its identification as a feminist multicultural site, understanding oppression entailed looking at more than just sexism and included other forms of oppression. WRC's feminism included looking at intersecting identities and intersections of oppression, even though the term "intersection" was not used. Thus, though not named as feminist multiculturalism throughout its entire history, participants considered the WRC's multicultural training and historically feminist training to have been integrated throughout the time that they were practicum students there. However, that does not mean that feminist multiculturalism and feminism outside of the context of the WRC training are interchangeable.

Participants provided different conceptualizations of feminism. They affirmed that multiple definitions of feminism existed, and honoring those multiple definitions is part of feminism. Thus, inclusiveness is part of what characterizes feminism. Participants emphasized certain components of feminism, including looking at the larger socio-political context across time, doing power analysis, and identifying power to understand inequality. Participants asserted that identifying and analyzing power as well as paying attention to use of language are major parts of feminism. Some participants affirmed the importance of acknowledging the reality of oppression. For example, Persephone mentioned "bringing balance by looking at all the wisdom that has been oppressed and empowering it" as key to feminism.

In that this study centered on social justice development at a practicum site that explicitly identifies as feminist multicultural in its focus, participants clarified the similarities and differences between feminist multiculturalism and social justice. One

focus group emphasized how depending on one's definitions of feminism and social

justice work may or may not be at odds:

> Luca: I think it depends on the feminist framework you're working from because of the different types of feminisms having different goals. …

> Gwen: I see that though, because that is when social justice is at odds with feminism.

> Autumn: To meet the client where they are.

> Luca: And to value their own truth--that's their experience of reality.

> Autumn: Even if we know that's part of a bigger system--that patriarchy, that's part of their own oppression as well as perpetuating the oppression of others. …

> Gwen: And I think if you try and take like a fundamentalist approach to feminism then you might get confused that [meeting clients where they are is] not being feminist.

> Autumn: Right.

> Luca: Because there would be one way to do feminism.

Thus, within this conversation about how feminism and social justice relate, participants

were clear that other manifestations of feminism might entail a different understanding of

how social justice relates. The WRC's feminist multicultural perspective honors clients

where they are and respects self-determination, even if people's choices may perpetuate

systems of oppression. In feminist multiculturalism, honoring individuals is key, even if

it does not seemingly facilitate social justice. The WRC utilizes an empowerment grid

that captures the idea of self-determination (see Table 4). The grid in Table 4 has a few

more descriptors than the original empowerment model conceptualized by Morrow and

Hawxhurst (1998).

Table 4.

WRC's Empowerment Grid

Dimensions of Empowerment

		Personal (Power within)	Interpersonal (Power with others)	Social/ Political
Conditions for Empower-ment	**Permission** (May I? Am I worthy?)	Experience self as deserving, allows self to act in own best interest.	Distinguishes between real & imagined need for permission, approval.	Laws, norms, mores, traditions, societal values.
	Enablement (Can I? Am I able?)	Is skilled, efficacious; has needed talents or education to achieve goals.	Able to tap in on resources held by others, is skilled interpersonally.	Economic resources, physical restrictions, other barriers.
	Information (What do I need to know?)	Knows self, own real limits and abilities.	Knows who has needed information, how to obtain it.	Media, restricted access based on privilege, alternative info sources.

Source. Morrow & Hawxhurst (1998).

For the kind of feminist multiculturalism manifested at the WRC, Cora and Patricia talked about how feminist multiculturalism could be the "lens" or the "approach" toward accomplishing the goal of social justice. In being the "lens," feminist multiculturalism specifies the perspective one has toward social justice and what kinds of social action one values. In being the "approach," feminist multiculturalism specifies the methods or processes of how one would engage in social justice work. To be more specific about feminist multiculturalism as the method, some participants talked about how self-growth is part of the feminist multicultural method of doing social justice work.

In this way, feminist multiculturalism requires one to engage in self-reflection in order to do social justice work. Julie said:

> And that I think to be a feminist multiculturalist, you have to have that self-growth piece. You have to be willing to change internally. And I think at least when I hear social justice, like, I think you can go out and be an activist without ever having to look at your own biases and your own life experience.

Feminist multiculturalism is distinct in that it incorporates the value of reflexivity in social justice work. The WRC's manifestation of feminist multiculturalism includes a focus on self-examination of one's own privileged and marginalized identities; because trainees' engagement in self-examination is a key component of their development, this concept will be explored further below.

Overall, participants discussed how feminist multiculturalism and social justice go hand in hand. However, some participants saw social justice as an extension of their feminist multicultural identity. For example, Randy stated, "I see social justice as a component of feminism and feminist therapy." Esther explained how social justice is part of her feminist development: "I feel like I've graduated from--from the baby feminist to the adult feminist in the way I incorporate social justice." Adelita saw the difference in that social justice as a whole does not necessarily include clinical work because feminist multiculturalism and social justice have "separate homes," and social justice's home is not in applied psychology. Thus, feminist multiculturalism and social justice are interrelated orientations in mental health, and feminist multiculturalism incorporates many aspects of social justice. Additional results about feminist multiculturalism specific to therapy will be described in *Growing as a Feminist Multicultural Therapist*.

In this section, I described how trainees make meaning of social justice and how trainees relate social justice to feminist multiculturalism. In the next section, I articulate

trainees' social justice development by first providing an overview and then providing an

in-depth explanation of trainees' growth processes.

<u>Mental Health Counselor Trainees' Social Justice Development</u>

Mental health counselor trainees' social justice development at the WRC involved

three *growth processes*: (a) doing your own work, (b) honoring your voice and others'

voices, and (c) challenging power to affect change. This growth occurred through the

interaction of *three tensions*: (a) trainees' fit with the WRC's intentions, (b) trainees'

reactions to contradictions of the WRC training, and (c) trainees' experiences external to

the WRC. These tensions facilitated growth during the training year, and women who

participated in the WRC training continued to engage in the three growth processes after

the training experience ended, which was conceptualized as trainees' *continual growth.* A

brief overview of the growth processes, tensions, and continual growth will be provided

before each concept is explored more deeply. Participants' quotes are used to illustrate

the concepts that emerged from the data; also, participants were asked to provide a title

for their growth experience, and those titles are included throughout the results too.

Overview of Growth Processes

Trainees' growth at the WRC was centered on the practice of feminist

multicultural values. The overall challenge of the WRC's mission is to attempt to enact

feminist multicultural theory. Cora stated:

> What I think is also really important is this really wonderful balance of theory in
> practice, like you have to be grounded in all of the theory about social justice.
> And that's what they did very beautifully there, I think, because I mean when you
> have the seminar, there's all these articles, there's present--presentations about a

variety of social justice issues and how they affect clinical work. And then the practice is your work with clients, the work in the bias discussion, the programming--like that's like you said, where the rubber meets the road.

Thus, trainees' growth is firmly planted in both learning theory and attempting to practice it in their activities at the WRC. In terms of trainees' responsibilities, they engaged in providing mental health services including therapy and preventative outreach programming. For example, Hiram said, "There's that kind of social action/psychoeducation piece; it wasn't just in the therapy room." Adelita explained how the application of feminist multicultural theory was emphasized:

So it wasn't like I didn't know what all the theory was or what all the ideals were and the critics and all of that, but I guess I feel like--at the Women's Resource Center, I actually had to do it. I had to see what that meant in training. I had to see what that meant in therapy. I had to see what that meant in supervision.

When asked how she would title her growth experience at the WRC, Emily chose the word "experiential," which emphasizes the practice, not just theory, of feminist multiculturalism. The WRC training is centered on attempting to realize feminist multicultural values and enact feminist multicultural practices.

In practicing feminist multicultural theory, trainees had extensive exposure that facilitated their growth. In this way, Luca characterized the WRC as "formal growth." Gwen explained how the training being all encompassing facilitated her growth:

I think having it be such an intensive, all encompassing experience, it really helped validate my feelings and kind of restructure my worldview, as opposed to just maybe 1 or 2 hours a week. It was like full 20 hours, and it was like I lived and breathed WRC. And for me, that really helped me fully understand--like, have an experiential component to learning about social justice and uncovering it.

Thus, in addition to specific training experiences, trainees were at the WRC an extensive amount of time. Being at the WRC facilitated their growth because they were continually participating in an organization that was consistently attempting to engage in feminist

multicultural practices.

This intensive experience was also challenging for many participants. Mimi shared, "There is this feeling like I can't handle all of the exposure and understanding of this new information, new way of looking at things. … It didn't really feel like I had any sort of steady footing, and so I ended up resenting [the training] in a lot of ways." Another participant, Meredith, discussed how the experience was overwhelming:

> But, it was like a language immersion program, only it's a feminist activist immersion program which--So while you're in it, you start getting a little tired of it. But when you are out of it, you're so glad you had the experience in it, and it really did shape you so much. And it was so informative. But when you're right in it, especially toward the end, it starts to get a little tedious. Like, "I just want to order my dinner in English. Please, just once."

The intensity of the training experience had an overwhelming impact on some trainees. In fact, the majority of participants discussed how some aspect of the experience was challenging. Persephone remembered "feeling so amazing, but then just like seeing all of this darkness that was still there." One participant even characterized her WRC experience as therapy; Naomi said, "I feel like it's probably been one of the hardest, most challenging years of my entire--I'd say my entire life. It felt like 10 hours of therapy a week for sure." Even participants with a prior awareness of feminism were challenged by their experience at the WRC. For example, Adelita shared, "Yeah, because I think I was under my own assumption and my own narcissism that I really understood feminist application, feminist theory; but then I was humbled. And then I understood how little I did know. So I think in that way it was really transformative."

Growing at the WRC was a substantial process that altered trainees' lives. For example, Esther shared: "I would say that the Women's Resource Center has changed me for the better, and that I'm closer to the person that I want to be. It's a process, and I'll

never get there. But because of them, they really fast-tracked me towards getting there, um, or getting closer." Julie emphasized how all encompassing her change was: "It just feels like I was completely different after." Other participants experienced their growth at the WRC as "life changing."

Within this challenging experience, trainees' social justice experiences fell into three distinct growth processes. Participants explained how different aspects of growth overlapped and influenced them across different areas of their lives. As participants spoke of the interconnection of their growth, these three distinct growth processes were interactive. They built on each other, but not in a chronological, stage progression. Further, each trainee's growth process was different, and some trainees emphasized certain growth processes over others as being more salient to their year at the WRC. The three growth processes were: (a) doing your own work, (b) honoring your voice and others' voices, and (c) challenging power to create change.

Doing your own work is the growth process specific to the personal and political self of the trainee. It involved the trainee's examination of her own biases, values, and reactions in relation to her identities that may be privileged or marginalized in society. *Honoring your voice and others' voices* was the growth process in which the trainee paid attention to her own wisdom; trainees grew in having increasing confidence in themselves and how they could collaborate with others. *Challenging power to create change* is the growth process of the trainee becoming empowered to assert herself in order to affect change; the trainees developed a language to explain their political analysis and confronted power structures that were disempowering. Next, I provide an overview of the interacting tensions and continual growth; then, I will explore each

growth process further.

Overview of Interacting Tensions

The three interacting tensions were: (a) trainees' fit with the WRC's intentions, (b) trainees' reactions to contradictions of WRC training, and (c) trainees' experiences external to the WRC. I review these tensions generally here before I discuss them specific to each growth process.

Trainees' Fit with the WRC's Intentions: A Cradle

The first tension is *trainees' fit with the WRC's intentions*. "Cradle" is the word that Lucy used to characterize her growth experience at the WRC; a cradle conveys the supportive and nurturing fit trainees' experience. Trainees' fit with the WRC will be explained thoroughly in this overview because it is a more general, pervasive concept that affects trainees' overall growth. Also, trainees' *anticipated* fit is a major contributor in their choice to come to the WRC's training, and I explain that first.

Prior to coming to the WRC, participants had a variety of prior training experiences. Many participants were relatively early in their training programs, whereas some participants' final graduate-level training occurred at the WRC. For those who had more prior training experiences, training at the WRC meant some relief from participating in other training experiences that did not fit their values. Those newer in their training emphasized how formative being at the WRC was.

Participants discussed their levels of familiarity with feminist multiculturalism. For example, Randy talked about immediately identifying with feminist therapy when

learning about it in her graduate courses: "It was like a watershed moment. I just tell people: 'It was like coming home; there was no going back.'" Not all participants talked about their transition as a watershed; others characterized their identification as more gradual as they became increasingly familiar with feminist multicultural therapy and became acquainted with feminist multicultural therapists. Julie talked about "warming up" to feminism from knowing women working at the WRC. Dakota stated that she was "so new to the profession and the practice, I wasn't even very gelled in terms of 'this is my theoretical orientation,' but WRC felt just more congruent to me." Overall, participants stated that they came to the WRC for the anticipated fit with the feminist multicultural training.

Participants articulated how prior experiences in their lives informed their journeys toward social justice and feminist multicultural training at the WRC. Most participants had had exposure to diverse groups of people or to experiences that they felt were unjust. Most participants' exposures to injustices included their awareness of being treated unfairly because of their gender. For example, Emily talked about noticing sexism as well as choosing to not tolerate it:

> Um, I think my own--partly my own experiences just as a woman dealing with sexism in a lot of different ways [influenced my development of social justice values]. And definitely knowing that it wasn't okay whether it was from teacher-- teachers in high school that used to call my best friend and I sheep, as if we were followers, putting us into this following category when the two of us were actually two pretty smart, strong females; and I think that's exactly why he would call us that. But, so I surrounded myself with some women who--we weren't just really going to put up with it.

Many participants explored their awareness of injustices across their lifespan. For example, Hiram talked about facing hardships in her life: "So I kind of was raised on [social justice]. I don't really know anything else. So I don't know if I can tell you, like,

really what it means to me; it just is everything."

For a few participants, having a social justice identity was consistent with their nature and upbringing. Dakota spoke about having a social justice perspective of right and wrong since she was young: "There were all these things around that I knew were wrong, and I felt like I wanted to do something about it if I could. … I always had that kind of in me, I guess you could say." In terms of upbringing, some participants talked about learning about social justice values in their family. For example, Emily talked about her father responding to her grandfather's racist language: "He would call him on language he would use. And I would see that. I would see that in my family, kind of that active anti-oppressive work." However, even if social justice values matched their upbringing and their experiences, most participants had not cohesively integrated their values and experiences into a social justice identity. Kristy talked about "not having the language, not having the support for that [development in a social justice framework]."

Further, some participants talked about how different social justice values were from those of their upbringing. Persephone said:

> I don't think I could even use the words privilege yet, but I just knew that I came from a White upper middle class family, and I had been given every opportunity for education. And I'm growing through this education, but how can I, how can we help other people get this same level of education and what are the barriers to that. … But I still had a more, um, top down approach, more like dominant ideology. … I didn't have that consciousness yet of what White privilege meant to me, and class privilege, and all that stuff. I was pretty in the dark about all that stuff.

As another example, a few participants talked about the discrepancy between the values their parents raised them with and their parents' behavior. More specifically, two White participants talked about being raised to accept racially diverse people and then experiencing a parent's negative reaction to them dating a man of color.

Trainees remembered a variety of experiences that led them to question and consider the sociopolitical realities of their experiences. In addition to these sorts of experiences that affected trainees, most participants were exposed to feminist multicultural ideas and values, particularly through college coursework, prior jobs with feminist organizations, and some family members, such as their feminist mothers.

Many participants chose to apply to participate in the WRC training because of these experiences and wanting to grow in similar ways. For some participants, the anticipated growth was focused on women's issues, as opposed to a more comprehensive feminist multicultural and social justice framework. In addition to anticipating growing in ways that fit with prior experiences, participants anticipated connecting with like-minded people at the WRC. As Cora explained, "We build relationships with other students with similar values, other people with similar values." Thus, trainees' experiences at the WRC expanded their prior experiences and connected them with similar individuals.

Overall, the anticipated fit at the WRC was a huge component of what brought trainees to the WRC as well as what made them open to growth during their training year. Patricia said, "Because obviously, you wouldn't be in this placement if you didn't have some desire to make the world a better place." In this way, trainees found their fit. For example, Hiram explained, "I was like a fish in water there, you know what I mean? Like, it just totally made sense to me being there." Mimi, who found the year challenging, still surmised that her fit with the WRC kept her open to the growth process. She said, "My best guess is that it was congruent for me and fit; otherwise it wouldn't have worked, and I would have pushed back on it." Thus, trainees found a training program that fit their values. Next, I discuss the second tension, in which trainees notice

contradictions in WRC's realization of feminist multicultural and social justice values.

<u>Trainees' Reactions to Contradictions of the WRC Training:</u>

<u>Sometimes You Hit Your Head</u>

On the other hand, as trainees navigated the training year, they did not always feel the congruence between feminist multicultural values and practices. Julie's title for her growth process "Journey: The Imperfect and Sometimes Backwards Process of Change and Growth (Sometimes You Hit Your Head) suggests how trainees' development occurred through the shortcomings of their experiences; in the struggle to enact feminist multicultural values, trainees grew.

Trainees noticed and reacted to contradictions between the WRC's intent to foster feminist multicultural values and the limitations of being able to fully realize those values. Hiram shared:

> But it didn't always look like what you think it's going to look like. It wasn't like it was textbook, but that there is a way to create a space where these things actually can be--I don't want to say realized because I don't think they were realized--but that these things actually can take some real life, as opposed to just sitting around and talking about them or bitching about them with other feminists.

The majority of participants talked about how feminist multicultural ideals were not fully realized at the WRC. Patricia attributed this to people being humans and that WRC staff were "going to have blind spots." A few participants talked about feeling let down because they expected that WRC would be entirely different from their typical experience as a trainee. Autumn suggested, "I wonder how much distress we experience in the process because we want to something different so bad here." Like all organizations and people, the WRC was continually challenged to enact feminist process and social justice

values in the real world.

Reacting to these contradictions heightened trainees' awareness about the challenges and limitations of the very growth processes they were experiencing. As opposed to just being stuck in the difficulties of social justice growth, trainees had consciousness about the difficulties of social justice growth. More specifically, trainees became aware of and considered how authentic they wanted to be, how risky it was to share their opinions, and the extent to which they were willing to challenge the WRC power structure in order to affect change. These specific challenges will be addressed with respect to the growth processes. Next, I address the third tension, trainees' experiences external to the WRC.

Trainees' Experiences External to the WRC: Nurturing Island

The last tension is *trainees' experiences external to the WRC*. Trainees experienced the WRC as different from "the real world" and other training experiences. Just as Meredith titled her growth "Nurturing Island," the WRC was a unique, supportive space. Cora shared, "I would say in probably 99.9% of other work environments, that is not sacred space at all--that space to have an identity other than a worker, a cog in a larger system, is not valued." In addition to comparing the WRC to other work environments and training experiences, trainees saw the WRC as unique compared to the rest of society more generally. For example, Adelita talked about the power of being "surrounded by empowered women" and contrasted being "sucked dry" as a doctoral student with how "nourishing" the WRC was; in fact, Adelita titled her WRC growth "Cocoon in the Winter Storm."

In general, the WRC's values and norms are countercultural. For example, feminist multicultural values include valuing the whole person, examining privilege and biases, relating intimately with colleagues, being transparent with each other, providing direct feedback, challenging each other, and challenging power hierarchies. These values are distinct from values of the dominant culture. WRC also sets itself apart as providing different counseling services and supervision than traditional psychology. For example, Naomi said, "I don't think it would have happened that way somewhere else" in reference to WRC supervisory staff's support about a potential crisis with a client. Further discussions of these values are integrated throughout the results.

These differences between the WRC and the "real world" created another tension for trainees. As they attempted to enact WRC values and practices in relationship with others in their lives, in their role as therapists, and in implementing social justice interventions, trainees sometimes struggled to translate their feminist multicultural and social justice learning to other contexts. These specific tensions will be discussed further. Next, I shift away from the interacting tensions of the training year and provide an overview of trainees' growth after the WRC.

Continual Growth: The Kaleidoscope that Keeps Changing

After experiencing all the interacting tensions during the training year, trainees continued to evolve by integrating and enacting their growth. Participants discussed their growth as a process that continued after the training year ended. Mary titled her development "Kaleidoscope: Keeps Changing." Mary also explained how she integrated her learning during the training year and continued to do so after: "And so I think you

slowly integrate [your learning], while you integrate them as much as you can [during the year]." As another example of continual growth, Dakota talked about "consolidating the information and assimilating all that stuff into my identity" during the year, but not enacting it until after: "And then for me the expressing of it, putting it into practice, though I was doing some of that at the time because that was the work that we did, I think I would say that I've been expressing it more, practicing it more after."

Persephone shared how the intensity of the WRC helped trainees' growth continue: "It was like a really fertile soil for continuing that work … because if it had been more half-assed or something, then it would have been easier to just sort of leave or not really have it implanted in you." Persephone described the WRC training as "opening up the gates" and her work continuing after the WRC. She titled her development "Flowering: Continually Opening Up." Some participants felt they were able to fully enact their growth at the WRC, and others felt that they were limited in being able to enact their growth until after the training year. Regardless, participants were clear that their growth continued after the WRC.

Some participants conceptualized their growth as continual because of the nature of social justice development itself. Patricia said, "And so, I think it will take a lifetime to figure out a lot of it." Social justice development has the potential to be a lifelong growth process. Further, their growth after the training year is similar to their growth during the training year. As Kristy affirmed, "It's the same process." As such, continual growth is conceptualized specific to each type of growth process. *Maintaining my commitment* is the continual growth of trainees' doing their own work after the WRC. *Building collaborative relationships in my context* is the continual growth of trainees' honoring

their voice and others' voices. *Personalizing my social justice work* is the continual growth of trainees' challenging power to create change after the training year.

This section provided an overview of the three growth processes, interacting tensions, and continual growth. Table 5 summarizes this overview by providing brief definitions of key components within each overall concept. In the sections that follow, I discuss each growth process in turn. Within each growth process, I explore how the interacting tensions manifest during the training year, and then I articulate how trainees engage in continual growth specific to that growth process.

<div align="center">Doing Your Own Work: It Hurts Like Hell</div>

Doing your own work encompassed trainees' increasing awareness about the self in relation to increasing consciousness about the sociopolitical reality of power, privilege, oppression, and marginalization. "Doing your own work" creates a change process that facilitates social justice work. As Persephone explained: "We have to be more reflective and go inside ourselves more. It's like you go inside yourself and find yourself in your authenticity, and then you're able--and then you're able to impart more change in a way."

Some participants explained the challenges of doing their own work, including Mimi's title for her WRC growth, "It Hurts Like Hell." Persephone emphasized how difficult it is to be honest and vulnerable: "How do we facilitate that--how do we get people willing to honestly look at themselves when it hurts and when, you know, it's not supported by the society at large?" Randy acknowledged how challenging it is to look inward as opposed to blaming others for social problems. Randy stated:

Table 5

Defining Concepts of Trainees' Development

Overall Concept	Components	Definition
Growth processes	Doing your own work	Trainees engage in self-reflection about their intersecting identities of privilege and oppression.
	Honoring your voice and others' voices	Trainees assert themselves in ways that still values others.
	Challenging power to create change	Trainees provide feedback to challenge manifestations of power that are disempowering.
Interacting tensions during the training year	Trainees' fit with the WRC's intentions	Trainees experience congruence with the WRC's enactment of FMC and social justice values.
	Trainees' reactions to contradictions of the WRC training	Trainees react to the limitations of enacting FMC and social justice values at the WRC.
	Trainees' experiences external to the WRC	Trainees engage with others outside of the WRC to enact FMC and social justice values.
Continual growth	Maintaining my commitment	Trainees continue to do their own work after the training year.
	Building collaborative relationships in my context	Trainees continue to honor their voice and others' voices after the training year.
	Personalizing my social justice work	Trainees continue to challenge power to create change after the training year.

Note. Feminist multiculturalism is abbreviated as FMC.

So, um, that was kind of, that was a solidifying concept for me, I guess, first of all the examination of biases and the importance of making that a regular part of your life. … It's a lot easier and safer, and very quickly we go to what needs to change in others. And I feel like I'm always striving to pull that back around to: What's going on with me? And what do I need to change because what's going on with me?

Participants discussed the various ways in which they examined their own biases, assumptions, values, and reactions and how those related to their own privileged and marginalized identities. Some participants saw their understanding of sexism as their "bridge to empathy." Lucy shared, "But when men do it to women, I get all pissed that they don't have to care, and they don't have to do, and that they get off easy. But in so many ways I get off easy."

Other areas of increased awareness included heterosexual privilege and White privilege. Specific to heterosexual privilege, Belle received feedback about how her conversation with another trainee about a wedding could feel exclusive to sexual minorities. She explained, "It really kind of heightened for me how much I need to pay attention to some of those things that I absolutely was not doing at that time." White privilege was another significant area of growth for White participants. For example, Julie shared, "Yeah, I mean there are lots of ways that I have privilege that I probably don't recognize my own privilege as much as I should, so I would say it's just recognizing my own privilege in general, but really specifically as a White person because I think that impacts all areas of my life."

In addition to examining one's privilege, trainees also examined some of their more marginalized identities, including their ethnic identity, sexual identity, and identity as a trauma survivor. Adelita, who identifies as Chicana, talked about grappling with cultural messages about being a woman:

> I think what it also forced me to think about was my identity as a woman. That clearly - when I step back, I think that that was another thing that I was - that I had to struggle with. Because I was, in my community if you don't have a child by the time you're 20, something is wrong with you. So I think here I was: a woman in my 30s. I wasn't married; I didn't have children, and my biological clock is ticking. So I had all these different messages that I was having to deal with as well.

Thus, "doing your own work" captures the process of trainees' increasing self-awareness about their personal/political selves. In this growth process, trainees experienced the tensions of wanting to examine their personal/political selves during WRC group processes but questioning how safe it was for them to take risks. This tension at the WRC was also influenced by trainees' communication with others outside the WRC and trying to facilitate increased awareness about the personal/political in those conversations. Each of these tensions is discussed next. Table 6 names each of these tensions as well as each tension's specific components. The subsections that explain the tensions are organized by these specific components; the components correspond to the subheadings.

Wanting to Examine the Personal and Political Self

Affirming and Integrating the Personal and Political

The first component of trainees' fit with "doing your own work" is the experience of feeling affirmed as a whole person. The WRC intends to create a space that affirms the whole self of individuals and values the integration of the personal and political selves. Meredith talked about being more personal at work: "It was fun and exciting to be in a group of women whom we all talked about our personal lives quite a bit. And even staff meeting, those boundaries are sort of down a bit or a little bit more permeable." Cora affirmed that she enjoyed being authentic at work: "It felt like: This is better, like this is

Table 6

Doing Your Own Work and Interacting Tensions

Interacting Tensions	Key Components of Each Tension		
Trainees' fit: Wanting to examine the personal and political self	Affirming and integrating the personal and political	Doing your own work in a group context	Building trusting relationships
Trainees' reactions to contradictions: Questioning trainees' safety to be vulnerable	Noticing elitism	Deciding to stay engaged	
Trainees' external experiences: Influencing others in my life	Developing language to communicate	Choosing to challenge others	Influencing personal relationships

Note. Along each row, the various components of each of the tensions is named.

what I should be. This is what I want it to always be like where I work. I want to be able to bring my whole self to my work setting." Most participants talked about their experiences of being free to be more personal at the WRC.

In addition to being more personal, trainees were affirmed for who they were. Being affirmed as a person was a powerful experience for many of the participants. Esther said, "I never felt like I had to fake or hide whatever parts of who I am. And all the parts of who I am that are important to me was really, um, honored, embraced, celebrated." Hiram shared her experience of being able to be herself as a Jewish-identified woman: "I think this was the first time where it was just that--what was expected of me [was] to just be myself, because … I've always had that experience of being identified as 'other.' I mean that's just been the reality for me." As a final example of feeling affirmed, Dakota, who identifies as bisexual, shared about how nurturing the

WRC was to her developing in her sexual identity: "Being there was also kind of nurturing the seeds of my own awareness about my sexual orientation."

Further, the idea of being affirmed in one's personal and political selves was also salient. For example, identifying as a lesbian woman is both a political experience, in that lesbian women are a marginalized social group within a heterosexist society, and a personal experience, in which the person's own meaning of that identity is honored. Honoring each individual's own meaning was true for identities in which trainees had a dominant identity status or a marginalized identity status. Esther explained:

> The privilege and the disadvantages were always personalized. Just because I'm White doesn't mean I'm all powerful. But in the context with a person of color, right there, yes, I have more power, I'll admit it. Whether I choose to or not, I just do. But you know, everything has to be personalized.

Mary explained how awareness of "power and privilege and injustices and resources … becomes something that's a part of your understanding of yourself." Overall, trainees were challenged to engage in introspection about their personal/political selves.

Specific to professional development, the personal, political, *and* professional selves were not differentiated as separate parts of the trainee. Trainees were asked to be authentic in bringing their entire selves to the training experience in order to examine the ways in which their personal/political selves informed who they were and would become as mental health professionals. Hiram explained how being authentic related to her professional development at the WRC:

> Well, actually, pretty much the whole training for me was about like--it's just: Being who you are is where your strength is going to come from, not from trying to be something you are not. ... I think it really brought to life the whole adage of the personal and political, like you are your own instrument. … And I think it was a place for us to figure out how we were going to be feminist therapists, educators, you know, slash slash slash, all the different roles we can wear.

Trainees' engagement in doing their own work was considered part of their professional development.

Doing Your Own Work in a Group Context

"Doing your own work" was not just internal work, but also involved a relational process. Hiram was clear that "it's not an intellectual endeavor" of understanding socio-political realities; instead, it is about humanity and personal meaning. For example, Mary said, "The more stories you hear, the more information that you get, that leads to more understanding of multiple experiences people have. You become much more educated and understanding of where this other person may be coming from. So that's just on a, kind of, human level." At the WRC, "doing your own work" connected trainees with other people and their experiences. Trainees were expected to engage with each other and the WRC staff in order to facilitate their personal growth in understanding their socio-political selves. Adelita explained:

> They modeled being genuine, being present, being honest. So you know, they model those things. It's very clear what they expect of you and the depth and the degree that they expect me to become in depth as well. … I mean there was definitely a didactic piece that forced us to be real, but also to be introspective. So, if you truly want to be genuine and introspective, you have to have those difficult discussions. So, part of those discussions were formal and during the seminars and then part of those were informal [when I talked with my peers].

Naomi also affirmed her experience having challenging conversations: "And I think having discussions about hard shit, I mean I felt like every single--meetings, session, whatever, something--at least one hard thing would come up."

Patricia talked about how "doing your own work" with other WRC staff required trainees to be vulnerable: "So I think in order to grow, you have to be willing to be

vulnerable and be willing to share where, like, your lack of understanding or your lack of awareness or any of these things. … You have to identify and recognize your biases and how that hurts other people." To be more specific, many participants talked about having intimate, challenging group processes during bias discussions. In bias discussions, the entire staff met to react and share about their experiences of a sociopolitical bias; the prompt for the discussion was one staff person disclosing a specific bias that she is aware that she has. Dakota explained how the bias discussions were challenging:

> Examining that--your own biases, sitting around the circle and bringing in your own bias that might actually include someone who is in the room, and being able to process that: how you have felt, and what you have thought, and being able to just sit there with everyone present, and being able to hold those emotions for what they are.

> Participants remembered how "scary," "raw," and "painful" it could be in

conversations where they were making themselves vulnerable to do their own work. Participants talked about how their trust grew over time so that they could take risks to be vulnerable with others. Randy felt that the WRC staff group felt safe because of respect for each person: "I think there was always this emphasis of everyone is … at their own spot on the journey." This idea facilitated trust by taking a nonjudgmental stance toward others. Kristy explained:

> So really being able to have open and honest conversations and discussions in diverse communities, where we build trust, where we build a process where we can trust each other. And then have this ongoing process that we keep coming back to even when it's really hard and we are scared and all of that. And that is huge because without that, it's just another intellectual exercise.

As Kristy's quote illustrates, "doing your own work" with WRC staff requires trainees to build trusting relationships.

Building Trusting Relationships

Many participants talked about developing intimate, trusting relationships, especially in individual supervision. Adelita shared about her relationship with her supervisor:

> And then, you know [my supervisor] is very genuine and so she would often share her own experiences, her own struggles so it helped me to understand it even more. … And I had never really--I had been genuine and honest with my supervisors, but not to the degree that I was with [my WRC supervisor].

Cora also emphasized how feeling safe in supervision allowed her to be vulnerable: "Yeah, that I could be that vulnerable with her, that I could be that fearful and insecure. She--she created a safe space for me to be that vulnerable. … That was an incredible relationship." Specific to supervision, Randy mentioned being "supported … without any judgment" in a variety of circumstances both specific to her clients and outside of clinical work.

In building trust, trainees participated in sharing themselves and experienced WRC supervisory staff also relating in an authentic, vulnerable way. Gwen talked about how "we developed really close relationships." For example, at the beginning of the training year, trainees shared about their personal identities and values with WRC supervisory staff, and WRC supervisory staff also shared about themselves. Autumn mentioned how "we were cohesive and felt cohesive" because of that experience.

Over time, trainees grew in their sense of safety at the WRC. Naomi shared, "And I think I got to a point where I lost--I felt like I started to feel secure in that space." This enabled trainees to engage in intimate conversations that fostered their growth. For example, Elizabeth talked about a conversation with a WRC staff person about her experience as a Black woman. She explained: "This is a big thing that's really helped me

understand, you know, Black experiences, just not being physically safe. I mean, we experience that as woman, but to be African American, worrying about your son's safety in going to school…"

In this way, trainees themselves engaged in building intimate relationships with WRC staff, including their cohort. During the evolution of the training program over time, WRC began to include 1 hour of peer supervision twice monthly for the training cohort. Trainees had a structured time to connect with each other, as well as build relationships informally. Trainees supported their peers and asked for support from their peers. Lucy shared how important it was "just, like, being there for each other. I feel that comes up a lot in all these conversations and how much safer it feels when we're able to be there for each other." As a specific example, an interaction among the training cohort shows how they supported Naomi:

> Lucy: That you felt like you got what you needed, that you felt supported. I'm glad that you felt supported by me and Autumn also –
>
> Autumn: That's great to hear, too.
>
> Lucy: Because that's a different kind of support –
>
> Naomi: It is.

In the cohort, trainees often felt safe with each other, which helped them feel greater comfort during challenges as trainees.

The cohort members validated one another's experiences and offered empathy. Adelita shared how she was able to connect intimately with other cohort members because the training "gave us this rare space." Julie explained how it was meaningful to share experiences as a cohort because it validated their struggles: "This is a normal struggle. Everyone has trouble accepting their privilege and their identities and trying to

figure out their place." In summary, trainees were able to do their own work in an

intimate, relational process because of the intentional building of trusting relationships,

which helped them be more open to examining their own experiences of privilege and

oppression. Now that I have explained the first tension of trainees' fit with doing their

own work, the next section explains the second tension of trainees' reactions to

contradictions of the WRC training.

Questioning Trainees' Safety to Be Vulnerable

Trainees' fit with doing their own work was in tension with their uncertainty

about being vulnerable with WRC staff. Participants remembered specific instances in

which trainees perceived WRC staff to be judgmental toward others; as such, trainees

questioned their own safety to disclose and ultimately made their own choices about

when to disclose and when to remain silent while staying engaged in group processes.

These experiences are discussed here and bring to light the contradiction of feminist

multicultural values not being fully realized.

Noticing Elitism

At times, some trainees questioned the extent to which they felt safe to be vulnerable

in examining their personal/political selves. Lucy shared, "I think it's challenging to

really take people at their offer to bring your whole self some place--because that was the

offer that was extended." Some participants questioned the safety because they noticed

some "better than everybody else" mentality. Meredith explained:

> Like if you aren't, if people who are not committed to feminism and social justice
> in the way that the Women's Resource Center is committed, those people are

ignorant. … It feels very elitist, exclusive, and I struggled with that. … I mean there was a belief system, a value system that went with it, and we also had to buy into that and live that way.

For some trainees, their experience of elitism made it more difficult for them to engage fully and be vulnerable at the WRC. Persephone explained how she noticed contradictions in WRC staff not fully respecting people:

I think we all have the same values. I think it's how we facilitate a supportive environment to get there. It's not a linear path, and we have to honor where each of us is coming from. And as much as that's talked about at the WRC, I still felt like, eyes were rolled or people got frustrated when they heard of something that happened or an outrageous thing was said.

Based on these observations, trainees sometimes questioned if they would be judged if they shared honestly with others at the WRC.

Some participants shared feelings of wondering if they "fit in" with the WRC because of who they were. Lucy explained how there was` a system of "social capital" at the WRC that made her question sharing her perspective when it involved her LDS or heterosexual identity. Lucy said that she "can't think of anything that made me feel this way" and was not sure if it was "my baggage that kept that stuff out." Lucy was balanced in questioning the extent to which the WRC versus her own concerns clouded her sense of safety.

In addition to questioning if they fit in at the WRC, other trainees questioned whether their version of feminism was valued at the WRC. For example, Mimi said, "Yeah, it was like being looked at as a fraud because of how I dressed." As another example, Belle remembered "coming here feeling like I was too mainstream" and wondering "what does that mean about me?" in terms of the possibility of her being accepted as a feminist. Belle said, "I remember my metaphor at the time was that there is

a jar of feminist jellybeans. And [my supervisors's] jar was full; like, the lid wouldn't even fit on. And mine, you could hear the jellybeans as they plinked in the bottom. And I wanted so badly to have this full jar, but I just didn't." As the examples illustrate, in the instances when trainees perceived elitism at the WRC, they also examined their own vulnerability to feel judged.

Deciding to Stay Engaged

Even in the instances in which trainees noticed elitism and questioned their safety, trainees resolved this tension by choosing to stay engaged in the WRC group processes. Trainees were required to participate in a variety of activities that occurred in a group format, including bias discussions, staff meetings, group supervision, and feminist multicultural therapy seminars. During group processes, trainees made difference choices about when they chose to disclose and when they remained silent but engaged. A few participants discussed how fear of offending others made it more difficult to take risks. For example, Elizabeth explained how because of her upbringing in a heterosexist society she feared hurting others: "So naturally I had a lot of questions about [LGBT issues], and I had a lot of dominant ideologies locked in my mind. And I felt like there was no place to discuss that because it would have been hurtful. It would have been; I just really did not feel safe talking about that at all." Fears caused some trainees to hold back from disclosing about their growth areas.

However, participants emphasized that they still grew during the training year from being present during group process, even if they were not as actively taking risks to share themselves. Patricia said:

And, um, listening and being aware of my extreme uncomfortability at points, and my silence about it in the moment because of the fear about how I was going to be perceived, that really stuck with me. … So I think simply being there and witnessing discussion regardless if you were actively involved in it or not. I felt active there all the time even when I wasn't speaking. … And so even though at the time, and I did speak up at times, but I think anything that I was really--that I really hadn't processed myself--I was not very willing to put it out there for discussion, but I was thinking about it. And I still think about it now.

Trainees' presence meant that they continued to be exposed to difficult conversations and were still engaged in their own internal processes. Cora explained some of her internal process during difficult conversations: "I'm in this discussion, and [it's] bringing up all kinds of things that are intense and [internally] being like 'I'm scared, I'm anxious,' and just sitting with that. 'I'm anxious. This is painful,' or just, yeah, owning what I'm feeling."

Overall, trainees were challenged to engage in the group process as a means of examining their biases, values, reactions, and experiences of privilege and oppression. Trainees sometimes questioned how safe they felt to disclose and be vulnerable; yet, they affirmed how much they grew by continuing to engage in the group process even if they were not always overtly taking risks and sharing with others. Now that the first two tensions have been explored about how trainees grow in doing their own work, I explain the third tension of how trainees' experiences external to the WRC are a part of trainees doing their own work.

Influencing Others in Their Lives

The last tension of "doing your own work" is about trainees influencing others external to the WRC. From their experiences of doing their own work at the WRC, trainees grew as whole people because of the integration of the personal and political.

The continuation of "doing your own work" extended into trainees' personal lives. This invariably influenced those around them and with whom they had relationships. This section explores how trainees grew and struggled to effectively communicate with and influence others.

Developing Language to Communicate

Trainees needed to develop language to talk about issues of power, privilege, oppression, and marginalization, because the language dealing with these issues is different than the language of the dominant culture. Specific to mental health language, Kristy shared, "And so I would say that the most important at the very beginning, the most important thing was gaining language and ways to talk about what I had observed that I saw that was not, the traditional psychology was not addressing."

As such, trainees developed language to articulate social justice issues. Meredith explained:

> I think through just a combination of the sort of group dynamics and all the conversations we had as groups, be that through structured discussion, like a class or group supervision, or whether it's through meetings or just chatting. I think I just became so much more fluent and articulate in talking about social justice issues.

Similarly, Mimi shared, "And it's amazing how just by my having this language now about power and privilege and empowerment: kind of owning what's yours and 'doing your own work'; and all of that language and all those phrases that grew to be a part of my everyday language now." Adelita explained how learning to articulate herself was important to her growth: "I think, um, it forced me to also articulate and identify for myself what it means to be a Latina feminist. In my conversations with peers and with

[another Latina woman] and others, it forced me to articulate it." Being able to use language was an empowering experience for trainees.

Participants talked about feeling more capable to engage in conversations with others about social justice issues. Cora shared, "I felt more comfortable confronting other people on their '-isms' and their biases and privilege and things like that." Julie shared how she learned how to talk with others to "change this person's attitude or at least help them realize what you're saying is harmful and it's hurting me and it hurts other people."

Choosing to Challenge Others

Some participants shared their processes of how they decided to challenge others. Mimi talked about having to "choose my battles sometimes because, when I first finished [my WRC training], it was constantly like: 'Well, examine your privilege' or 'Look at this.'" Mimi transitioned to feeling more comfortable about the extent to which she chose to challenge others. As another example, Esther talked about not letting people say things in front of her that are oppressive and that she typically chooses to challenge others' communication that she deems oppressive. In doing their own work at the WRC, trainees developed more awareness of opportunities to challenge others in their everyday lives.

Some participants mentioned the importance of the relationship between themselves and the other person. For example, Kristy said, "And I've become more stubborn about that, and more compassionate about that--saying to someone, 'Why would we not act?' So when I, when I don't know people or the target is in the room, how do I intervene? Do I wait until I know a person?" Many participants emphasized trying to present their challenges in ways that the other person would be open to. For example,

Patricia talked about how to "reach people in ways they're willing to listen to you."

Esther talked about "finding the balance between reprimanding someone who says the

wrong thing and then you don't want to alienate them." Trainees grew in their ability to

consider how to be effective in challenging others.

Influencing Personal Relationships

Some participants talked about how challenging it was to translate their own

increased awareness to the rest of their personal lives. Mimi shared, "And no one likes

the girl who brings up power and privilege over drinks." Talking about social justice

issues is atypical in the dominant culture. Further, some participants were challenged in

their personal relationships. For example, Persephone talked about being challenged by

the contrast between her family values and the WRC. She talked about feeling "caught in

the middle," as well as being challenged in her relationship with her male partner:

> As perfect as he is, no one's perfect--but all the qualities, the feminine energy, and honoring who I am--he's still a man in this society. And so, I felt like, I would come home from the WRC and just expect him to be this perfect feminist man. And he's like, "You are making me feel guilty" … because I was putting it on him.

Bringing her learning home strained her relationship at times, though Persephone also

mentioned that they ultimately grew together. Other participants who were also partnered

with men talked about how their male partners grew because of their own growth. Randy

shared about how necessary it was for her partner to grow too:

> The experience made me grateful for him--again, that our growth was again together. Because I think often our marriage wouldn't have survived grad school if we hadn't grown together. I changed so much that I'm not the same person, and if he had not gone in the same direction, if he had stayed static or gone in a different direction, I can't picture what it would be like to be together.

Similarly, Emily talked about how her partner's career changed to become explicitly social justice-oriented: "I have pushed him to look at his own privilege and being anti-oppressive. And he now, he has done training at conferences, and he is integrating the anti-oppressive work, specifically White male privilege, in [his professional] community."

In translating their growth outside of the WRC, some participants mentioned how feeling connected to others helped them. Esther said, "But I know I had another perspective, and I was more talkative about those perspectives with other people because I knew that there were a group of women and a group of people out there that felt similarly to me on these issues." In the challenge of interacting with others without the same values, trainees still felt connected with other people with similar values, like WRC peers and supervisory staff. Overall, trainees' own personal growth spread to other areas of their lives, and their own growth influenced others, especially as they communicated about social justice issues with others. Trainees grew from the tensions between their personal lives and their experience as trainees examining their personal/political selves, yet questioning their safety to do so at the WRC. After the WRC, trainees continued to grow in doing their own work; this is discussed in the next section.

Continual Growth: Maintaining My Commitment

Maintaining my commitment is the continual growth of trainees doing their own work after ending their WRC training. "Maintaining my commitment" captures how trainees continued their personal commitment to keep growing as social justice change agents. Mimi explained how she felt about continuing to do her own work: "I mean, it

was a commitment. It's, like, how do you shun what you have seen? This became truth to me. … It just kind of gets in there, and you are stuck with it." For many participants, the WRC training fit in with their overall life's work to engage in social justice work. For example, Hiram explained, "I was just raised that way, and that's always been an expectation I have had of myself." This section discusses how trainees continue to examine their personal/political selves, solidify their own feminist values, and find work environments to support their continued development and values.

Continuing to Examine My Experiences of Privilege and Oppression

In terms of examining one's privilege, some participants mentioned continuing to the process of increasing their self-awareness. For example, Julie said, "It also helped me realize the importance of seeking out those education opportunities in those areas, not just classes, but really trying to learn more about my privilege, and who I am as a person, and how I got here, and how I was able to do that." In addition to privilege, some participants talked about racism and multicultural development. Randy said, "I think I've changed a lot and come a long way, but I think there's also still a lot, plenty--a way to go, I guess." As a specific example, Mimi questioned her bias about areas where people of color live being dangerous: "And notice and even notice alone that [sociopolitical biases are] coming up. You know, why is it that I feel so unsafe or threatened in this environment? Is it based on reality?"

Examining their privilege continued as participants engaged in different personal and professional experiences. For example, Emily explained how her training at the WRC made her more open to anti-oppression training in which she later participated:

I was finally able to grieve the injustices--that doesn't even sum up, that's not a great word, but that's the only one that's coming to me right now--but injustices against, you know, people of color and my own role in that [as a White person with White privilege]. And just this, just really faced by people of color who basically were like, "Great, you are sad about it. But don't be sad about it; let's move on." … That was such a, that kind of did that final push for me in that process about my own privilege. … And um, if I hadn't had WRC, I'm not sure I would have been as open, or I guess ripe, for that training.

Questioning My Values and Commitment

In addition to examining their privilege and biases, trainees questioned their values and ultimately became more confident in them. For example, Julie explained how she questions what it means to identify as a feminist:

And even now, I still kind of hesitate with the word feminist sometimes, because to me, it seems like privileging the gender part of my identity above my race, so privileging the minority part above the part where I have privilege. So I still hesitate about that sometimes, not because I don't agree with all the tenets of it, but why would I say I'm a feminist and not an LGBT-ist? Why am I putting that one out there? … I end up using [the term feminist] anyway because it's more of a political statement.

Some participants talked about their criticisms of feminism being an important part of their feminism. For example, Hiram talked about being critical of academic feminists not engaging in enough action, but that "I will always call myself a feminist. I introduce myself as a feminist." As another example, Esther shared, "I embrace that--the word feminism as off putting to some people, just like I can be off putting." Thus, even though all the participants identified with feminism, they identified in different ways as their beliefs and values continued to develop over time.

In addition to talking about their shifting identification with feminism, participants talked about changing how they present their values to others. In reference to interacting with her extended family, Persephone talked about living her values as

opposed to using feminist language: "I'm not sacrificing my values. I'm living my

values, but the values are something that are not rigid. … So, I think it's about living,

living your values, instead of hiding behind language and just talking." Trainees grew in

influencing others by considering how they present themselves and their values. For

example, Meredith shared:

> I still believe in the transformative ability of feminism. But I don't know--it's just
> like our approach to it. It just always felt so: eh. So, I think I became a better--just
> maybe representative of feminism through my training at the Women's Resource
> Center. … I'll still be working on [not enacting the elitism of feminism] for the
> rest of my whole life.

Meredith continued to grow in how she interacts with others in order to better influence

their values. In the continual process of integrating their values into their sense of self,

trainees could better enact their values and influence others.

In attempting to enact their values, some participants talked about questioning

their integrity in maintaining their commitment. Belle talked about questioning her

involvement in helping an organization be more feminist: "There's still this part of me

that goes, 'Should I be doing something more than I'm doing?' And I'm not, I'm just--

I'm not." On the other hand, Cora also emphasized acceptance of oneself, "I've had to

learn self-compassion in this work, you know. Just realizing: I'm not going to be perfect;

I'm going to make mistakes. … You know, that that's okay. I'm still doing it. I still have

that as my main goal, you know, to walk through the world with those values and

behaviors and practices."

Finding Supportive Work Environments

In maintaining their commitments to social justice work and feminist multiculturalism, some participants talked about the importance of finding a fit with the organization where they are employed. Finding a fit at work allowed them to collaborate with others who share similar values. For example, Hiram explained:

> So [experiencing the WRC training] creates kind of, I guess you could say, a good problem, but it has not always been easier. I think it--it is probably the fundamental dilemma of my professional life: It's how do I really be myself and really fit in with the world that really isn't designed like that? … My biggest challenge--is what I am always looking for, and I think everybody in life is looking for--is a good fit, whereas you can enough be yourself and enough of what the organization or position requires of you.

Mary also talked about her career as evolving to find a fit: "Allowing to nurture and finding positions that allow me to do both [teaching and mentoring], and then I think it also tests a little bit of your patience because you are really trying to look for a good fit and a fit where you are working with colleagues that you want to see." As mental health professionals seeking employment, many prior trainees desired to find positions, colleagues, and work environments that fit their values.

Some participants talked about easily continuing their social justice work because of their engagement with organizations that honor similar values. Esther talked about feeling more connected to her social justice volunteer work with social justice organizations: "I feel like I have a sense of direction and my role in those organizations." Patricia said, "For me, it's actually been relatively easy, because I'm at an organization that, again, prioritizes social justice work. … I do believe it has to be an organizational value because I mean--what I have seen is that it is an organizational value that we

absolutely prioritize social justice." Emily talked about changing her organization to

make it more social justice-oriented when other women with similar values were hired:

> And we started doing anti-oppression meetings, and granted we were all White women doing this. … But we very intentionally started looking at our own privilege, and processing how is that impacting our work, how is that showing up in the nonprofit we work for, and where do we want to go to at some point.

Some prior trainees work in environments that facilitate their social justice commitment.

Other participants talked about their desire to be at organizations consistent with

their values. Meredith shared, "I would love to work in an environment that would lend

itself to [social justice values] more." A few participants talked about having higher

expectations for the working environment in which they would be employed. For

example, Esther said:

> I will not work in an environment where they don't have minimum respect for people. And, like, I'm not going to be able to recapture the Women's Resource Center elsewhere, unless I work with a group of women that had that experience and know how to get it again, but I'm not going to work with or for people that don't value me and I don't value what they're doing.

Similarly, Cora shared, "So my experience at the WRC made it impossible for me to

remain comfortable in that job, which I think ultimately is good. She talked about

currently doing work that is "more in alignment with my values." Some trainees'

standards of work shifted because of their training experience.

With their desire to work at an organization that fits their values, some

participants talked about the challenges of engaging in feminist process in more typical

organizations. For example, Luca said, "I will have to readjust to the real world and find

a way to do bicultural speaking in the mainstream [culture]." Specific to her current

employment, Julie talked about not having intentional space at her work to talk with

colleagues about biases and identities: "So that part is a little harder to sustain--the

process piece that I think I got at least a little bit in any other place I have worked and not

so much here. So I kind of have to look for places outside of work to get that now."

Outside of their workplace, some participants mentioned finding other feminist support

for clinical consultation, but that the contact is not regular.

Overall, after the WRC, prior trainees continued to grow by engaging in self-

reflection and finding ways to maintain their social justice commitments in their

professional work. Trainees' continual growth was a similar process of their process of

doing their own work at the WRC as trainees figured out how to find support from others

to examine their privilege and oppression, as well as how to effectively communicate and

influence others. Now that the first growth process of "doing your own work" has been

explored, I explain the second growth process of "honoring your voice and others'

voices" in the next section.

<div align="center">Honoring Your Voice and Others' Voices: Fierce Compassion</div>

Honoring your voice and others' voices represents giving value to the trainee's

experience, perspective, and being. "Honoring your voice" is not to the exclusion of

others; in fact, others are also valued. Accordingly, Kristy's title, "Fierce Compassion,"

illustrates the power of the self in loving relationship with others. Participants discussed

the concept of honoring your voice in a variety of ways. For example, Cora explained,

"Just truly love and respect myself. That, that is, you can't--that is the foundation of

everything we do as feminist multiculturalists, and really hopefully everybody gets to that

point." Participants' growth in this area was affected by their own prior sense of self. For

example, Adelita said, "I was confident coming in, but I think I became even more

confident after that. I think I really felt a sense of empowerment."

"Honoring your voice" reflects an idea of feeling confident and empowered as a person. For example, Dakota shared, "If I had to say one sentence about what happened when I was at the Women's Resource Center, it would be that I felt more empowered when I left than I had felt when I entered." Similarly, Gwen said she realized at the WRC, "Oh, yeah, I have power." In reflecting on the most important growth she experienced, Belle shared:

> I would say it has something to do with using my voice. It has something to do with respecting that I have something to say and learning how to say it in a way that other people can hear. It has something to do with, um, with sharing what I know, but also in there is … is something about acknowledging when what I know is going to be difficult for other people to hear. And finding a way to make sure that I still use my voice. … [A major part of the practicum was] convincing me that what I had to say was of value.

Participants discussed how meaningful it was for them to learn to honor their voices and value themselves.

As mentioned, valuing the self is not to the detriment of valuing that of others. This was accomplished through a relational process of collaboration. Collaboration was manifested in working *with* others and valuing them as equals, as opposed to working in ways that perpetuate power hierarchy. Meredith described WRC as "a setting that's committed to change and committed to col-- being collaborative, trying to at least acknowledge power differences and doing all those things." In conjunction, "honoring your voice" is paired with honoring others' voices too. Trainees' development in this area was influenced by the interacting tensions of wanting to assert oneself at the WRC, but questioning the limitations of collaborating given the training hierarchy. Further, trainees grew in the struggle to work collaboratively with clients as feminist multicultural

therapist, given their greater power status over the clients. These interacting tensions of valuing self and others in a collaborative way are each discussed in turn. Table 7 illustrates the specific components of each tension.

Wanting to Assert Oneself in Collaboration with Others

Learning about Collaboration

The first component of trainees wanting to assert themselves is learning about collaboration. Trainees anticipated practicing a collaborative, feminist multicultural process at the WRC. Trainees learned from being integrated in WRC's space where supervisory staff was continually attempting to engage with one another in that way. Belle mentioned that role modeling and transparency among the leaders facilitated her growth, as well as "meta-communication, communicating about the way we communicate [about] things that were going on." The WRC had a set of process guidelines that named the collaborative communication process (see Appendix H). WRC's communication norms were intentionally constructed to share space with each other and honor each person.

As an example of collaborative processes, some participants noted how people from different disciplines were valued equally, despite differences in academic status (e.g., training to become a master's level social worker versus a doctoral level psychologist). Mimi explained how, as a social work student, she worked with students from different disciplines: "And we all worked together in a way where we were on the same page. We were working towards the same cause." Esther explained that, as opposed to being competitive and judging other disciplines as being less important or valuable,

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Table 7

Honoring Your Voice and Others' Voices and Interacting Tensions

Interacting Tensions	Key Components of Each Tension			
Trainees' fit: Wanting to assert oneself in collaboration with others	Learning about collaboration	Experiencing transparency and direct communication	Feeling collegial support from supervisory staff	Being valued as a contributor
Trainees' reactions to contradictions: Questioning the limitations of collaborating with the training hierarchy	Seeing collaboration as limited because of training hierarchy	Experiencing lower status as a trainee	Considering being assertive	Practicing collaboration as a cohort
Trainees' external experiences: Growing as a feminist multicultural therapist	Defining feminist multicultural therapy	Working collaboratively within the therapy hierarchy	Developing the self-as-instrument	

Note. Along each row the various components of each of the tensions is named. These are also used as sub-headings in the body of the text.

people worked together: "The Women's Resource Center taught me that, actually, [competition is] not the way to be. That's counterproductive to any mental health person."

Experiencing Transparency and Direct Communication

Experiencing collaborative communication norms was a major part of trainees' development. Two examples of collaborative communication were transparency and direct communication. First, being transparent means disclosing to others about anything that involves or affects them. Transparency requires people to be considerate of how their

actions affect others and showing respect to others by choosing to share that information with them. Dakota talked about learning from the WRC supervisory staff as the staff were transparent with trainees about organizational issues:

> It just felt like [WRC supervisory staff] were able to say, "We're growing, just like you're growing. We are all trying to fit into these roles. We are all in this transition period, just like you guys are. We want you to know this is what we are working on, and this is what we've come up with so far."

In addition to transparency, directness is another part of collaborating. As Hiram explained, the norm was to "just call [conflicts] what they are." Trainees talked about learning the value of directly addressing conflicts. Directly addressing conflicts was considered a means of valuing the relationship, as opposed to indirectly addressing conflicts. For example Dakota said, "You know, watching that process made it feel like: Okay, conflict isn't this terrible thing, necessary to avoid at all costs. It can actually be this productive thing if you work with it properly."

Trainees talked about watching WRC supervisory staff model being direct with each other, including "checking" one another. Checking is a process of giving direct feedback in the moment when someone says something that the other person has a reaction to; the checking is typically related to concerns about someone else's communication process or content and how that negatively impacted the person. It requires the person to honor her own experiences and assert it to the other person. Gwen talked about learning about checking each other: "Yeah, [the WRC staff and I] talked about--at length about the background of that kind of checking … that we've seen a couple of other times too. So that was definitely powerful to watch [WRC staff] do that."

A few participants talked about specific incidents in which they were able to work with supervisory staff through a conflict in which they were involved. For example, Cora

talked about a conflict she experienced being resolved as "a beautiful unfolding of all the tensions that had been building up. We just put it out there on the table. … There's just so much respect for the process and the relationship that people have with each other." Trainees grew from experiencing supervisory staff's transparency and direct feedback.

Feeling Collegial Support from Supervisory Staff

In addition to learning from supervisory staff practicing feminist multicultural process, participants remembered learning about collaborative process from the collegial way supervisors treated them as trainees. These experiences encouraged the trainee's own sense of collegiality with supervisory staff. Some participants explained how sharing power with supervisory staff facilitated trainees' growth. For example, Mary said:

> Sharing of power, I think, was really important, because I think you feel like you are valued and you contribute. And you know, coming from a training perspective, when you minimize those power differences, but you also discuss what's challenging about that, it leads to, I think, a greater mutual understanding, mutual respect, greater comfort, I think, for the trainee.

Similarly, Adelita explained, "They modeled like how, how you interact with students, but value them as colleagues, so you remove all those power plays. And I think I learned a lot from that as well." Trainees grew from feeling valued and honored even though they had less power as trainees.

Supervisors supported and valued trainees. Some participants affirmed how, overall, the organization valued training and that, as trainees, they were incorporated into the organization. For example, Dakota said, "[WRC supervisory staff] wanted to share information with us because they knew that everything that happened between them had an effect on us, in some way or another, directly or indirectly. Just that sense of they

valued us enough as trainees, as people under their guidance, to do that." In seeing

training as a top priority, trainees were seen as valuable to the organization. As an

example, WRC supervisory staff members call themselves "permanent staff" and call

trainees "staff," in order to emphasize trainees' power and responsibility in the

organization. (Because participants consistently emphasized permanent staff's power

over trainees, even if the staff person was not a direct clinical supervisor, I do not utilize

the term "permanent staff" but instead refer to them as "supervisory staff.")

On a more interpersonal level, trainees felt that WRC supervisory staff was

present and available to support them. As an example, Cora mentioned how she "felt like

everyone's door was always open." Some participants mentioned some specific actions

on the part of the director that made them feel supported. Lucy mentioned how the

director attended a time-intensive orientation for trainees and "that was a real statement"

about how she valued trainees. Further, Lucy explained, "One thing I would like to say

about [the director] is that I think it's really cool that she seemed to make, like, a very

significant effort at the beginning to put herself out there as someone who is a resource--

who she wants--who is available for relationship." In addition, Naomi remembered

asking a WRC supervisory staff person to show up for a programming meeting that she

needed help with, and the staff person showed up to meet her needs. A major component

of WRC supervisory support was showing up and being present.

Being supported by WRC supervisory staff included supporting trainees in their

personal lives. Esther said that WRC supervisory staff and peers "got it." Randy shared,

"I just have this memory of it being incredibly supportive and exactly what I needed at

the time. It seemed like whatever challenge got thrown at me, personally or

professionally, some part of the WRC rose up to meet it with me, you know." Some

participants mentioned personal situations that had an impact on their role at the WRC

and that they felt supported by WRC staff in negotiating the tension between personal

and professional commitments. As a specific example, Lucy said, "I still can't really

believe how flexible everyone was [with] me." Cora recalled a situation in which she was

overcommitted to WRC projects and was given permission to pull back:

> [The director] said to me, she said, "My observation of you is that you tend to
> take on a lot but don't set boundaries; like you don't feel comfortable saying no or
> engaging in self-care. I want you to practice doing that here, because it's okay to
> do that here, but the rest of the world is not going to be okay with that. So you
> need to start doing that here."

All participants talked about how they felt understood and supported by WRC

supervisory staff.

In addition to feeling support from supervisory staff, the majority of trainees felt

an overall sense of collegiality between themselves and WRC staff. In particular,

participants shared about their experiences of individual supervision for their counseling

work. Dakota shared how she was impacted in supervision by the way she was treated by

her supervisor:

> One so impactful experience that happened in my individual supervision with [my
> WRC supervisor] was that she said to me, "I want to learn from you as well. I
> don't see myself as just your teacher; I see myself as learning from you." And I
> was like, "Wow I never thought about that before." And, um, she, that was just
> such a seed that she planted, and I don't know if she intended it that way. But it
> stuck with me years later being in different places, different settings, thinking,
> "Yeah, I do have something to contribute. I'm not just a sponge. I have
> information, and knowledge, and experience I can share too." … I just admire her
> so much. So just that concept that someone this experienced, and knowledgeable,
> and skillful, and important to all of this work and the university and everything,
> wanted to learn something from me, you know, it's like--that changed a lot of
> different areas for me: Of course, it feeds my self-esteem, the concept that I have
> something to offer; feeds the concept that I don't have to be silent, that I can voice
> things, and that people actually might listen and appreciate it.

Being valued in supervision enriched trainees' sense of self.

In addition to clinical supervision, trainees felt that their perspectives were valued in relation to the WRC as a whole. Participants remembered WRC supervisory staff asking trainees for their perspectives. For example, Cora said, "In fact, they encouraged you to bring out concerns, to rock the boat in a way." Adelita talked about how WRC supervisory staff members were genuine in their desire for feedback: "And they--when they say they really value what you say or really value your way of doing things and really appreciate your contribution, they mean it. You know what I am saying? It's not just blah, blah, blah, supervisor talk." Esther agreed that WRC supervisory staff respected trainees' perspectives: "Even if the change was slow--we didn't get to see it--we were acknowledged for what we reported." Overall, even at times when trainees were not specifically asked for feedback, there was a general sense that their perspectives mattered. As Luca questioned, "And what would be the point of all this if we couldn't bring up things like that?"

From the support they felt, trainees grew in being able to assert their own perspectives with other WRC staff. Esther explained, "They actually do do something about it. So that's another experience of validation, you know, when I speak up and voice my concerns, my needs are met." As a specific example, Naomi explained, "And I'm really good at advocating for what I need, and so I was able to say, like, '[Supervisor], this is the situation. I don't know what to do.' And then she just would reinforce whatever I thought." Thus, trainees grew in being able to assert themselves when communicating with WRC supervisory staff.

Being Valued as a Contributor

In addition to being valued for their perspectives, trainees were valued for their abilities to implement social justice interventions. Trainees were given the autonomy to take responsibility for WRC programming. Hiram shared, "Like, whatever I wanted to do, it was like: 'Do it.'" This process of feeling both supported and free facilitated trainees' sense of being valuable contributors. Naomi felt that she was allowed to be in charge of her programming responsibilities: "Oh yeah, [WRC supervisory staff person] told me like: 'This is your baby you've taken. Run with it.' … I think something else I liked was the freedom to be creative. I know the lack of structure was frustrating but-- yeah, but the freedom to be creative." In this way, trainees felt free to contribute and that their contributions mattered. As another example, Emily said, "I think the empowerment that they really gave me around being in charge of some big events around anti-sexual-violence work, that was huge. Being in charge of the red flags (planted in the university mall to represent those who had been raped over the last year) and [the WRC supervisory staff] being open to my whole process through that." Overall, trainees grew from experiencing collaborative, supportive relationships with supervisors in which they were given freedom and responsibility to contribute to WRC's social justice activities. Now that the first tension of trainees' fit of honoring their voice and others' voices has been discussed, I discuss the second tension of trainees' reactions to contradictions of honoring voices in the next section.

<u>Questioning the Limitations of Collaborating Within the Training Hierarchy</u>

In conjunction with trainees' experiences of collaborating with WRC supervisory staff, trainees struggled with the limitations of collaboration given the hierarchical relationship between supervisory staff and trainees. This section explains how trainees were affected by this tension, including seeing collaboration as limited by hierarchy, experiencing their lower status as trainees, and finding ways to collaborate with their cohort members.

Seeing Collaboration as Limited Because of the Training Hierarchy

Trainees questioned if the ideal of full collaboration could be realized given the fact that hierarchy exists at the WRC. For example, Julie explained that because of the societal context, full collaboration as equals could not be realized: "One of the struggles that I had was just: How do you get away from the hierarchy? Like, you can't. They're saying, 'We're all equals, and let's all be supportive of each other.' But you can't do that in the society that we live in."

Specific to the hierarchy inherent to training, some participants explained that, between supervisors and trainees, the power difference was always present. Trainees never suggested that hierarchy should not exist; rather, they questioned what that hierarchy meant in terms of the limits of collaborating between nonequals. Belle explained: "And I can imagine that the supervisors at that time [were] probably feeling an enormous amount of pressure to walk that line very carefully. And to do it differently than we had experienced it before but also to maintain the appropriate level of power which is inherent in those roles." A few participants considered the way the feminist ideal

of egalitarianism may have clouded the reality that there could be no true equality at the WRC. Gwen explained, "And I think that there is this overarching tendency to pretend, like, because we are feminist and shit and we work on decreasing the power differentials, that those power differentials just suddenly evaporate." Trainees, like WRC staff, were aware of efforts to build more egalitarian relationships; yet, some trainees still felt that the power differences were not emphasized enough.

Trainees noticed power differences between supervisory staff and trainees, and this caused them to question what it meant to attempt to have egalitarian relationships in the training hierarchy. For example, Belle said that when her cohort found out that supervisors met without trainees to discuss training, they "collectively felt bad. … There [were] such hard feelings and I think some of it was such confusion around how is this supposed to be versus how it is." As another example, Mimi shared, "I don't know that we ever really resolved [the power differences] to be honest. … I was always confused by it at the WRC. It seemed like they didn't know what they were trying to be. They were trying to be what absolutely they could not be because they were supervisors. They were evaluating us." Other trainees also had reactions to their experiences of power hierarchy. Luca said, "And then the power problems play out, and we feel really violated by that." Trainees realized that as much as the value of collaborating was evident, there was also evidence of power hierarchy. By noticing power differences at the WRC, trainees were able to increase their awareness about the ways in which collaboration has limitations in hierarchical structures.

Experiencing Lower Status as a Trainee

In addition to trainees' awareness of the power differential between WRC supervisory staff and themselves, trainees noticed the ways in which they had less status because of specific instances in which they felt pushed to overextend themselves. Lucy explained, "And I believe that everyone in their heart wants to be supportive of us here, but it's like the further we get into the semester, the more like the pushing is coming. And it's like, 'Hey, what's been going on?'" Trainees struggled to negotiate time at the WRC given the high demands of the agency to provide services.

Some trainees were aware that, as trainees, they felt more pressure to comply, as opposed to asserting their need for time. For example, Persephone shared, "And also I feel like I've had to learn my own boundaries of, like: how much I'm going to do for other people or how much I'm going to help out. And it's just so ironic because I felt, like, in spreading myself so thin a million different ways to meet the needs of the WRC, I wasn't honoring my own boundaries." As another example, Esther explained, "I think that they told us well how to do the step-by-step self-care journaling, taking time for yourself, consultations, blah, blah. But I also think that in their other breath they did not really always allow for it."

Some participants talked specifically about difficulty negotiating WRC work with their other professional commitments and obligations. Naomi said, "I think that was just an overall issue because it was like we were expected to give all of this, like, [as if] we work part time [at the WRC] and that was all we did." Most trainees had additional practicum/internship responsibilities, research/teaching assistantships, and coursework. Lucy talked about "both always pulling me for just a little bit more. Like there's only so

much of me to go around." Some trainees struggled to feel like they were being honored and their time was valued by WRC supervisory staff.

In addition to feeling pushed to overextend themselves, some participants talked about having difficulty knowing what their role and responsibilities were at the WRC. For example, Meredith said, "The programming piece was always sort of difficult for everybody. It never felt that terribly well organized." As another example, Patricia shared, "We were very unclear what we are supposed to do, when we're supposed to do it, and how--like, who we were supposed to talk to? I mean it was presented like, choose, choose an area [for social justice programming], but then it was like well, when, how, what do you do?" As the WRC training program changed and improved over time, trainees' specific difficulties also changed. Nonetheless, these sorts of concerns indicate trainees' status; they were not as aware and equipped to participate in organizational responsibilities as compared to more long-term staff members. When trainees had these sorts of reactions to their own personal experience as a trainee, it enabled them to better understand how collaboration can be limited by the training hierarchy, even in a place that values egalitarianism.

Considering Being Assertive

In addition to their heightened awareness of their trainee status, trainees considered asserting their needs, preferences, or opinions related to their training experience. As mentioned above, WRC supervisory staff solicited trainees' input and feedback. However, as Cora shared, "I think that we, as students, had to become empowered to a certain point to actually say, like: 'Oh, and I'm going to follow through

and do this.' And I think it took us, like, a whole year to get to that place where we did that." As trainees grew over time in contributing more to the organizational activities, they were faced with the tension of feeling like contributors, but also knowing that they were trainees with less status.

Trainees' prior experiences and their experiences at the WRC made it more challenging for them to assert themselves. As an example of someone's personal history making being assertive more difficult, Gwen shared, "You can't take away everything that everyone said that led up to me not being able to speak out when someone is being rude. You can't just take that all away, remove it from my history." In addition to prior experiences that challenged trainees' abilities to assert themselves, many participants talked about other reasons specific to their experience at the WRC. Participants talked about specific incidents in which they became aware of opportunities to assert themselves, but would often choose not to say anything. For example, Luca said, "Because I was, like, aware of the shit that was happening, and I couldn't bring it up." Specific to a particular conflict in a staff meeting, Gwen said, "I don't feel like I can bring it up," because she did not want the "risk of loss to relationships" by confronting WRC supervisory staff. Thus, there were multiple reasons that contributed to trainees' hesitance to assert themselves.

Practicing Collaboration as a Cohort

Despite the tension of not being able to fully realize the ideal of collaboration and having increased awareness about power differences at the WRC, trainees often interacted collaboratively with one another. As peers, trainees practiced a feminist

process with each other that honored each person. This experience provided trainees the space to explore the tensions between not being able to fully collaborate, wanting to speak up, and then struggling to actually do so.

In the bimonthly meeting for peer supervision, participants affirmed how helpful it was to connect with their peers. For example, Lucy said, "I feel like this has been really cool to voice things I've been frustrated with and, like, hear everybody else's experiences too. … This feels like a treasure, to have a time to be honest." Being able to connect with cohort members was important to most participants. Naomi characterized it as a community experience: "A peer consult group with our cohort at the Women's Resource Center and having that as a place where we were all equals and just kind of say, 'I need some validation and I'm really struggling with this bias' or whatever and just getting that sense of community." The cohort functioned to provide trainees support from others who were considered their equals, as opposed to WRC supervisory staff who had evaluative power over them.

Trainees created collaborative working relationships with each other by engaging in practices such as sharing time to speak equitably. They were transparent with each other and helped each other stay informed about other incidents that happened at the WRC, issues with their social justice programming responsibilities, uncertainty about some aspect of the training, et cetera. In the struggle of feeling their lower status as trainees, trainees practiced being assertive with one another and asked for their peers' input. As a cohort, trainees shared ideas they had about ways to improve the training. Specific to social justice programming, trainees developed ideas about how to help the one another feel more connected with the WRC by having a specific WRC person

designated to help them as well as having multiple trainees working together on the same programming responsibility. Developing these ideas exemplified trainees taking more ownership in their training experience.

Further, trainees affirmed their peers when they stood up for themselves. For example, one cohort of trainees affirmed their peer when she pulled back on some of her commitments at the WRC because she was feeling overextended. In reference to Naomi being assertive in a meeting, Luca affirmed Naomi, "You were so powerful." As another example, Autumn said, "I really like the way you were interacting with [your supervisor] actually, yeah, and responding to what she requested."

Overall, trainees struggled with the contradiction of the WRC valuing collaboration, yet realizing the limitation not being able to realize equality given the hierarchy of training. Trainees did not question the hierarchy itself, but rather how to effectively collaborate within the hierarchy because of the WRC's value of egalitarianism. In noticing the contradictions, trainees also noticed their lower status and the ways in which they felt overextended. Their own experience provided them with helpful information for increasing their understanding about the difficulties of collaborating in hierarchical structures. In this tension, trainees struggled to assert themselves and ask for what they needed. Despite this tension, trainees were able to connect with their peers about their struggles and practice collaborative processes. Some trainees came to the conclusion that they were valuable contributors at the WRC and could speak up. Now that the tension of noticing contradictions has been explained, I explain the third tension of "honoring your voice and others' voices" in the next section.

Growing as a Feminist Multicultural Therapist

Growing as a feminist multicultural therapist is the third tension about trainees'

experiences external to the WRC. Even though trainees provided therapy on-site, this

concept of therapists' growth is considered external to the WRC because it involves

people coming from outside of the WRC--clients seeking therapy who may not be

familiar with WRC values. As such, trainees had to learn how to articulate feminist

multicultural therapy to clients. Trainees grew in learning how to translate the values of

honoring one's own voice and building collaborative relationships in the therapy room.

More specifically, trainees were challenged to become more authentic and consider how

to effectively use their values and reactions with clients.

Some participants talked about developing their confidence as feminist

multicultural therapists by having challenging discussions about clinical situations in

group supervision experiences. Specific to ethical situations, Mary said, "I feel much

more secure in that. And I feel much more able to handle that, so that once the practicum

ended and we were really sort of on our own and finding our own path, I had a good

foundation." In addition to group supervision, participants emphasized the importance of

parallel process in helping them learn to collaborate with their clients. For example, Mary

shared:

> Sharing power in relationships, having an open dialogue--and the WRC allowed
> for those experiences to be fostered among us as well as, you know, we take on
> those experiences and become examples to our clients. And so you get to practice
> the techniques as well as the philosophies of the feminist multicultural social
> justice perspective, you know, you're exposed to, and it allows you to take that
> with you when you are working with clients.

Participants also mentioned how they grew because of the ways in which their

supervisors challenged them in a nurturing way. For example, Cora shared how her

supervisor "just pushed" her to work with a certain client and insisted, "I think you're the right fit." In this way, trainees' growth as feminist multicultural therapists was in tandem with their experiences of feeling collegiality and empowerment as trainees. In this section, I explore trainees' growth specific to defining feminist multicultural therapy, collaborating with clients within the therapy hierarchy, and developing the self-as-instrument.

Defining Feminist Multicultural Therapy

In growing as feminist multicultural therapists, trainees developed their conceptualizations of feminist multiculturalism. First, participants emphasized how feminist multicultural therapy centralizes the importance of seeing clients and their distress in their sociopolitical context. Autumn said, "Well, you can, like, be in therapy with somebody, and then you could assume that's intrapsychic. But that's actually not true either. Like there's a whole sociopolitical pieces explicitly present, and that, too--it's not a piece; it's like all of it." Looking at the sociopolitical context informs how therapists facilitate therapy. For example, Randy explained:

> And I bring in sex a lot--gender, sex, gender, sexual orientation, those types of things into therapy a lot. Just making comments like, well, especially with men: "Well, society expects really specific things with men; you can't express your emotions. And how is that for you? You know, it must be really difficult being in this setting where we are asking you all day, every day, to express your emotions, you know."

Other participants talked about the importance of bringing up personal/political issues during therapy. On the other hand, therapists may not always bring them up. For example, Julie shared, "With social justice, even if I'm sitting with that client and they say something horribly racist and I don't challenge it, I'm still aware of it and thinking,

'Here's my clinical reason for not challenging this client at this time.' And then [I am] processing it later." There are a variety of ways in which sociopolitical issues inform feminist multicultural therapy.

Further, feminist multicultural therapists facilitate therapy by decreasing the power difference. Patricia said, "It behooves me to obviously be very aware that I have real and perceived power with a client, and it's my job to level the playing field and be aware of that." Therapists facilitate clients' growth by helping them make choices for themselves. Self-determination is an important goal, not the therapist's determination of what is appropriate for the client. Also, Kristy emphasized that feminist multicultural therapists meet clients where they are: "We just have a framework that we come from that says--that takes into account people's places of power and their places of oppression and then work with that, meeting them wherever they are." Further, Hiram talked about how the client's perspective and values are more important than feminist values:

> I think [the client's] frame has to take precedence a lot to feminism because you have to just do good therapy. … You can have all this great theory, liberatory theory and everything, but at the end of the day, this person has come to you with their problems; you have to, like, be sensitive to it. And it's not always about being a feminist and empowering them and all that kind of stuff.

Meeting clients where they are is about being nonjudgmental, honoring their values, and facilitating self-determination.

In addition to honoring clients' processes, participants talked about the importance of depathologizing distress and empowering clients. For example, Julie shared that, instead of pathologizing, "really taking the clients into context and understanding, like, 'Oh, okay. Based on your culture and your values and your experiences, it makes a lot of sense that you'd get here.' … [I am] normalizing what

they're experiencing." As another example, Patricia talked about empowering clients presenting with trauma: "What forces were around telling you, 'No. That doesn't really qualify. You're not a trauma survivor'? … When you're framing trauma in so many different ways, you are empowering people to be able to name their trauma." Participants emphasized clients' power to self-define and choose how they identify themselves and their experiences. Overall, feminist multicultural therapy involves using sociopolitical context to inform therapy, paying attention to power in therapy, and facilitating the client's self-determination.

Working Collaboratively within the Therapy Hierarchy

Trainees grew from various ways in which they attempted to work collaboratively with clients, taking into account the power difference inherent to therapy. Trainees became more capable of communicating about feminist multicultural therapy, which increased their ability to be transparent with their clients. Meredith, for example, talked about using explicit language regarding feminism when orienting clients to therapy: "And just being able to be openly - being able to use 'the F word' in the room with the client, to be able to say, 'I'm a feminist therapist. This is what it looks like. This is what we're doing. These are our goals. This is what we're trying to accomplish and achieve.'" Similarly, Adelita shared how talking with clients about her theoretical orientation was an empowering experience for her, "So I think being forced to put names and labels empowered me even more, because I'm, like, 'I know what I'm talking about now. I can do this.'"

In addition to talking explicitly with clients, participants mentioned growing in

their processes of depathologizing clients' distress and empowering clients. Luca talked about how diagnosis may be relevant, but "it's not a title for their story," and learning that it is the client's choice to make whatever decisions she wants in her life: "It's people making conscious choices and deciding for themselves while having lots of knowledge and information: 'I may decide to stay in this marriage, and people think that it's hurting me.'" In this way, trainees grew in learning how to honor their clients.

Some participants talked about learning to work with specific marginalized populations. As an example, Belle mentioned learning about "lipstick lesbians" from her supervisor. As another example, Kristy talked about "learning about the trauma of disability and the impact on a person's life." Further, Hiram shared about the struggle of working with clients with certain more traditional identities but still doing feminist therapy:

> That was a real learning experience for me, like, how do you work with really, really traditional people, mostly young women and girls, and do feminist therapy and still help them figure out how to be congruent with their own values: religious, cultural, social values? … So what do I do? Do I do what I always do and just do it, or do I try to accommodate that, or--you know what I mean? How feminist can you be when people tell you how much trouble they are going to be in for you even having the conversation sometimes?

Trainees' learning about specific populations helped them translate feminist multicultural therapeutic approaches to clients with a diversity of sociopolitical realities.

Developing the Self-as-Instrument

In addition to learning how to work with clients in empowering ways, trainees emphasized how much they grew in examining the self-as-instrument. Feminist multicultural therapists pay attention to their own reactions and intuition. As Julie said,

"What's your gut instinct with this person? What are you feeling when you're sitting in the room?" Esther and Persephone talked about learning how to "trust their instincts." Some participants talked about learning what to do with reactions they had in therapy. For example, Adelita shared, "Part of my empowerment and my growth came from being able to discuss, in a very real and honest manner, my issues of countertransference." Other participants talked about the importance of learning to "show up for the client" and "not getting in my own way."

Many participants talked about learning to become increasingly genuine as a therapist. Adelita explained how being genuine helped facilitate clients' empowerment: "I think if you're not present with your client, if you're not genuine, then you can't help to empower them; you can't work collaboratively. So I think that definitely pushed me in so many different dimensions to be much more present." Luca shared how being genuine is about valuing the therapeutic relationship: "And also valuing that we're in different places, like in the therapeutic relationship, like: 'We have a disagreement here. That means we could still work together, and I just want you to know what I'm thinking.' " Autumn shared:

> I think that was probably one of the hardest things for me to learn. … The places where my values really didn't fit with what was going on for a client and the choices the client was making, and how I sit with that and work with them in that place in a way that is, ultimately and moment by moment, still always helpful for the client.

Becoming more genuine in therapy echoes being transparent--not just about feminist multicultural therapy, but also about the therapist as a person. Trainees grew in being able to appropriately share themselves to the extent that it would facilitate clients' growth.

For some participants, self-as-instrument growth also related to their identities as

trauma survivors. Participants talked about how the WRC training was accepting and nonjudgmental of their trauma survivor identity. Naomi said it was "normalized" for everyone, not just clients. In fact, examining one's trauma survivor identity was considered an important part of self-as-therapist growth. Luca shared: "It's feminist multicultural to be, like, 'What experience do you bring? How do you work with someone who is going through trauma as a survivor of trauma?'" More specifically, Gwen shared, "Bringing that into my work with clients and using that as a lens here … just the way I work with them by allowing that identity into the room."

Overall, trainees grew in being able to engage in feminist multicultural therapy with clients with diverse sociopolitical identities. Trainees practiced being transparent and genuine with clients. Trainees engaged in self-as-therapist growth that facilitated their ability to facilitate clients' empowerment. Now that the three tensions during the training year have been explored, trainees' continual growth in honoring their voice and others' voices is explored in the next section.

Continual Growth: Building Collaborative Relationships in My Context

Building collaborative relationships in my context is the concept of how trainees continued to grow in honoring their voices and others' voices after the WRC. Similar to tensions during the training year, this was about honoring one's voice in collaboration with others. Some participants talked about continuing to grow in honoring their own voices. Cora shared that she continues to struggle with "standing up for myself." Similarly, Julie said, "[The WRC training] helped me find my own voice, although that was something I continue to struggle with--well, still struggle with it sometimes."

Trainees continued to grow in being able to feel a sense of personal empowerment.

In addition to valuing their own voices, participants articulated a general sense of valuing others' voices and valuing each person's contribution in their work environments. Kristy shared about using a "team approach" at her organization and how that "helped all of us grow and change in ways we didn't know we needed to. We didn't know what we didn't know." As another example, Randy talked about transitioning from being a "consumer" of feminist process to helping apply feminist process "to running the day-to-day of an organization." She affirmed how that is a way in which she excels in practicing feminist values: "In fact I think occasionally, when it comes to the organizational side, I think I'm pretty attuned to--attuned to skews in that [feminist process]." In terms of implementing more collaboration at her organization, Mimi said that she incorporated an additional training component in which social work and psychology students "are getting feedback and consulting with each other." After the WRC, participants continued to promote collaboration at their workplaces.

Paying Attention to My Professional Power Status

As trainees transitioned to different professional responsibilities and privileges, their contexts changed; instead of being trainees, they themselves had professional privilege. This presented them with the opportunity to make choices about how to engage with supervisees and students over whom they had greater power status. Like the tensions of the training year, this entails attempting to enact collaborative processes despite being in a hierarchical power structure.

Attempting to enact collaborative processes requires one to pay attention to power

and how one uses her own power status. Belle explained how, in her position of power, she is aware of how others pay attention to her:

> So I have to pay attention to that, and [it] also means … I have to be careful [to] communicate always in ways that I want to communicate, because, oh, boy, if you, if you--not that you can't mess up, but if you mess up and do something that doesn't reflect who you are accurately, then you better be able to explain that, and you better be able to apologize and clean that up, because people are watching--people are listening.

Similarly, Mimi explained how she pays attention to her power status over other people: "I am noticing where my power is and communicating these are instances in which I would use it, if I need to assert something, for instance." Participants in positions of power as licensed professionals are careful with how they use their power effectively with people they supervise. Belle talked about valuing sharing space in staff meetings: "I am pretty committed to letting people speak until they are done speaking and making sure I get it, whether … I agree with it or not." Belle also talked about struggling to give firm, critical feedback in a feminist way. Mimi, on the other hand, talked about not "feel[ing] apologetic or nervous to bring that up" when she wants to give a supervisee feedback. Mimi also provided a specific example of how having an older, White male supervisee as a woman of color caused her "to exert my power from the very beginning." Prior trainees are aware of their power status in relation to others with less status.

Using My Professional Power Effectively with Others

Some participants talked about how they engage with those in positions of less power, especially students. For example Meredith said: "I mean, definitely being able to be in it with a group of students who are perhaps difficult and hostile and being able to do some process work with them in a class. I mean you certainly have to keep the

boundaries between therapist and educator there and be mindful, but that can be pretty

powerful, like that can help advance your curricula a lot, to help the classroom

atmosphere be a lot more open to learning and talking." As an example specific to

teaching multiculturalism, Mary talked about helping students "have these personal

experiences, so that their education is much more personal in a way that is not

threatening, [which] allows the person to be much more open to the conversation." In

addition to the classroom, Mary shared how she engages in empowering mentoring with

students of color:

> And so allowing them to have these conversations about how they--how they are
> themselves, um, full of knowledge, information that they can then share. I think
> it's a great empowering perspective and experience for them so that they can use
> what they have and also share it. I think that's the model that I want to set: We
> take this information, and we share it.

As instructors, participants are thoughtful about how they work with students in

supportive, challenging, and collaborative ways.

In addition to supporting students, some participants mentioned how they were

able to use their positions of power to advocate for those with less power. Kristy talked

about using her power carefully and not just wanting people to think she was using her

privilege as a psychologist in a negative way that perpetuated hierarchy. As an example,

she talked about using her power to ensure her client's safety: "And I remember I

suddenly had this thing about, 'Oh, if I say I'm Doctor [name removed], they're going to

listen to me.' And I did, and they immediately snapped to." As another example, Belle

shared about a situation in which her organization had been misrepresented to her boss:

> Some questions had been raised about whether or not LGBT students could
> expect safe and affirming services here. Of course it was upsetting that these
> concerns were presented to my boss. But I was most horrified that these students
> may have a misperception of us, and the impact that could have on them seeking

help. I think if I were to look at this situation in a more traditional way, I'd say that all I need to do is clear things up with my boss. But I'm smart enough to know--and some of the wisdom that I gained at the WRC--is that this isn't about her having an inaccurate impression of my office. That's easy to clear up. This, in the end, is potentially about an LGBT student who could have some misinformation and feels like they can't get help here, which could put them at risk for their own life. That's the issue. That's the issue. And so that's what we had to respond to.

In Belle's position, she paid attention to the marginalized group, as opposed to just responding to the person in power.

Continuing to Grow as a Feminist Multicultural Therapist

In addition to collaborative processes with colleagues, students, and supervisees, collaborating with clients was another important part of prior trainees' continual growth after training at the WRC. Some participants described their difficulty continuing to pay attention to feminist multicultural process in therapy. For example, Dakota talked about the challenges engaging in feminist multicultural therapy in nonfeminist, non-multiculturally oriented contexts:

So, after the Women's Resource Center, it was a struggle to try to use the language as much as I could or trying to use the practices as much as I could. Sometimes I had the feeling I had to do it under the radar, and other times, you know, [I was] just being inundated with other language, other ways of talking about clients.

Specific to supervision, Randy talked about the difficulty transitioning to non-feminist multicultural supervision after the WRC: "And I remember just thinking, 'How am I going to maintain this identity away from this beautiful, wonderful support system of the WRC that was all around me?' And [I remember] very quickly realizing that's going to be completely and utterly up to me." Randy went on to emphasize that having no supervision after being licensed made it even more difficult to challenge herself to make

sure she was "counseling in a feminist way." Thus, continued growth as a feminist therapist can be challenging for some therapists in their contexts. As another example, Mimi talked about the "default" with substance abuse work to be "Don't drink, don't use, go to meetings, and call it good" and how she "fought against that" and considered the role of privilege and power in her clients' lives.

Many participants talked about implementing collaborative therapeutic processes that help clients see the sociopolitical context of their lives. Emily talked about honoring the clients' expertise and helping clients examine cultural wounding:

> I'm just thinking, when I'm working with someone and we're looking at wounding that they've had in their life, I'm definitely always holding that there's a cultural wounding that could be present, most likely is. … Then if I bring in the feminist multicu--the multicultural feminist perspective that the client is the expert, I'm just there to help guide and facilitate. I mean, I literally use those words in first sessions all the time.

Emily shared that she works with LGBT-identified clients and typically incorporates the concept of cultural wounding into therapy. Specific to a religiously different client, Kristy talked about working effectively with an LDS woman:

> And so I had to know that kind of stuff [about her religion] up front and then find some way to present it such that it didn't sound like me being some discounting, disrespectful outsider telling her how she should do her faith, but also acknowledging that there might be some adjustments that she could make that might not offend everybody the way she thought they would.

In working with clients, participants talked about continuing to engage with clients in collaborative, empowering ways.

Depending on participants' contexts, they identified different ways in which they built collaborative relationships with colleagues and others with less power status, including clients, supervisees, and students. In this way, trainees' development in honoring their own voice and others' voices extended beyond development at the WRC

where trainees grappled with the possibility of asserting themselves and becoming more collegial, even in their lower status as trainees. The second growth process of "honoring your voice and others' voices" has been fully explored. The next section centers on the final growth process of challenging power to affect change.

Challenging Power to Create Change: Self

and the World Can Be Different

Challenging power to create change was the trainees' empowerment as social justice change agents fostering change in their greater sociopolitical contexts. As Patricia titled her growth, "Possibility: Self and the World Can Be Different," trainees themselves are engaging in the world in a different way to create greater social justice. Challenging power is noticing an injustice perpetuated by some specific manifestation of power hierarchy and choosing to confront that injustice. The goal of challenging power is to create change in how power is manifested and shared. Because injustices are specific to how power is manifested, noticing an injustice entails the trainees' ability to engage in political analysis. Political analysis is deconstructing how the manifestation of power perpetuates some injustice and how it may negatively impact marginalized groups. For example, political analysis includes deconstructing hierarchical structures and privileges, such as White, heterosexual, male, financial, able-bodied, age, and educational privilege.

Engaging in political analysis enabled trainees to understand how certain practices and structures are disempowering. For example, Kristy named some ways in which she critically analyzed books she read: "What's your evidence for that? … There is much that they aren't addressing, mostly around gender, these things around gender, but also just

the questions that they thought to ask. The way they looked at the people that they were describing." Engaging in political analysis is being critical of things that perpetuate hierarchy and how that marginalizes certain individuals and groups of people.

Some participants emphasized how fluid and engaged in political analysis they continued to be after the WRC. For example, Hiram said, "Like everything in the whole world, everything I see, I can't turn it off, like it's constant." Specific to her training at the WRC, Patricia said, "If I learned really nothing else, it was about how to help myself recognize where am I situated in the power." Having information about power helped participants more effectively intervene and understand how they might be able to successfully affect change.

Thus, engaging in political analysis allowed trainees to become an instrument of change. For example, Patricia said, "I think what they did bring to light, which I actually, I really appreciate and it's really hard, because you have all this knowledge and this awareness, you're pretty much obligated to be an ally." Similarly, Persephone shared, "Now, I actually have to do something about this, because I'm not going to be living in harmony with myself, and that was really challenging." Engaging in political analysis is the process of consciousness-raising that enables a person to push for social change. At the WRC, trainees learned and engaged in this process of political analysis, even to the extent that that they analyzed the WRC's power structure. This created a tension of the trainees attempting to push for change at the WRC, yet questioning supervisory staff's openness to change. At the same time, trainees were influenced by their roles as they implemented social justice interventions at the WRC. This section explores these interacting tensions, and Table 8 names the tensions of challenging power to affect

Table 8

Challenging Power to Affect Change and Interacting Tensions

Interacting Tensions	Key Components of Each Tension			
Trainees' fit: Wanting to affect political change in the world	Raising trainees' consciousness	Engaging in political analysis		
Trainees' reactions to contradictions: Questioning the WRC's openness to change	Analyzing how hierarchy was perpetuated at the WRC	Analyzing how hierarchy was manifested interpersonally	Fearing power issues	Attempting to change the WRC
Trainees' external experiences: Implementing social justice interventions	Being active in planning and implementing WRC's social justice agenda	Working effectively with others		

Note. Along each row, the various components of each of the tensions is named. These are also used as subheadings in the body of the text.

change.

Wanting to Affect Political Change in the World

Raising Trainees' Consciousness

The first tension is about trainees fit with the WRC in that the trainees are wanting to affect political change. Affecting political change first necessitates trainees to have a grasp of how injustices are perpetuated. Some participants emphasized their learning about the interconnection of different social injustices. For example, Persephone said, "I realized the world is a lot bigger place and there are so many injustices everywhere." Also, Kristy said, "So, it was also [at the WRC] that I was able to tie all

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oppressions together." Lucy shared, "I think for me right now, the thing that came the most out of this year was how easy it is to be oblivious to. Like when you have the privilege, the real privilege of it is not having to care." Trainees grew in their consciousness of how injustices are perpetuated systemically.

WRC values raising consciousness about power structures as a means of social action; it is considered a key component of enacting change. Trainees learned at the WRC how to engage in political analysis that increases consciousness about the means by which injustices are perpetuated. Kristy talked about how learning about political analysis at WRC helped her see the larger structure and have language for the injustices she noticed:

> And then, of course, [there's] the political analysis, and that's key, because if it's still individual, you don't know what to do about it; you think, "There's something wrong with me, or I'm the only one who's experiencing this." When I got here and had [the realization], "Oh, ok, now I've got language, and now I know how to do a political analysis," that was huge for me, huge.

Trainees learned about political analysis in a variety of ways. As a specific example, trainees learned from their clinical supervisors being explicit about how the WRC provides its clinical services versus a more traditional structure. For example, Dakota said:

> I started to learn the differences, like at [another mental health agency], they want you to write as much detail in the client note, except for in the case of physical or sexual abusers of our clients, perpetrators, or whatever. And, um, at WRC, our notes were like three or four sentences long. [WRC supervisors] are, like, "Just summarize what happened, because you don't want too much, because too much in the record can harm the client." So we really talked about those differences and perspectives, and it was okay to say, "Well, at the [other mental health agency] we learned how to do this," and have them say how it is in FMC therapy and why. So there was a lot of compare and contrast.

Trainees learned from conversations that made explicit how certain practices or structures

may negatively impact groups with less power, in this case, clients. Political analysis was a routine part of WRC conversations, so trainees were continually exposed to it.

Engaging in Political Analysis

Over time, trainees became increasingly skilled at engaging in conversations about injustices and power inequities. WRC supervisory staff encouraged trainees to engage in political analysis. For example, Hiram said how "excited" her supervisors were when she engaged in political analysis. She commented, "How many people can say things like this and know that people are going to be like, 'Right on, good for you. Keep thinking. Never stop analyzing'?"

Some participants discussed their political analysis of various power structures, including power structures at an Association for Women in Psychology (AWP) conference and the power structures of the WRC. First, in analyzing the power structures at a feminist conference, trainees were critical of the hierarchical power structure given that it was a conference that espoused feminist values, and trainees expected that the conference implement more egalitarian practices. Autumn deconstructed the word "reconnecting" that was used by someone with higher status: "Reconnecting is so--that's totally elitism, that's acting like there's not power involved in networking." Thus, the idea is that someone with higher status was able to reconnect and network because of her power status. Autumn's analysis made that invisible hierarchy visible.

Trainees engaged in power analysis of the AWP conference specific to a situation in which they gave feedback to professionals with higher status. Kristy explained, "And [the professionals with higher status] started doing this power over thing and telling the

students' stories for them." As another example, Gwen explained how professionals

responded differently to two trainees because one had more marginal status as a social

work student: "But they were more angry with you because you hold less power and they

can marginalize you more in that way; I think they were marginalizing me, too, but not--I

mean that would only make sense given our different social constructions of power [as a

doctoral psychology student versus a master's level social work student]." Participants

shared their analysis of how hierarchical power was manifested in interactions between

professionals and students.

In addition to power analyses about hierarchy, trainees also engaged in analysis

about how power was effectively shared. For example, Luca shared:

> My feeling was [the presenter] really talked about the privilege she has as a
> temporarily able-bodied person and that her student had a disability, and [her
> student] was speaking about it as some kind of in-group, and therefore had an
> authority that the more established professional didn't have. And I thought she
> really honored, like, "I may be really published and respected, but I don't know
> what you know and really honor how much you know."

Further, engaging in power analysis also involved developing alternatives to hierarchy.

For example, Luca shared ideas for a future conference to "not only, like, have the

keynote [speaker] address these issues, but also have, like, a panel or even a session or

workshop specifically around sharing power." Gwen shared an idea to "put something in

the program next year that talks about how to treat people with differential levels of

social constructions of power." Trainees analyzed power in a variety of ways because of

their conference experience.

In addition to analyzing power specific to the conference, trainees engaged in

political analysis of the WRC. Some participants talked about how this was possible

because of their insider status. Naomi explained: "I think just the fact that we started to

critically analyze the feminist space rather than just reveling in it [was] because we became a part of it. We all of a sudden were a part of the system, whereas we weren't before." Trainees were able to understand how power manifested at the WRC because of their extensive experience and integration into the organization.

As a specific example, trainees analyzed the WRC in terms of its "visibility" on campus and how it has changed over time. Meredith shared:

> [The university] doesn't probably give the proper financial support to the Women's Resource Center. … And I think for what they have to work with, and for being still part of this university, and then these severe budget constraints they've been under the last couple of years, I mean, we think we're still doing a tremendous job.

Luca also commented on the WRC's financial limitations: "They're getting just a little bit of money, [and] really supposed to be working, like, a maximum of 30 hours a week, and yet [the WRC has] taken on, as a center, like, 10 huge programming things." As trainees, participants cultivated an awareness of the WRC's position in its greater university context.

Specific to power within the WRC, trainees deconstructed the manifestation of power with respect to the counseling and noncounseling components of the WRC. Some participants talked about their awareness that the counseling and noncounseling work has changed over time from being more separated to becoming more integrated. Autumn affirmed that "there is an inherent separateness" between counseling and noncounseling staff. For example, in the training orientation, clinical supervisors and trainees shared about themselves and their identities. Specific to that experience, Luca shared, "It does seem like a political statement almost to say that the--I don't like calling us clinical staff-- but the counseling staff, um, are really unified and understand each other and know each

others' stories, and we don't need to get to know people who don't do counseling."
Trainees also talked about how they have more power than graduate assistants,
volunteers, and work study students who are not involved in the feminist multicultural
training program. Overall, trainees grew in their ability to recognize and articulate the
way power is manifested in a variety of contexts, including the WRC. In their analysis of
power, trainees were able to explain the ways in which power hierarchy perpetuated
injustices by continuing to marginalize those with less power. Now that the first tension
of trainees' fit with challenging power has been discussed, I discuss the second tension of
trainees' reactions to contradictions of the WRC training in the next section.

Questioning the WRC's Openness to Change

In their increasing consciousness and astute power analysis, trainees analyzed
how power was manifested at the WRC. As mentioned above, trainees were aware that
hierarchy was inherent to the training structure; thus, their analysis of power was about
specific instances in which they saw hierarchy being manifested. This created a tension in
which trainees then considered the possibility of whether or not WRC supervisory staff
was open to change at the WRC. With all of trainees' awareness of power, they wondered
if those in power at the WRC wanted to maintain the status quo or create a more socially
just training program. The WRC provided the training ground for creating a more socially
just reality. Because trainees' analysis of power at the WRC is complex, this section is
lengthy in order to fully explain how complicated this tension is. However, it is not any
more important to the overall growth process than any other tension.

Analyzing How Hierarchy Was Perpetuated at the WRC

Trainees became skilled in analyzing the power hierarchy at the WRC, including their trainee status. This moved beyond awareness of their trainee status (that was already explained as part of questioning the limitations of collaborating within training hierarchy), because trainees began to integrate an analysis of power of the ways in which the WRC training *perpetuated* hierarchy and how power differences were maintained, as opposed to being reduced. Specific to the WRC supervisory staff, trainees analyzed how supervisors had greater power status. Gwen explained:

> That those power differentials just suddenly evaporate--and they are not--they don't evaporate--because the people in power that have the most power can ignore it, just like people who have privileges in other places can just ignore their privilege. And it's the people who have less power that experience the power differential [who are] often silenced by it.

Autumn explained how power hierarchy is manifested between WRC supervisors and trainees: "They don't realize that we spend all this time talking about them because they don't have to think about it because they're in power. We're in less power so we think about it all the time." In this way, trainees extended their awareness of their lower status to a more explicit analysis of the ways in which the hierarchy was evident. Trainees were able to name how the macrostructure of training hierarchy was manifested.

Some participants analyzed power to try and understand how the power differences were perpetuated at the WRC. For example, Naomi wondered about how "overidentify[ing] with, like, what it means to be a woman and what it means to be a woman who is oppressed" had an impact on WRC supervisory staff forgetting about their hierarchical power over trainees. Elizabeth remembered that there were "times that I felt like we would step into other people's wounds," meaning that there was some wound

behind WRC supervisory staff's perpetuation of power hierarchy. Thus, trainees considered the various factors that possibly perpetuated power hierarchy. Conducting power analysis about the WRC led trainees to understand what limited the WRC training program's full enactment of feminist values. As mentioned above, trainees' power analysis was about trainees learning to make explicit the implicit power structures, not about eliminating power hierarchy required for mental health training.

Analyzing How Hierarchy Was Manifested Interpersonally

In addition to their more macroanalysis of power, many trainees were aware of how power was manifested at the interpersonal level. Some participants talked about specific instances in which communication patterns perpetuated power hierarchy. Persephone shared, "So yeah, but I think that we've got the right tools and sometimes we slipped into patterns that we said we were not going to do." As a specific example, in specific instances trainees noticed that time to speak was not shared equitably, but instead WRC supervisory staff used comparatively more time than those with less status; Autumn talked about a specific instance in which a few WRC supervisory staff dominated a conversation "because they thought it'd be interesting to talk about and so they made it happen." Trainees were able to notice how power hierarchy affected specific interactions between WRC staff.

Participants shared how this communication pattern had a negative impact on people with less status because their concerns were not being addressed. Esther shared, "And then, sometimes, issues that I felt were important or like subthemes that were palpable to the practicum students were not addressed, like, you know, when we were all

collectively unhappy, they knew, but they didn't do anything about it." Some participants talked about the lack of open conversations about the power hierarchy in which supervisory staff has more power and trainees have less power. For example, Julie shared her experience of "not feeling equal and having it be more an undercurrent rather than something that was talked about openly." Trainees analyzed how the lack of transparent conversations about trainees' experiences maintained the power hierarchy.

Even though the concept of feeling overworked was addressed above, I revisit it here because some trainees were able to extend their awareness of their own experience into an explicit power analysis about the way that power hierarchy affected conversations about workload. In interpersonal interactions about workload, trainees talked about how the WRC supervisory staff did not effectively use their power to help trainees say no to being overextended. In this way, trainees' awareness about being pushed to overextend themselves evolved into political analysis. For example, Meredith said:

> It might be awkward for someone to say, "I can't come to this thing tonight that you just told us about because I have child care issues, but I can't tell you that because then you'll think I'm not committed to feminism in my own training and that might reflect in my internship letter or something."

As this example illustrates, trainees analyzed the evaluative power of WRC supervisory staff. Some participants mentioned how WRC supervisory staff had the power of giving grades and evaluations that could affect trainees' progress in earning their degree and future career; trainees' awareness of supervisors' evaluative power enabled them to consider the ways in which supervisors could more effectively use their evaluative power. Julie talked about interpersonal interactions in which she was not encouraged to limit her time commitments, and she connected this with a political analysis about the financial burden on trainees:

> Part of it is just recognize I have no power, and that I'm expected to be here 20 hours a week, and try to be as respectful of that as you can, rather than try to milk me for more hours, and realize that I'm exhausted and emotionally drained from all this processing. So I felt like sometimes we were kind of taken advantage of. I felt like I was taken advantage of, instead of people encouraging me to check in with myself and say, "It seems like you're here a lot. Are you getting everything done at home? Are you okay with that?" Just being aware of what they were asking. So that felt disempowering.

Julie's example shows how a macrolevel injustice (no pay) can be perpetuated at an

interpersonal level when those in power do not explicitly acknowledge the macrolevel

injustice in instances when it negatively impacts the more marginalized group (trainees).

(In 2009, a stipend was added to the practicum, and currently WRC supervisory staff is

attempting to increase the amount.) At times, trainees noticed and analyzed how

communication with supervisors perpetuated hierarchy and was disempowering to the

trainee. Being at the WRC and engaging in power analysis, trainees were able to take the

WRC as the object of power analysis and utilize their own experiences, as trainees, to

better understand how power hierarchy can be perpetuated and maintained.

Fearing Power Issues

Trainees questioned the degree to which they could bring up concerns to

supervisors given their analysis of power that made explicit the power differences

between trainees and WRC staff. Some participants feared experiencing negative

consequences if they challenged the power structure of the WRC. Patricia explained the

impact of perceived power: "And because there is this perceived power, there is this fear

of retaliation. Like, if I do the wrong thing or if I say the wrong thing or if I don't agree

with others, like, am I going to be punished for it in some way?"

Some participants talked about experiences in which they felt WRC supervisors

were not open to their feedback and wanted to keep things as they were. Patricia said, "I think there was this knowledge of like, 'Well, this is the way we've always done things, so we can do them this way.'" Sometimes, trainees experienced supervisors as being defensive. For example, Gwen said that she continued "noticing [her supervisor's] defensiveness that comes up, and it makes it scary [to challenge her] … I don't know if it was heard at all. It was deflected." After a specific incident of providing feedback to supervisors, Luca explained how trainees' feedback and concerns were minimized: "So, if the people towards the bottom of the hierarchy start speaking out about the power problems, then the people with power [react] like: 'Oh! So, that's your own stuff; that's not what's happening here. We've fixed the power problem.'" Trainees questioned if they were truly free to challenge power hierarchy because of experiences in which the WRC supervisory staff seemed closed to trainees' feedback. In situations when there was conflict, some participants noticed that the ways they were treated reflected the power hierarchy. For example, Esther talked about being "treated like children" during a conflict, and Lucy talked about how WRC staff's language "felt really blaming to me" in another incident. Taken as a whole, trainees wondered: Does the WRC want to change or maintain the status quo?

Attempting to Change the WRC

Despite all their concerns about providing feedback, many participants talked about developing suggestions and attempting to challenge the WRC to affect political change. Because supervisors did solicit trainees' feedback, trainees felt that part of their training experience was supposed to be about creating political change at the WRC itself.

This is considered political change because it is about shifting how power was manifested

in order to make the WRC a more empowering, less hierarchical organization.

In transitioning toward attempting to change the WRC, some trainees developed

suggestions for how supervisory staff could address power differences. Meredith

suggested greater transparency about power hierarchy:

> I feel like, I mean, that could have been a topic for one of the first meetings or
> orientations: "Yes, there's this, you are dependent on us for these letters and these
> evaluations. How can we make this process the most transparent knowing all the
> while that there are--always will be a difference in power, knowing that we can't
> equalize it? But how can you guys sort of feel empowered to speak up and
> express your needs without feeling like it's going to impair or impact your future
> professional life?"

As another example, Julie talked about how talking about the power differences was

necessary:

> The power difference is there one way or another, but help me understand, and
> then I can approach it really differently. … There's a power difference there, so
> acknowledging it, talking about how we are going to manage it, and not
> pretending like I have this power when I really don't.

In addition to talking about the training hierarchy specifically, some participants

also suggested that WRC supervisory staff could have conversations that included a

power analysis of the WRC. The intent of analyzing the WRC would be to help trainees

navigate the reality of hierarchical systems in more feminist ways and how to expand

collaboration and egalitarianism despite hierarchy. For example, Persephone suggested

"having one more foot into the outside world a little bit so that [the training] can be more

effective." As a specific example, Lucy talked about the university policy related to

parking passes and how that was an opportunity for WRC training to practice developing

feminist solutions within hierarchical systems: "If it had been named, like, named as a

problem at the beginning [by supervisory staff], like, 'You can't get passes. It's [bullshit].

It's part of the system that's bigger than us. How can we support each other in this oppressive system?'" To be clear, participants did not say that these sorts of things were never talked about or that WRC supervisors did not initiate any conversations about power; participants were advocating for *more* conversations that went into *greater* depth about the *complexities* of power at the WRC.

In addition to having conversations about power, some participants suggested having more dialogue about how to support trainees in their transition away from the WRC. For example, Naomi said, "I think having that dialogue and that preparation … rather than, like you said, having the Women's Resource Center being like the end-all-be-all because we don't have the opportunity or option of staying there as a job." Trainees noticed ways in which the supervisors could better acknowledge its real-world context, including its own enactment of power hierarchy, in order to further trainees' social justice growth.

When trainees brainstormed how the WRC training could better enact its own feminist multicultural and social justice values, trainees often discussed with their peers the possibility of bringing up their concerns. Part of this process was validating each other's perspective and creating a "united front." For example, Meredith said, "I mean the four of us in my year--the four of us has had some great conversations together, and we felt very like-minded on a lot of issues." Luca explained how cohort "solidarity" helped create change, "and we can take the stuff we come up with in here, just us, and take it to powerful people and give them our feedback and it will be heard and that's good."

Unifying as a cohort helped trainees decide to challenge power hierarchy at the WRC. For example, Autumn said, "And if we do it together, that feels very different for

me." In reference to giving feedback about power differences at the WRC, Naomi said,

"So I think if we can sit down and do that together, I would really like that." In

transitioning from unifying with her cohort to actually challenging WRC, Esther

explained, "We had to decide what we wanted to do about [an idea we had]. And I kind

of--I'm not afraid to put myself out there, so I think I brought it up." Some participants

talked about asserting their perspective as a cohort. For example, Patricia said:

> Actually asking for what we needed, that was pretty inspiring and very anxiety provoking for all four of us, as I remember. That's how we were able to end the discussion with our supervisors because we're like, "We're frustrated about this, and you guys are frustrated about this. Let's try to figure out how to make this better for other cohorts." Because it was our experience that other people that came before us had similar frustrations. We're like, "Hey, hey, let's start to make this different where everybody benefits from a really valuable piece of the training."

Participants talked about a variety of ways in which they attempted to enact

change at the WRC by challenging power hierarchy. Some participants talked about

specific conversations in which they challenged WRC supervisors to bring up power

differences. Naomi told the director, "I feel that it's necessary for the people of power at

the WRC to acknowledge our power and to discuss the power differences between, like,

their positions, our positions, [other WRC staff that also have less power], and really

talking about that, like, very directly." Naomi's challenge to the director directly

addressed the need for conversations about power that other participants also

recommended. Some participants engaged supervisors by giving authentic responses

about the difficulty of challenging supervisors. In this way, trainees challenged WRC

supervisory staff, who had greater power status, to be responsible for acknowledging

power hierarchy.

Engaging in their training experience in this way was a manifestation of the

empowerment that the WRC's supportive and empowering training inspires. Despite the defensiveness that was discussed above, there were also times when trainees felt like they were able to enact change and influence their supervisors to create change. Cora remembered how challenging WRC staff helped "things [get] a lot better after that." Other participants talked about their feedback being acknowledged and their perspective being validated. Further, trainees tended to believe that, despite difficulty, supervisory staff was interested in facilitating empowering change at the WRC. For example, Lucy said, "It seems like if we happen to be insightful enough to notice the problem and bring it up, then it gets addressed."

In summary, trainees engaged in political analysis of the WRC, increased their awareness of how power hierarchy can be perpetuated, and developed suggestions for how to manage power hierarchies in more empowering ways. Even though trainees feared power hierarchy issues and sometimes wondered if supervisors were open to feedback, some trainees developed an ability to challenge power at the WRC. This complex experience of challenging power in the supportive training ground of the WRC facilitated trainees' growth in affecting political change. Now that the tension about trainees' noticing contradictions in challenging power at the WRC has been discussed, I discuss the final tension of trainees' experiences external to the WRC in the next section.

Implementing Social Justice Interventions

Being Active in Planning and Implementing WRC's Social Justice Agenda

This last tension explains how trainees grow in affecting political change because of experiences external to the WRC. In addition to enacting change at the WRC, trainees

grew due to their experiences implementing social justice interventions in settings outside of the WRC, including the greater Salt Lake community and on campus. Over the years, social justice interventions at the WRC varied and became an increasingly more explicit component of the WRC feminist multicultural training. As mentioned above, the training had always involved social justice interventions; however, they were not necessarily named as such and were sometimes referred to as activism. Some participants also mentioned how the structure and expectations of trainees engaging in social justice work changed over time, including how responsibilities were assigned, what trainees were responsible for, and how trainees received support.

Participants talked frequently about social justice programming specific to violence against women. Dakota mentioned facilitating presentations at the WRC about "helping people realize the definition of rape and consent, the concept of consent and rape, date rape." Other trainees participated in the "clothesline project," which involved sexual assault survivors or secondary survivors decorating shirts, which then were used to create a clothesline display on campus. Some participants mentioned participating in Women's Week, a university program with events supporting a specific women's issue depending on the Women's Week annual theme. Another participant mentioned engaging with students of color and looking at the barriers they face, and still another mentioned doing in-service learning for university housing staff.

In addition to programs that trainees planned and implemented, participants mentioned facilitating outreach presentations to raise awareness on campus about different social justice issues. Julie explained:

> I think the WRC made my social justice more intentional, going out with Peers--
> Peers Working to End Rape, a lot of the rape awareness and advocacy work, and

just actively trying to educate people about their privilege and the issues out there in the world. And then doing--I don't know what this was called--LGBT awareness. Oh, the Safe Zone Two is what we called it. But trying to take people into: where's your heterosexism, and how do you connect with that, how do you challenge that in your life?

In addition to outreach on campus, trainees engaged in outreach-based social justice interventions off campus. For example, some trainees participated in Go Girlz, an outreach program for middle-school-aged girls of color who come from low-income families. Go Girlz supports girls to become the first person in their family to attend college and complete their undergraduate degrees.

From these various experiences, participants talked about realizing the importance of actually *doing* social justice work. For example, Esther shared:

Also, they really sparked my interest in activism; and that was dormant, and that didn't exist before then. I was always lefty thinking politically, but I didn't know how to use it. And I think the Women's Resource Center inculcated an appreciation for small social activisms, like an exchange that you have with one person on the bus, whatever it is, and also the "ra-ra-ra rally in a parade" activism. And I do all of it.

Gwen shared about shifting from a place of feeling like there was nothing she could do about social injustices to being able to implement social justice interventions: "And that's how I originally conceptualized it--like most people do early, I feel like, in their development of understanding marginalization and oppression--is this feeling of, like, 'Well, it's too big, and there's nothing I can do about it. I can't possibly make change.' And I think that's shifted for me." From the practice of implementing social justice interventions, trainees learned to channel social justice values into action.

Working Effectively with Others

In the planning and implementation of social justice interventions, trainees had the opportunity to work with other people. Adelita shared how "cool [it was] to work with other professionals" on campus. Working with other people outside of the WRC could also be difficult because they came from a different perspective. For example, Autumn said, "[Working with other people] creates all kinds of complications that are unpredictable to work - how it is to work with other people because different expectations and assumptions people come with."

In addition to working with other professionals, some trainees talked about how they tried to work effectively with the people who were the recipients of the interventions. For example, with GoGirlz, Autumn said how as leaders they were "responsive" to the needs of the girls in planning activities and provided them opportunities to ask for what they needed during activities. As another example, in developing an art performance for the university's Pride Week, participants explained how they worked to create a safe space for the LGBT community. Luca said, "I skimmed [submissions], like, 'All right, there's no bigotry in there.'" Naomi explained, "You monitored for safety reasons because you wanted to protect the marginalized population. That's using your power to protect them rather than like: 'Oh, your work isn't good enough. I don't know. We can't have that here.'' Trainees were conscious of how they used their roles in planning and implementing social justice interventions for the benefit of more marginalized groups. Trainees used their power on behalf of marginalized groups without infringing on their right to self-determination.

In doing outreach presentations, some participants talked about trying to be

effective when the intended audience may not have any consciousness about the social justice issue. For example, Julie shared, "One of the challenges that that presents is that-- so then when you go to a fraternity for example and talk about rape, the environment around you is not the Women's Resource Center. So I think that can get kind of scary sometimes and kind of hurtful." In responding to negative things students said about sexual assault victims, Gwen explained how she tried to "deconstruct it in a way that was subtle." Gwen said that she engages in a process of "reflecting it back, and then moving forward at a slow pace, and still sitting with the discomfort with my biases about it." The emphasis here was on trainees learning to meet people where they were. Overall, implementing social justice interventions is not so much about the content of the social justice issue, but the method and process by which trainees develop and implement the interventions. Trainees grew in learning to meet people where they are, to use their own power on behalf of others, and to build collaborative working relationships. The tensions trainees' experience in challenging power to affect change have been discussed, and now I discuss trainees' continual growth in challenging power after the WRC in the next section.

Continual Growth: Personalizing My Social Justice Work

After their training at the WRC ended, trainees were equipped with practical experiences of providing services geared toward social justice. *Personalizing My Social Justice Work* represents trainees' continual growth of affecting political change in the world. This concept captures how trainees connected with those experiences and developed further in their social justice identity by figuring out their own fit for social

justice work, including both the personal and professional components of their social

justice identity.

Finding My Passion

       In reflecting on their training at the WRC, participants talked about how the WRC

helped them identify their social justice passions. Gwen shared, "My training at the

Women's Resource Center has given me more of an idea of what [engaging in social

justice work] would look like, and more of what spawns my passion than I had before."

Patricia had already valued social justice work, but she explained how the WRC training

helped "take me to the next level" because she was provided mentoring and "direction" at

the WRC. Naomi explained that she was able to narrow her broad interest in social justice

to her personal social justice passions because of the WRC training "really breaking it

down."

       As a specific example, some participants identified how they became engaged in

certain kinds of social justice work at the WRC and have continued to engage in it.

Dakota considered educationally oriented social justice work "appealing," then it became

part of her social justice work at the WRC, and she continues to find education important

to her social justice work by "giving someone some new ideas or concepts that they

haven't thought of before or learned before, that is very--that's creating power for them."

Emily explained how she enhanced curriculum, specific to sexual assault prevention,

because of her sexual assault prevention training at the WRC:

> I literally developed myself this anti-oppression aspect to the prevention work--
> seeing sexual violence through the lens of anti-oppression rather than just with
> sexism. It was looking at it through all the other "-isms" that are out there, and
> teaching students the other "-isms" and getting them to start to think critically

about that. So I mean that's a direct--that was a direct result of the work that I had … started to be trained in at the WRC.

As another example, Julie talked about becoming more focused on antiracism at the

WRC and after:

> It helped me to just kind of figure out how I want to change the world. Like, I went in there thinking, "I'm a woman, and I'm oppressed. And these are the things I want to work on." And I did a lot of sexual assault prevention stuff, and I did a lot of Safe Zone stuff, like LGBT social justice stuff. And then I came out going, "Okay, we'll let the majority culture people do that stuff. I'm really tired of teaching the majority culture." And so I wanted to take my privilege and work on antiracism stuff.

After ending their training at the WRC, trainees continued to engage in social

justice work about which they were passionate. Some participants talked about choosing

to engage in new kinds of social justice work after training at the WRC. For example,

Esther shared, "So it's not what the Women's Resource Center trained me to do, but

they'd approve." Also, Persephone talked about engaging in ecological activism, which is

typically not an area of focus at the WRC.

Personal Aspects of My Social Justice Identity

Participants emphasized that their continued growth as a social justice change

agent was tied to who they are as a person. Kristy explained, "I also think it's really

personal and unique to the person who's doing it--to where they are in their lives."

Similarly, Luca said, "I think the social justice is so specific to each person; whatever it

means to us specifically are our own ways of creating change."

In this way, social justice work is not just a matter of career development, it is

about these women as people personalizing their social justice work and finding personal

meaning. Luca expressed her belief that social justice work has to fit for each person:

"We can't do social justice work if it doesn't fit for us. We have to find a way that it makes--like it works with our style and our worldview." Persephone said, "I think it has to - in order to, like, feel that drive to participate in activism, it has to come from within." Similarly, Gwen explained how social justice is about "making change, whether interpersonally, or even intrapersonally, or community wide through something that has the meaning for you." In finding social justice work that is meaningful to them, trainees were able to find opportunities to act. Naomi explained, "And so I think when that comes to social change. If I--I'm very one-sided about the social change issues that I'm interested in and the type of social justice work that I do. And I'm very, very deliberate in what I choose to spend my time and energy on when it comes to social justice work."

Some participants talked about the specific ways in which they found their fit. For example, Mary shared:

> I chose not to be in politics partly because I understand--I see it. I see the dynamics, the influences; I see the challenges, but I have chosen to be a change agent in a different capacity, knowing that I could be a change agent in politics or working for a nonprofit. But I think you make a choice of "Where am I going to be a change agent?" and doing it in a way that feels comfortable and natural.

Similarly, Kristy talked about engaging in education: "Yeah, I'm not really big with getting--having to speak in front of huge crowds and stuff. That's really not my gig. I like to do sort of more presentations and educational stuff and interactive group stuff. That's more of my gig." As another example, Emily shared how she works more interpersonally, "It's more on a person-by-person level than on a, you know, teaching thousands of people a year. … And it's just so a part of it now that I don't notice when it's happening." With each person engaging in their specific social justice work, participants emphasized how each person's contribution offers something different to help create social change. Belle

said, "It's not that their jelly bean jar is full and mine is empty. Ours are both full; they just have … different color jelly beans in them." Prior trainees transitioned to finding their own unique contribution to social justice.

Many participants shared about the personal aspects of their social justice work. Lucy said, "And so, for me, going forward, that task of doing social justice work is really to care about the things I don't have to care about and to figure how to do that: to care about the people I don't have to care about, to care about the causes I don't have to care about, like, to notice things I don't have to notice, to show up for those, I think." Similar to Lucy, other participants talked about engaging in social action in areas where they hold privilege. For example, Belle talked about herself as a change agent in the different identities she holds and how she presents, "and also feeling that it's really important for people to see that a psychologist looks like me and a feminist looks like me too. … and a smart woman looks like me, too."

Specific to social justice issues in support of lesbian, bisexual, or queer women, Dakota described her own coming-out process as a social justice act:

> Well, I think that, um, any form of speaking out for what you believe in is part of the definition of social justice, so I think that coming out is. It fits that definition because I believe that every single person in the LGBT community, um, has a right to be who they are and live a life how they want to live, and feel safe, and feel acceptance from at least a few people, so that they feel loved and nurtured and all of that. So, I think that me telling people in my family or my friends more of who I am is a way to have me add to that notion. … To me, it wasn't just about me being genuine with the people in my life, so I could figure out who was going to be safe and supportive and who wasn't. It's not just about me. There are a lot of other people in this world, just like me, and you need to recognize them, too.

Other participants talked about how their personal identities and development were part of enacting social justice. As another example, Hiram talked about advocating for her and her female partner to marry in her synagogue as social justice. She explained that she had

not "set out to change people's lives," except for her own and that of her family, but that she did hear from other people that her wedding changed their understanding and increased their support of LGB-identified people.

Professional Aspects of My Social Justice Identity

In addition to the personal aspects of social justice identity, trainees' employment choices are relevant because of trainees' commitments to incorporating social justice interventions into their professional work. For example, Persephone shared, "And I think it's something that is really opening up me as a future psychologist because I don't want to do just therapy. I love therapy but I want to--the reason I'm getting this degree is so I can make it a life path instead of just [that] I see my clients and I come home. … That is what I really took away from it." The WRC training experience influenced trainees to consider how they might incorporate social justice into their careers.

Some participants talked about specific ways in which they anticipated incorporating social justice into their professional work. For example, Dakota explained, "So at the Women's Resource Center, I started wondering, 'Would I want to focus social justice work on one group or another or that kind of thing, or my counseling, would I want to specialize working on the LGBT community or whatever?' I think I started to think about what that meant and have continued to think about that." As another example, Cora explained how she wants to create social change in an academic setting:

> I want to inspire [students] to create change, to be revolutionary in their thinking in their projects, in whatever they create and undertake--think big, you know. I also want my research to have an impact, you know, to really inform--inform practice, to inform creating equality, to inform raising awareness on intersecting identities.

As prior trainees shape their life paths, they are motivated to find ways to engage in social justice work that is meaningful to them.

In addition to some of the ways in which participants anticipated their future employment and life paths to be informed by the WRC, other participants talked about how their training at the WRC has already shaped their professional work. For example, Meredith discussed how she engages in social justice with her teaching:

> And so, as I become more effective as an instructor, I feel like I am impacting a lot of students' political identities and those sorts of things. And it's like I do feel like I get my activism out that way. It's pretty cool to have, you know, a group of 40 students every semester, or more, that you could work with and you see some of the change and development and know that you're kind of planting seeds, at the very least, in some people.

Adelita also talked about her teaching: "Another area where I see myself creating change is as a faculty member, and so I really integrate issues of social justice within my curriculum for coursework and things like that." Trainees' commitments to social justice influenced their professional lives.

In addition to engaging in their professional roles to create change, many participants talked about challenging the organizations where they are employed by advocating for particular marginalized groups. For example, Mimi talked about pushing for women-only services at her organization:

> I went to my supervisor and was, like, "You're telling me that women didn't want treatment for [substance abuse]. But we never gave them the opportunity to come and have this work done." It was on us to do. It was our role to bring that. This was not on them, and this was not their problem that they didn't somehow feel motivated enough--which is kind of the wording that was used around that--to come in and withstand or tolerate what they would have to go through. I feel like it really was not meeting the patient where they were.

Mimi was effective in changing her organization to offer women-only services that are now well utilized. As another example, Randy talked about ensuring that her inpatient unit is safe for LGBT clients by challenging clients who say, "That's so gay":

> Yeah, most of the time, they're like: "What are you even talking about? It doesn't mean that, you know." And [I] help them examine: "This is what you're saying, and this is where it comes from, and what does it mean when you say that." … Just getting them thinking, and occasionally, like I said, somebody gets really hostile, and then it hits home because they are using it because they know on some level what it is, and that's where it comes from, so challenging that.

By engaging with clients in that way, Randy is shaping her organization's norms. Other participants also talked about finding ways to challenge power at work.

In their engagement with social justice work, participants talked about the various ways in which they identified or labeled their social justice work. Hiram shared that she engages in activism and, at the same time, sees herself as "fairly mainstream." She said, "I don't really think about it a lot. I'm not a deliberate activist, but somehow everything I do gets back to that place." Similarly, Belle said, "And I do it. I just don't name it."

Other participants identified more explicitly with social justice work or striving toward engaging in social justice work. For example, Adelita shared, "It's still in transition today. After talking with you, I realized that much of my feminist identity has been based on the area of multiculturalism and not so much using the word social justice. I think that has been a long process." Other participants talked about shifting how they conceptualize their work. For example, Emily talked about identifying with anti-oppression more than social justice and feminist multicultural terms:

> I'd say I lean more towards describing myself as doing anti-oppression work than feminist multicultural anymore. It more for me gets labeled anti-oppression. … [That means] actively working toward ending oppression in all of the different "-isms" that exist, all the different inequalities, all the different, yeah, inequalities, privilege versus not having privilege--working actively in those areas to change

that, to call people on it, to kind of help people heal from their wounding from
being oppressed.

Prior trainees continue to hone in on their social justice identities in their professional

lives.

In summary, prior trainees shifted how they engaged with social justice-oriented,

feminist, and feminist multicultural work. They have personalized what being an activist,

social justice change agent, and/or feminist multicultural-identified therapist means to

them. After working effectively with others to implement social justice interventions at

the WRC, prior trainees continued to solidify their social justice identity, which then

continued to have an impact on choices that they made in their lives, including their

social justice work in the personal and professional realms. The trainees who participated

in the WRC's training continued to grow as women enacting change in the world.

The three growth processes and their respective interacting tensions and continual

growth processes have all been discussed in detail. The next section integrates the

findings to provide an overall conceptual understanding of trainees' social justice

development.

<u>Integrating the Results of Trainees' Social Justice Development</u>

In this section, I integrate some of the findings in order to provide an overview of

the results specific to trainees' growth in doing their own work, honoring their own

voices and others' voices, and challenging power to affect change. First, I revisit the

interacting tensions to illustrate the similarities of the tensions between each of the three

growth processes. Then I revisit trainees' continual growth to highlight their development

after the WRC. Finally, I explore the uniqueness of each trainee's experience and provide

the conceptual model of trainees' social justice development.

Revising the Interacting Tensions

In the results, I organized trainees' social justice development according to the three growth processes: doing your own work, honoring your voice and others' voices, and challenging power to affect change. This provided a cohesive framework for understanding all the interacting tensions within each growth process. However, I also want to emphasize the similarities of the tensions among the growth processes.

First, trainees' fit with the WRC's intentions articulates the various ways in which trainees and the WRC supervisory staff were congruent in moving toward a certain kind of growth. Despite the differences in the specific growth process, the overall experience of trainees fitting with the WRC's intentions involved similar processes of learning about the growth process in a supportive, challenging way. Typically, trainees learned by experiencing WRC supervisory staff modeling and engaging with trainees in ways consistent with certain values about self-examination, collaborating, and social activism. Table 9 reviews the specific components of trainees' fit with the WRC's intentions.

The second tension is trainees noticing contradictions in the WRC's training. This tension directly pulled against trainees' fit and caused trainees to question how to actually enact the intended feminist multicultural and social justice values and practices. In trainees' questioning, the WRC training program became the object of analysis, and trainees became aware of discrepancies they experienced. Because of this, trainees grew in their understanding of the difficulty of consistently enacting social justice. Trainees managed this tension through support and uniting with their cohort members. Different

Table 9

Trainees' Fit with the WRC's Intentions

Specific Tensions	Key Components of Each Tension			
Doing your own work: Wanting to examine the personal and political self	Affirming and integrating the personal and political	Doing your own work in a group context	Building trusting relationships	
Honoring your voice and others' voices: Wanting to assert oneself in collaboration with others	Learning about collaboration	Experiencing transparency and direct communication	Feeling collegial support from supervisory staff	Being valued as a contributor
Challenging power to create change: Wanting to affect political change in the world	Raising trainees' consciousness	Engaging in political analysis		

trainees made different decisions about the levels of risks they took to be vulnerable, assert themselves, and challenge power. Table 10 illustrates the different aspects of noticing contradictions in the WRC training.

The third tension is trainees' experiences external to the WRC. Like the prior tension, this was about the struggle of actually making feminist multicultural and social justice values and practices a reality. However, this tension emphasizes the different contexts in which trainees were attempting to enact their growth. Across different contexts, trainees have different roles, including therapist, activist, facilitator, romantic partner, and family member. In all of these contexts and different relationships, trainees grew in their ability to communicate with others, collaborate effectively, and meet people where they are. Table 11 describes specific aspects of trainees' external experiences.

Table 10

Trainees' Reactions to Contradictions of the WRC Training

Specific Tensions	Key Components of Each Tension			
Doing your own work: Questioning trainees' safety to be vulnerable	Noticing elitism	Deciding to stay engaged		
Honor your voice and others' voices: Questioning the limitations of collaborating with the training hierarchy	Seeing collaboration as limited because of training hierarchy	Experiencing lower status as a trainee	Considering being assertive	Practicing collaboration as a cohort
Challenging power to create change: Questioning the WRC's openness to change	Analyzing how hierarchy was perpetuated at the WRC	Analyzing how hierarchy was manifested interpersonally	Fearing power issues	Attempting to change the WRC

Overall, the interacting tensions each entailed similar processes of the trainee learning, struggling, and growing. These tensions interacted bidirectionally and influenced trainees' growth processes of doing their own work, honoring their own and others' voices, and challenging power to affect change. In this way, these three growth processes occurred by way of similar influences.

Revisiting Trainees' Continual Growth

In addition to integrating the interacting tensions, I explain how the continual growth process is an integrated process as well. The most salient concepts related to continual growth were: (a) growth after the WRC was similar to growth during the WRC

Table 11

Trainees' Experiences External to the WRC

Specific Tensions	Key Components of Each Tension		
Doing your own work: Influencing others in my life	Developing language to communicate	Choosing to challenge others	Influencing personal relationships
Honoring your voice and others' voices: Growing as a feminist multicultural therapist	Defining feminist multicultural therapy	Working collaboratively within the therapy hierarchy	Developing the self-as-instrument
Challenging power to affect change: Implementing social justice interventions	Being active in planning and implementing WRC's social justice agenda	Working effectively with others	

and (b) growth after the WRC was qualitatively different than growth during the WRC. In holding these two disparate concepts as true, I articulated how trainees' continual growth was specific to the three growth processes during the training year. After the training year ended, trainees continued to do their own work, honor their own and others' voices, and challenge power to affect change. Above, I organized the results around those growth processes. Here, I want to emphasize the other concept that trainees' growth after the WRC was qualitatively different from their training year experience.

Even though it may be the same overall growth process, continuing to grow outside of the context of the WRC is a different experience that affords different growth. For example, Patricia said, "Since I've been away from [the WRC], it's been able to provide me with, yeah, with a different perspective on, 'Oh, that's what that means,' or

'That's how it manifested something. That's how it sits now that I've sat with it for somewhat at a longer bit of a time.'" Thus, time and a different perspective from being outside the WRC facilitated continued growth.

In that continual growth, participants talked about how they made their growth their own. For example, Mary said:

> The WRC was wonderful in the sense that it gave me a really good understanding of some of these issues, but I do see it as your growth--your own personal growth continues to develop. And it's interesting to look back at where I was as a new clinician and then now, and then how--how maybe some things have changed, some things have stayed the same, or how my perspective has kind of evolved.

Mary felt that she continued to evolve with time. Belle said that she "landed in a place that kind of feels like me. … I kept pieces that feel really important to me, and other pieces that aren't genuinely me, I'm not as connected to anymore." As another example, Mimi shared, "I found ways to make it work for me." She later explained how she transitioned from being overwhelmed at the WRC to consciously deciding how she incorporates feminist multicultural values in her life:

> When I was learning, when I was training, it was overwhelming as hell. It changed my life, and that's no understatement. I just, I don't really know. It's a constant decision now to keep coming back to it. It kind of went from being out of my control to now what pieces of it are still part of who I am and why are they.

Over time, trainees focused less on the WRC experience and tensions, and instead they incorporated what they felt was most fitting for them. To emphasize how trainees made their growth their own, I titled different components of the continual growth process with the word "my," for example, *Finding my fit*. Table 12 summarizes the three continual growth processes: (a) maintaining my commitment, (b) building collaborative relationships in my context, and (c) personalizing my social justice work.

Table 12

Trainees' Continual Growth

Growth Processes	Continual Growth	Key Components of Continual Growth Process		
Doing your own work	Maintaining my commitment	Continuing to examine my experiences of privilege and oppression	Questioning my values and commitment	Finding supportive work environments
Honoring your voice and others' voices	Building collaborative relationships in my context	Paying attention to my professional power status	Using my professional power effectively with others	Continuing to grow as a feminist multicultural therapist
Challenging power to affect change	Personalizing my social justice work	Finding my fit	Personal aspects of my social justice identity	Professional aspects of my social justice identity

Note. The overall name for trainees' continual growth is indicated in the second column; e.g., *Maintaining my commitment* represents the overall continual growth of *Doing your own work.* Each row indicates the key components specific to each continual growth process, e.g., *Continuing to examine my experiences of privilege and oppression* is a key component of the continual growth of *Maintaining my commitment.*

Diversity Among Trainees' Social Justice Development

As mentioned, these results about trainees' social justice development represent a composite picture of their development. Within the sample of trainees, there was a great diversity of experiences and differences about the extent to which some participants emphasized certain growth processes. To illustrate these differences, I will explore the different titles participants gave to their WRC growth experience. Some of these titles have been described above; in this section, all of the titles are included and reviewed to provide an overall sense of the diversity of trainees' experiences.

Luca's title, "Formal Growth" and Emily's title, "Experiential," represent the idea that being at the WRC formalized the practice and implementation of feminist multicultural theory. Some participants' titles emphasized the interacting tensions of training at the WRC. For example, specific to trainees' fit with the WRC's intentions, Esther's title, "Home at Last," emphasizes how the WRC is a welcome experience for trainees. Others' titles also represent how trainees found their fit and felt supported in their growth: Randy's title, "Beautiful," and Lucy's title, "Cradle." Julie's title represents the contradictions of social justice training to which trainees react: "Journey: The Imperfect and Sometimes Backwards Process of Change and Growth (Sometimes You Hit Your Head)." This represents how the interacting tensions challenged trainees; trainees' growth involved struggle. Specific to the tension of trainees' external experiences, some titles reflected the unique nature of the WRC, including Meredith's title, "Nurturing Island," and Adelita's title, "Cocoon in the Winter Storm."

In addition to the interacting tensions, participants' titles represented the three growth processes in various ways. Gwen's title, "Fuck," and Mimi's title, "It Hurts Like Hell," represent the challenge of "doing your own work." Naomi's title, "Clarity," and Belle's title, "Finding my Feminism," represents the integration of the self and solidification of trainees' values and beliefs in the process of doing their own work.

Other titles are considered part of the second growth process, "honoring your voice and others' voices." This growth processes embodies that tension of wanting to assert oneself and be powerful, yet still sharing space with others, which is represented in Kristy's title, "Fierce Compassion," and Cora's title, "Golden Muscle: Strong, Resilient, but Precious." Cora's title especially focuses on valuing oneself. Similarly, Dakota's title,

"Consolidation and Empowerment," represent how trainees' growth moved them to a place of honoring themselves and feeling empowered.

The third growth process is challenging power to affect change. Hiram's title, "Feminism is Possible," emphasizes the possibility of being able to realize feminist multicultural values. This title represents not just the intention to practice feminist multiculturalism, but actually realizing feminist ideals. Those feminist ideals include creating political change so that power is manifested in collaborative, nonhierarchical ways. Challenging power to affect change also includes Patricia's title, "Possibility: Self and the World Can Be Different." This title also emphasizes creating change, including at the global level. Macrolevel change and dismantling power hierarchy is central to political change. Further, the fact that the self, not just the world, can be different illustrates how political change also involves the trainee herself changing in order to affect change.

Lastly, a few titles represent the continual growth process, including Mary's "Kaleidoscope: Keeps Changing," Persephone's "Flowering: Continually Opening Up," and Autumn's "Commitment." These titles emphasize the ever-evolving nature of social justice development, as well as trainees' power to maintain their commitment to their values. These diverse titles illustrate the finding that trainees' development is a unique process specific to each person. Each title is represented in Table 13.

Conceptual Model of Mental Health Counselor Trainees'

Social Justice Development

Through their participation in the WRC training, trainees engaged in social justice development. Their development was characterized by three processes: doing your own work, honoring your voice and others' voices, and challenging power to affect change. These growth processes were affected by certain tensions that interacted to affect how trainees grew during the training year. These tensions included finding fit with the WRC's intentions, noticing contradictions between the WRC values and practices, and having experiences in other contexts external to the WRC. These tensions influenced how the trainee grew. After the training year, trainees continued to grow by maintaining their commitment, building collaborative relationships in their contexts, and personalizing their social justice work. These women have made their training their own and continue to grow in ways that mimic the growth processes fostered at the WRC. Table 14 summarizes how the growth processes are related to the interacting tensions during the training year and the continual growth after the training year. The specific tensions and processes listed in the table have the same title as the subheadings that were used throughout this chapter.

Ultimately, the results about trainees' social justice development conceptualizes how, even among the diversity of trainees, there is an overarching social justice development process. These results make explicit and deconstruct all the interwoven changes that trainees experienced from their feminist multicultural and social justice-oriented training at the WRC. The next chapter extends these results with a discussion of mental health counselor trainees' social justice development

Table 14

Growth Processes, Interacting Tensions, and Continual Growth

Growth Processes	*Interacting Tensions during the Training Year*			Continual Growth
	Trainees' fit with the WRC's intentions	*Trainees' reactions to contradictions of the WRC training*	*Trainees' experiences external to the WRC*	
Doing your own work	Wanting to examine the personal and political self	Questioning trainees' safety to be vulnerable	Influencing others in my life	Maintaining my commitment
Honoring your voice and others' voices	Wanting to assert oneself in collaboration with others	Questioning the limitations of collaboration within the training hierarchy	Growing as a feminist multicultural therapist	Building collaborative relationships in my context
Challenging power to create change	Wanting to affect political change in the world	Questioning the WRC's openness to change	Implementing social justice interventions	Personalizing my social justice work

Note. The table functions like a grid in that each growth process (bolded) corresponds with three specific tensions (italicized) during the training year and continual growth after the training year.

CHAPTER IV

DISCUSSION

This study examined mental health counselor trainees' social justice development in the context of a feminist multicultural, social justice-oriented training site, the Women's Resource Center (WRC) at the University of Utah. A grounded theory design and a feminist paradigm guided the conceptualization of the methods. In focus groups and interviews, participants shared how their experiences as WRC trainees shaped them personally and professionally, even after the end of the training year. In this chapter, I discuss the findings specific to the research questions and then integrate the social justice training literature with those findings. Lastly, I discuss limitations and implications for research and social justice training.

Discussion of Results

This study posited research questions centered on mental health counselor trainees' social justice development. Each question will be discussed in turn. The two research questions were:

1. How did trainees develop in their social justice identity due to their participation in training at a social justice-oriented practicum site?

2. What impact did the training experience have on trainees' development as future social justice change agents?

First, I explore trainees' social justice development. The results demonstrated that trainees grew in three interrelated, yet distinct, ways: (a) *doing your own work*, (b) *honoring your own voice and others' voices*, and (c) *challenging power to affect change*. These growth processes encompass the idea that the trainee herself is an agent of social justice. She became increasingly conscious, less biased, and more congruent in her political/personal self. This is the concept of "doing your own work." She grew to value herself, including her social justice contributions in collaboration with others, in a way that honors them as well; this is the concept of "honoring your voice and others' voices." She became capable of analyzing power structures, challenging those in power about injustices, and facilitating more just practices; this is the concept of challenging power to affect change.

In these growth processes, trainees' growth occurred in relationship with others, including other trainees at the WRC, WRC supervisory staff, other WRC staff, other professionals with whom trainees were working to implement social justice interventions, recipients of social justice interventions, clients, strangers, acquaintances, and people with whom trainees had personal relationships. In other words, trainees' social justice development was manifested through interpersonal processes. Because of this, changes occur within the trainee and external to the trainee; her change impacted others. Thus, trainees' social justice development can be understood as a process that consists of internal and external change, which allows for the enactment of social justice in the world.

Further, trainees' development due to being at the WRC was not contained by the time constraints of the training year. After the training year, the trainees' development continued in ways unique to each trainee. In this way, trainees' development can be seen as a varied and dynamic process with a force that allowed trainees' development to exceed the training year.

In addressing the second research question, the WRC training itself is under examination. The WRC training provided the formal structure and intentional space that facilitated trainees' growth. During the training year, trainees' growth was not a simple cause-and-effect relationship of the WRC training causing some effect on the trainee. Rather, the training year was a complex process characterized by interacting tensions involving trainees, the WRC training program, and the larger community. The WRC training manifested the tensions of attempting to realize those ideals of having nonhierarchical structures and empowering processes. Trainees grappled with the challenge of existing in a system that both challenged and manifested hierarchy. Simultaneously, the WRC provided the supportive holding ground when trainees struggled to enact feminist multicultural and social justice practices. Ultimately, growth occured multidirectionally among the person, the center, and the broader sociopolitical context. Now that I have reviewed how the results address the research questions, I will explain in the next sections how the results relate to the social justice literature.

Results as Related to the Literature

First, I discuss the results specific to social justice, social justice identity, and social justice interventions and how this study's findings contribute to conceptualizations

of social justice in the literature. Then, I discuss how the results about trainees' social

justice development relate to the social justice training literature. Throughout my

integration of these results with the social justice literature, I suggest what future research

could be conducted to build on this study's findings.

Conceptualizing Social Justice

Humanizing Social Justice: Personal and Political Meanings of Power

In agreement with counseling psychology's social justice literature, the current

study found that power remains central to defining social justice. Other definitions in the

literature do not emphasize the more humanistic side of social justice that was evident in

the current study. This current study articulated the concept that people attribute personal

meaning to their experiences of privilege and oppression and this must be considered in

social justice definitions, not just the more general issue of inequity between social

groups. As emphasized by Crethar and colleagues (2008), the idea of personal and

collective disenfranchisement and the idea of self-determination are essential. What

people make of and experience in a socially stratified society needs to be the focus of our

understanding of oppression, social justice, and social change because personal impact

and personal meaning create the core of understanding and change.

Social Justice Identity: Personal Meaning and Social Identities

In addition to the more humanistic approach to social justice, the current study

found that social justice identity was also deeply personal, as suggested by Kiselica and

Robinson (2001). The current study provides evidence for how people identifying with

social justice had a heart-centered, value-driven connection with social justice. This value-driven connection with social justice moves beyond other definitions of social justice identity that do not emphasize the humanistic quality of having a social justice identity (e.g., Caldwell & Vera's 2010 definition of social justice advocates having social justice beliefs and engaging in social justice practices). Miller and Sendrowitz (2011) studied the idea of trainees' personal moral imperative and found that it contributes to trainees' social justice commitment. The importance of the personal moral imperative is akin to this study's finding that social justice identity is connected with trainees' intrinsic value system.

Further, the current study found that in having a social justice identity, people's social identities did matter. Women's experiences of oppression because of their gender, ethnicity, class, and sexual orientation facilitated their understanding of other oppressive structures and the overall intersection of different injustices. Future research should consider the integration of the personal, political, and professional in order to continue to understand social justice identity.

Social Justice as a Way of Being

In continuation of the discussion of social justice identity, the current study found that identifying with social justice has the potential to encompass more than an identity; it can also pervade someone's entire way of being. Many trainees had a sense of what larger political activism was, but they learned how they could enact change on a daily basis, moment-to-moment. In this way, participants' lives had the potential to *be* just. The idea that social change is not just an intervention but also how someone lives her life was

incredibly important to participants. Someone with a social justice way of being asserts, "I do not do social justice work. I am social justice" or "I am striving to be socially just." Labels like social justice change agent, activist, and having a social justice identity did not accurately describe the depth and comprehensive nature of working toward social change, because it was not just what people are *doing*, but it is what they were *being* that contributed to social change as well. Future research needs to consider the concept of social justice *being* and how that facilitates social change.

Social Justice Interventions

In agreement with the social justice literature (e.g., Chung & Bemak, 2012; Helms, 2003), the current study found that macrolevel changes are integral to fostering social justice. In addition to the need for interventions at the macrolevel, the current study addressed what social justice interventions entail. The findings indicated that enacting social change required political analysis, an understanding of how power manifests in the social injustice. These results are consistent with Caldwell and Vera's (2010) definition of social justice that involves acknowledging power inequities, explaining how these inequities impact psychological well-being, and intervening to change injustices.

The current study also found the importance of self-determination in implementing social justice interventions. The results indicated that trainees' intent was to provide clinical support for clients and microjustices for others so that others with whom they came into contact might determine their own directions in their lives. Indeed, other social justice scholars have discussed the importance of self-determination (Crethar et al., 2008; Goodman et al. 2004).

In addition to addressing the goal of self-determination for marginalized groups, the current study also contributes a more detailed understanding of mental health counselors' actions in implementing social justice interventions. The results specific to trainees challenging power were consistent with those articulated by Beer and colleagues (2012), which included: (a) the political nature of social justice work, (b) the struggle of promoting social change, and (c) the use of voice and confrontation. Similarly, the current study found that politics--how power is manifested--is essential to social justice. In addition, the struggle of social justice was represented in the current study by the interacting tensions. Thus, this struggle extended the study of Beer et al. (2012) by articulating what that struggle involves. Third, the use of voice and confrontation is consistent with trainees' growth in learning to challenge power. In this way, the enactment of social change was found to be a similar process in this study and the study of Beer et al.

Social Justice and Feminist Multiculturalism

In counseling psychology, feminist multiculturalism is seen as congruent with social justice (Cretha et al., 2008; Goodman et al., 2004; Jodry & Trotman, 2008). The current study found that feminist multicultural and social justice concepts are fairly consistent, including in ways already named in the literature: looking at power, viewing people within the context of society, sharing power and developing egalitarian relationships, validating clients' experiences of oppression, consciousness-raising, and promoting sociopolitical changes.

However, the current study went beyond the current literature in identifying the

distinctions between feminist multiculturalism and social justice. One major finding was that feminist multiculturalism requires reflexivity and examining the self-as-instrument as a social justice change agent: "doing your own work." Thus, social justice situated in a feminist multicultural paradigm for mental health means that mental health professionals need to engage in reflection and challenge themselves.

In looking beyond feminist multiculturalism to the greater mental health profession, it may be that "doing your own work" is a relevant social justice growth process for all mental health professionals-in-training, not just those identifying with a feminist multicultural orientation. Though not articulated as based in feminist multiculturalism, Counseling Psychology Model Training Values Statement Addressing Diversity (Bieschke, Abels, Adams, Miville, & Schreier, 2006) and the social justice competencies of Constantine et al. (2007) included continual self-reflection about one's identities and experiences related to privilege and oppression. The concept of self-as-instrument is relevant to mental health professionals at large; thus, it may be that the mental health profession's manifestation of social justice would include the principle of "doing your own work."

In summary, the findings from this study are consistent with the social justice literature in terms of how social justice is conceptualized and what social justice interventions encompass. A major contribution of this study to the literature is the concept of social justice *being*, which expands what it means to have a social justice identity. Another major contribution of this study is how feminist multiculturalism relates to social justice. Future research could continue to explore these areas to refine the social justice agendas in the mental health professions. Now that I have integrated this study

with the social justice literature more generally, I will explain this study's contribution to the social justice trainees' development literature in the next section.

<p style="text-align:center">Trainees' Developmental Processes</p>

In this section, I discuss the growth processes, interacting tensions, and continual growth with respect to the social justice training literature. I also specify future areas of research to expand upon this study's findings.

<u>Growth Processes</u>

The current study extended the literature by articulating trainees' changes and outcomes as a development process. Prior literature, such as Burnes and Manese's (2008) writing about trainees' social justice development during their predoctoral internship, focused more on outcomes, as opposed to a developmental process. This study provides the first empirically based understanding of trainees' social justice development. I will address the literature related to the specific three growth processes in turn.

Doing Your Own Work

As briefly articulated above, trainees grew through the process of examining how their social identities related to marginalization and privilege. This is consistent with other literature on how people with privileged identities may develop consciousness about their privilege (Mohr, 2002; Row, Behrens, & Leach, 1995; Worthington, Savoy, Dillon, & Vernaglia, 2002). The current study extended the literature by demonstrating how trainees examined both their privileged and marginalized identities to understand

themselves and others holistically. Prior research had not addressed the importance of marginalized identities in social justice development, let alone the importance of holding both marginalized and privileged identities. The social justice training literature should continue to emphasize the importance of self-examination of the personal/political self, which would entail all of trainees' social identities.

"Doing your own work" was difficult and emotionally challenging. Although the multicultural education literature focuses on the emotional challenges of White students' developing racial consciousness (Kernahan & Davis, 2007; Ponterrotto, 1988; Sue, 2011; Todd, Spanierman, & Aber, 2010), with the exception of the discussion of Goodman et al. (2004) about how trainees consider the personal and professional costs of disclosure, the social justice training literature has not addressed the role of support, vulnerability, and emotional safety in social justice development. In research on the training environment, researchers should examine the ways in which training environment may hinder and facilitate a sense of emotional safety for trainees.

Honoring Your Voice and Others' Voices

In "honoring your voice," trainees' own personal empowerment is key. This finding complements Miller and Sendrowtiz's (2011) finding that trainees' self-efficacy contributes to their social justice commitment. However, the current study extends the literature by explaining a more pervasive concept of honoring one's voice, which is not just specific to self-efficacy for implementing social justice interventions. Honoring one's voice is a more holistic sense of empowerment about one's own worth as a person.

Further, a major component of "honoring your voice and others' voices" is

collaboration. Prior social justice research highlights the importance of collaboration in how social justice work is done, not just the content of the interventions (Chung & Bemak, 2012; Constantine et al., 2007; Lewis et al., 2002; Manis et al., 2009). Goodman et al. (2004) found that learning to collaborate was an important component of trainees' social justice growth. Similarly, the current study found that learning to collaborate and interact in nonhierarchical ways is essential to social justice development. The social justice training literature needs to continue to explore how collaborative processes can be implemented in training.

Challenging Power to Affect Change

Learning about power is a central component to trainees' social justice development. This sort of growth provides trainees a framework for understanding how injustices are perpetuated and finding opportunities to intervene. Prior conceptualizations of trainees' social justice work have not provided any findings specific to how trainees analyze power. Constantine and colleagues (2007) asserted this sort of knowledge as an important social justice competency. Thus, social justice training literature needs to explore how trainees develop skills to engage in power analysis in order to foster social justice.

In addition to growing from engaging in power analysis, the current study found that trainees grew from learning to implement social justice interventions. This growth is consistent with the social justice competencies of Constantine et al. (2007) and ACA's Advocacy Competencies (Lewis et al., 2002). Further, the current study demonstrated how trainees' development in the area of challenging power to affect change began in

their own reality as trainees. The social justice training literature had not addressed how trainees grow from attempting to create change in their own training environment; this concept will be explored further in *Trainees' Noticing Contradictions in the WRC Training*.

In summary, the results specific to the three growth processes are a substantial contribution to the social justice training literature, especially in that they articulate how social justice competencies can be effectively integrated into training. In the next section, I explain how the interacting tensions of trainees' development contribute to the social justice development literature.

Interacting Tensions

In addition to the contributions related to the three growth process, the interacting tensions also provide a significant contribution to the social justice trainee development literature. The current study found that three interacting tensions influenced trainees' social justice growth: trainees' fit with the WRC's intentions, trainees' reactions to contradictions in WRC training, and trainees' experiences external to the WRC. I discuss each of these in turn and articulate their unique contributions to the social justice training literature.

Trainees' Fit with the WRC's Intentions

Trainees' prior experiences of injustices and exposure to feminist multiculturalism and social justice contributed to their openness and desire to grow at the WRC. Caldwell and Vera's (2010) critical incidence study also emphasized the

importance of prior experiences. However, the current study went beyond Caldwell and Vera's study in that it demonstrated that exposure to injustice was often a personal experience based on a marginalized status.

Caldwell and Vera (2010) also found that social justice advocates in counseling psychology were influenced by other people in their lives. The current study's findings are consistent and suggest that social justice development is a relational process. The feminist development literature, though not specific to social justice development or trainee development, asserts the importance of interconnectedness, interpersonal relating, and relationships in the development of the self (Miller & Stiver, 1997; Zaytoun, 2006). Future research about trainees' development needs to consider the importance of relational processes.

Trainees' Reactions to Contradictions of the WRC Training

The current study provides a more detailed explanation of trainees' struggles than previously available in the literature. As an example of trainees' difficulties at a social justice practicum, Ali et al. (2008) identified trainees' struggles that were mostly related to practical issues. According to the current study, even those practical issues provided the opportunity for trainees to develop solutions and assert their perspectives. Future research should continue to consider how trainees develop in responding to the challenges they face.

The current study found that trainees' major challenge was specific to the contradictions in the social justice training: The ideal of nonhierarchical equality could not be realized because of the training hierarchy. Mental health counselor training

structures function to regulate the future of the profession by addressing concerns about trainees' abilities to take on professional roles ethically and competently. Supervisors function as gatekeepers who provide evaluations and make decisions that impact trainees' progress in their degree programs. The social justice training literature had not previously addressed this sort of reflexivity about power in mental health counselor training.

Further, the current study demonstrated how trainees were able to examine that paradox in ways that ultimately facilitated their growth. Trainees could move beyond their social status as trainees who comply with the training hierarchy and choose to challenge the training hierarchy. Similarly to Chung and Bemak's (2012) assertion that social justice requires mental health professionals to move beyond "nice counselor syndrome" (p. 70), trainees may become agents of change in their own social justice training experience.

The current study illustrates the challenges of navigating social-justice-minded training given the realities of the training hierarchy. The social justice training literature had not spoken to this paradox of social justice training. Future research should examine: (a) how training programs can facilitate social justice training given the reality of training hierarchy and (b) how trainees grow from reflexivity about the training structure itself.

Trainees' Experiences External to the WRC

In trainees' experiences external to the WRC, the current study found that translating and implementing their values in their own lives, in their clinical work, and in social justice interventions was a growth process for trainees. Similarly in the social justice training literature, Burnes and Manese (2008) emphasized the importance of

practice through clinical work and consultation. In addition to how trainees grow in implementing social justice interventions, the current study provides unique information in learning how trainees' growth also includes their personal life. Future research that considers trainees' growth a holistic process would further illuminate the process of social justice development.

In summary, the interacting tensions of the training year provide an important contribution to the social justice literature. Consistent with the prior literature, the current study found that trainees' prior experiences facilitated their fit with the training site and increased their openness to growth. Also, difficulties and challenges interacted to facilitate trainees' development, especially in navigating and responding to the paradox of social justice training. Finally, this study provides new information about how trainees' growth is manifested in a variety of contexts, including in their personal lives. In the next section, I discuss the contributions to the literature specific to trainees' continual growth.

Trainees' Continual Growth

A major finding of the current study was the extent to which trainees' experiences during the training year continued to inform their future growth. This finding provides empirical support to the literature suggesting that training experiences may be formative in facilitating trainees' social justice identity (Burnes & Singh 2010; Caldwell & Vera, 2010; Miller & Sendrowitz, 2011; Speight & Vera, 2004; Vera & Speight, 2003). The social justice training literature had not previously addressed the continual impact of the training experience after the training experience ends. In this section, I address the social

justice training literature that relates to trainees' continual growth in maintaining their commitments, building collaborative relationships in their contexts, and personalizing their social justice work.

Maintaining My Commitment

After the training year, trainees maintained their commitment to social change. The concept of commitment is consistent with the research of Beer et al. (2012) about how trainees are motivated to maintain their own commitment. The current study provides important information about the struggles of effectively transitioning from social justice training experiences to satisfactory employment.

Given that the current study was specific to trainees at a feminist multicultural and social justice-oriented site, additional findings related to feminist multicultural commitments are relevant. The results indicated that prior trainees shifted how they identified and communicated their feminist values to others. This was seen as a means of improving the impact that they could have on others. It could be that these findings would also be relevant for how professionals communicate about social justice more generally; prior research had not addressed this concept of how people may be consistent in their social justice commitment, yet may change the way they communicate with others. Future research could study how mental health professionals actively maintain their commitments to social justice and how they shift in the ways they present that commitment to others.

Building Collaborative Relationships in My Context

In addition to maintaining their commitments, building collaborative relationships in their contexts was a continual part of trainees' growth. Manis and colleagues (2009) suggested that mental health professionals have the potential to use their power to foster change. The findings of the current study are consistent with that assertion and provide information about how professionals can incorporate their awareness of power into the ways in which they work with others. Future research could explore how professionals with social justice training are able to foster social justice work by the way in which they interact with those with lesser power status than themselves.

Personalizing My Social Justice Work

In addition to building collaborative relationships, prior trainees were able to notice injustices around them and find ways in which to affect change that fit with who they were as individuals. Kiselica and Robinson (2011) suggested that social justice identity is facilitated by discerning one's own passions. In transitioning from discerning one's passions to maintaining one's commitment, the results of the current study showed the importance of *fit* for the individual in maintaining their long-term commitment to social justice. Future research could consider the deeply personal aspects of social justice fit that contribute to mental health professionals continuing to incorporate social justice into their lives.

Overall, the findings about trainees' growth beyond the training year provide important evidence about how training experiences may significantly shape trainees' life paths. This was the first study to examine trainees' development across time. Additional

research may help understand trainees' long-term development. For example, the current study did not focus on how trainees' experience influenced their future training experiences, but more so influenced their future professional careers. It may be that prior social justice training greatly influences trainees' future training experiences. Longitudinal designs could be helpful in shedding light on additional aspects of how trainees develop over time.

<u>Limitations and Implications for Research</u>

The current study was conducted by recruiting people who had been trainees at the WRC's feminist multicultural, social justice-oriented training site. Recruiting from one site increased the depth of knowledge about trainees' social justice development but also limited the study in understanding how trainees' development may manifest differently at different social justice-oriented training environments. The findings about trainees' social justice development must be seen in light of the WRC and its unique manifestation of feminist multicultural training. Future research could sample from other social justice-oriented training programs to understand how different training experiences may facilitate different growth processes. Further, researching other sites could provide more information about how to effectively implement social justice training, as this study focused more on the trainees' development, but not as much on the actual execution of a social justice-oriented training program.

In recruiting participants who had participated in social justice training, little is known about trainees without prior exposure and an anticipated fit with social justice training. Future research could consider how trainees less inclined to identify with social

justice shifted to engage in social justice work and identify with social justice. Also, the WRC is a comprehensive training experience; in contrast, trainees also develop from participating in less intensive experiences. Thus, research that focuses on more limited training opportunities may be helpful in understanding how trainees could benefit from training programs infusing social justice components throughout their training experiences.

Further, given the demographics of trainees at the WRC, the study sample was all women, though a diversity of women were represented in terms of sexual identity, race, ethnicity, religious/spiritual identity, and age. Thus, this research spoke to the experience most specific to these women and how their different social identities influenced their social justice identity development. Future research could continue to sample from other diverse groups of trainees in order to further understand how social identities interact with social justice identity development.

In summary, the social justice training literature is an expanding area of study. Future research is needed to support this study's findings as well as to continue to expand the literature on social justice training. Now that I have integrated the results with the social justice literature, I will provide implications specific to social justice training.

Implications for Social Justice Training

Providing empirically supported implications for social justice training was an important aim of this study. Based on this study's findings, I suggest that social justice training programs need to focus on: (a) bridging theory and practice, (b) addressing the paradox of social justice training, (c) becoming more socially just as a training program,

and (d) preparing trainees for social justice training.

Bridging Theory and Practice

The current study found that trainees who participated in social justice training experienced significant and long-lasting growth. Thus, comprehensive training opportunities have the possibility of greatly influencing the social justice development of future mental health professionals. Further, the WRC's feminist multicultural orientation was a model example of how having an underlying philosophy is essential to implementing social justice training (Toporek & Vaughn, 2010). In addition to being explicit about theory, training programs need to actively engage in a social justice agenda. In applying learning in real-world settings, social justice can be transformed from a training model to a change model; social justice can come to life. In this way, trainees' experiences can be exactly that: experiential.

Addressing the Paradox of Social Justice Training

In the implementation of social justice training, the paradox lies in the fact that hierarchy is inherent to mental health training. This paradox is one that social justice training programs need to actively address for the sake of trainees' growth. Supervisors have the responsibility to initiate discussions about the ideal of nonhierarchical relationships, the reality of power differences, and the ways to create an empowering social justice training experience within the training hierarchy. This sort of reflexivity about the training structure helps trainees fully understand power dynamics. The training program can become the object of analysis in which trainees develop acute awareness

about the struggles of realizing social justice.

Becoming More Socially Just as a Training Program

Because trainees grow from the reflexivity of participating in training that is attempting to realize social justice values, social justice training programs need to consider how to make the structure of their training program more consistent with social justice values. As a structural means to offset supervisors' power status, training programs could include peer supervision as a regular, protected time for trainees to meet alone. This provides them the safety, amnesty, and nonhierarchical context to connect with each other and support one another's development.

Other structural components could include having time allocated to trainees voicing their concerns and providing feedback. Ongoing, informal feedback could be invited, as well as a more structured time. Just as programs evaluate trainees, training sites need to be evaluated on the success with which they are providing a socially just model. Trainees could develop ideas that they then share with supervisors about how that structured time could be used and what supervisors could do to reduce the power hierarchy.

Two specific components are important to embodying a socially just training program: time and money. Trainees may feel overextended by time requirements, and trainees could benefit from collaborative conversations in which supervisors support trainees in protecting their time. Even when trainees are financially compensated, it is very likely that the pay is not commensurate with trainees' level of experience or competency, nor is it substantial enough to meet trainees' financial needs. Because part

of the training hierarchy is financial inequity, it is supervisor's role to communicate openly with trainees about how to address the inequity in an empowering way.

Further, in understanding financial equity, looking at the training program in its larger context is important. Social justice training programs are situated within larger institutions that have power over the training program. As an example, trainees could benefit from hearing supervisors engage in power analysis about finances and how that is affected by grant funding sources, the larger organization of which the training program is a part, and affiliated agencies and departments. In efforts to create a more socially just training structure, supervisors likely have a larger power analysis as well as information about the struggles of advocacy. Trainees could benefit from having discussions with supervisors about supervisors' analysis of the training program in its larger contexts, attempts to advocate for a more just training structure, and how supervisors are able to persist in that struggle.

In addition to trainees' growth from the training program becoming more socially just, trainees benefit from supervisors' modeling social justice values. Supervisors' consistency in both speaking and acting in accordance with social justice values provides powerful examples to trainees. Supervisors' modeling functions as parallel process that facilitates trainees' ability to interact in an empowering way with those that may have lower power status than they. Trainees can also learn about the struggle of realizing social justice when supervisors initiate conversations about the mistakes they make. Supervisors' transparency with trainees includes trainees in supervisors' growth processes, which allows trainees to experience mutual growth and experience how social justice development happens in relationship with others.

Preparing Trainees for Social Justice Training

In seeking to facilitate trainees' empowerment as social justice change agents, trainees may need to learn that an alternative reality is possible; trainees, even with their lesser power status, can create change. Supervisors need to initiate conversations with trainees about trainees' power to push themselves, peers, supervisors, and the training structure to grow. By and large, trainees are immersed and acculturated to a training model that seeks their compliance as a trainee, not their empowerment as a social justice change agent challenging systems of oppression. In becoming oriented to an alternative, social justice training experience, trainees could benefit from explicit conversations with supervisors about the intention to create a more empowering, socially just training experience and the likely humanness and fumbles along the way. Better preparing trainees in this way would mimic other recommendations to be explicit with trainees about social justice, including the possibility of trainees' own social justice development.

In summary, the current study provides the basis for numerous recommendations for how social justice training programs can effectively foster trainees' social justice development. A recurrent implication for social justice training programs is supervisors' responsibility to have explicit conversation with trainees about social justice issues pertinent to the training program itself.

Conclusion

This study provided an in-depth understanding of mental health counselor trainees' social justice development, which greatly extends the current social justice training literature. Social justice training programs could benefit from implementing the

empirically supported implications that this study generated. The current study is situated within the context of counseling psychology's integration of a more explicit social justice agenda. Shifting the discipline requires changes in training programs to develop future counseling psychologists as social justice change agents. The current study found that a social justice-oriented training site provides such development. Mental health professionals-in-training grow in powerful ways due to their social justice training. Continuing to provide social justice training, as well as improving the implementation of social justice training, is crucial to the provision of mental health care. The hierarchical manifestation of power in our society perpetuates injustices. Mental health professionals are in a unique position to understand how those injustices affect individuals and groups in our society and intervene in collaborative ways to disrupt injustices and promote social justice.

APPENDIX A

AGENDA FOR RESEARCH MEETING WITH WRC STAFF

Process:
- Mutually beneficial
  - for WRC staff,
  - for the field of psychology and training programs,
  - for feminist multiculturalism in the field of psychology,
  - for trainees as an additional means to process and document their experience,
  - for me as both a trainee and as a researcher who feels passionately about conducting research that is feminist in both its end product and in its process.
- Feasible
  - not to burdensome to WRC staff and trainees in terms of time commitment
  - confined research question to training program not the entirety of the organization (so I can graduate and do more research)
- Attentive to issues of power
  - for me, both as a trainee and a researcher.
  - for the other trainees, as my peers and participants.
  - for WRC staff, as supervisors and participants.
- Collaborative, even as I am the principle investigator, I want participants (staff and trainees) to feel joint ownership.

Timeline:
- Currently seeking IRB approval for trainees' journaling and interviews for AWP presentation.
- Currently beginning to conceptualize how the AWP presentation on trainees' journals about their experience of feminist multicultural training could become my dissertation which would more broadly capture the feminist multicultural training program at the WRC.
- Identifying committee members who are non-WRC and feminist multicultural
  - Sue as my chair,
  - Lauren Weiztman from UCC has confirmed her interest,
  - Asking Justine Reel from Health Promotion and Education,

- o   Asking Riddhi Sandil if she is hired as visiting professor.
- Plan to propose dissertation Spring 2011 after collaborating with WRC staff, trainees, dissertation committee, presenting at AWP, (and passing prelims in the fall).
- Gather data (especially participant observer field notes, documents, and trainees journals) in this academic year 2010.
- Continue to gather the rest of the data in the following academic year 2011.

Research Questions:

     1. How is a feminist multicultural theoretical orientation manifested in the processes (including pedagogy and supervision) of the Women's Resource Center as a feminist multicultural training site?

     2. How do trainees experience the Women's Resource Center as a feminist multicultural training site?

Data:

- Participant-observation (I will be a trainee and a researcher trying to document the process by taking field notes),
- Trainees' journaling every other week throughout the academic year, (prompts based on Szymanski's 2005 feminist multicultural supervision scale)
  - o   (1) free write about your experience,
  - o   2) document your tasks and time,
  - o   3) discuss your experience of relationships,
  - o   4) discuss your experience of power analysis,
  - o   5) discuss your experience of diversity and social context,
  - o   6) discuss your experience of feminist advocacy and activism.
- Interviews, follow-up interviews, discussion group with current trainees.
- Interviews, follow-up interviews, discussion group with WRC staff (and possibly people who were staff that helped establish the training program to provide a her-storical perspective)
- Documents (anything that trainees and staff chose to share as part of the training program--seminar course materials, programming agendas, etc.)

Questions to consider:

- Initial reactions and responses that could inform how to improve the process of the project?
- Ideas about other sources of data or additional journaling questions that you think might be helpful?
- Resources that might be helpful for me to consider?
- Ideas for other committee members?
- Concerns from the vantage point of WRC staff about power, confidentiality, safety, feasibility, etc.?

APPENDIX B

CURRENT TRAINEE RECRUITMENT LETTER

Trainees' Experiences of a Feminist Multicultural Training Site

I am conducting a study on your experiences of being a trainee at the University of Utah Women's Resource Center. You are invited to participate.

Your participation would involve:

> ➤ Take part in a journal writing assignment every other week for the duration of your time as a practicum/intern student at the WRC. Over the course of an academic year, this would involve approximately 16 journal writing assignments, which may take about an hour each to complete. Each assignment will contain six prompts to facilitate their writing.

> ➤ Optional: Take part in an individual interview in which you will be asked about your experiences being a trainee at a feminist multicultural training site ~ 1 - 2 hours. Be available for a follow-up interview up to 30 minutes.

> ➤ Optional: Take part in a 2-hour discussion group with other practicum/intern students to further explore your experiences of feminist multicultural training at the Women's Resource Center.

> ➤ Provide any additional documents such as writings or class assignments that are related to your experience as a practicum/intern student at a feminist multicultural training site. (All items will be returned to you.)

If you are interested in participating or have more questions about the study, please contact me at stephanie.m.hoover@gmail.com or 317-460-7692.

APPENDIX C

CURRENT TRAINEE INFORMED CONSENT DOCUMENT

Feminist Multicultural Training
Consent Document

BACKGROUND
You are being asked to take part in a research study on your experience of feminist multicultural training. Before you decide to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully, and ask us if there is anything that is not clear or if you would like more information. Take time to decide whether you want to volunteer to take part in this study.

The purpose of this study is to learn from the Women's Resource Center's trainees about the Women's Resource Center as a feminist multicultural training site. I hope to use this information to inform the field of psychology about the process of training from trainees' perspectives.

STUDY PROCEDURE
Your participation in this study will take approximately 16 hours. If you decide you want to take part in the optional discussion group or an individual interview, it will involve an additional 3 or more hours of your time, for a total of approximately 19 hours. You will be asked to:

> ➤ Take part in a journal writing assignment every other week for the duration of your time as a practicum/intern student. Over the course of an academic year, this would involve approximately 16 journal writing assignments, which may take about an hour to complete. The assignments will contain six prompts for you to write about the prior two weeks of training: a) free write about your experience, b) document your tasks and time, c) discuss your experience of relationships, d) discuss your experience of power analysis, e) discuss your experience of diversity and social context, f) discuss your experience of feminist advocacy and activism.
> ➤ Optional: Take part in an individual interview in which you will be asked about your experiences being a trainee at a feminist multicultural training site ~ 1 - 2 hours. The interview will be audiotaped.
> ➤ Optional: Be available for a follow-up interview up to 30 minutes, which will also be audiotaped
> ➤ Optional: Take part in a 2-hour discussion group with other practicum/intern students to further explore your experiences of feminist multicultural training at the Women's Resource Center. So that the researchers will know who was talking in the

group, the group will be videotaped; however, you may sit with your back to the camera if you are uncomfortable being videotaped.
- ➢ Optional: Provide any additional documents such as writings or class assignments that are related to your experience as a practicum/intern student at a feminist multicultural training site. (All items will be returned to you.)

RISKS
The risks of taking part in this study are considered minimal. It is possible that you may feel upset writing about or talking about personal information related to your training experience. These risks are similar to those you experience when discussing personal information with others. If you feel upset from this experience, you can tell the researcher, and she will tell you about resources available to help. If you participate in the discussion group, there is no way for the researchers to guarantee that the information you share will be kept private by other members.

BENEFITS
I cannot promise any direct benefit for taking part in this study. However, I hope that completing the journal writing assignments, as well as the optional interview and optional discussion group, will provide you an opportunity to process your experiences as a trainee at a feminist multicultural training site.

CONFIDENTIALITY
The information you share will be kept confidential. Journal writing assignments, tapes, and transcripts will be stored in a locked filing cabinet or on a password protected computer located in the researcher's work space. Only the researcher will have access to this information. Your information will be assigned a code name (which you may choose if you wish), which will be kept with your journal writing assignments, interview, and discussion group. In publications, only your code name will be used, and every effort will be made to protect your identity by removing identifying information from quotes, etc., that are used in publication.

Although the researchers can guarantee that we will keep all information you share confidential, it is possible that participants in the optional discussion group might share information about you to others. We will discuss this with all participants in the effort to assure confidentiality.

An exception to my guarantee of confidentiality is if you disclose actual or suspected abuse, neglect, or exploitation of a child, or disabled or elderly adult, the researcher must and will report this to Child Protective Services (CPS), Adult Protective Services (APS) or the nearest law enforcement agency. The other exception to my guarantee of confidentiality is in the case of a suspected ethical violation in accordance with American Psychological Association Code of Conduct. The researcher will notify the supervising staff of the suspected ethical violation.

PERSON TO CONTACT
If you have questions, complaints, or concerns about this study, or if you feel you have been harmed by taking part in the research, you can contact Stephanie Hoover at 317-460-7692. Stephanie can normally be reached during normal working hours; however, if she is unavailable when you call, you may leave a message on her confidential voice mail. She will return your call as soon as possible. You may also contact her by e-mail at stephanie.m.hoover@gmail.com; however, you should be aware that e-mail is not a confidential form of communication. If, for any reason, you wish to discuss this research with Stephanie's research advisor, you may contact Dr. Sue Morrow at 801-581-3400 or by e-mail at sue.morrow@utah.edu.

INSTITUTIONAL REVIEW BOARD

Contact the Institutional Review Board (IRB) if you have questions regarding your rights as a research participant. Also, contact the IRB if you have questions, complaints or concerns which you do not feel you can discuss with the investigator. The University of Utah IRB may be reached by phone at (801) 581-3655 or by e-mail at irb@hsc.utah.edu.

RESEARCH PARTICIPANT ADVOCATE
You may also contact the Research Participant Advocate (RPA) by phone at (801) 581-3803 or by email at participant.advocate@hsc.utah.edu.

VOLUNTARY PARTICIPATION
It is entirely up to you to decide whether to take part in this study. You may decide how much information you would like to share. For example, you may choose to delete any segment of your journal writing assignment that you wish to not be included in the study. You may choose to turn off the tape recorder during certain points of the interview. If you decide not to take part in the study, or if you withdraw from the study after starting, there will be no penalty or loss of benefits of any kind, nor will it affect your relationship with the researcher. If you decide to stop after you have agreed to participate, just inform the researcher. I will destroy your journal writing assignments, your interview tape, and any transcripts I have made. If you withdraw after taking part in the discussion group, the tape will not be destroyed, but all of your participation will be erased from the transcript of the group.

COSTS AND COMPENSATION TO PARTICIPANTS
There should typically not be any costs to you for participating in this study. If you incur any costs (such as transportation, long-distance phone calls, etc.), you will be reimbursed. There will also not be any payment for your participation in this study.

CONSENT

By signing this consent form, I confirm I have read the information in this consent form and have had the opportunity to ask questions. I will be given a signed copy of this consent form. I voluntarily agree to take part in this study.

_____
Printed Name of Participant

_____   _____
Signature of Participant   Date

_____
Printed Name of Researcher

_____   _____
Signature of Researcher   Date

APPENDIX D

PRIOR TRAINEE RECRUITMENT LETTER

Feminist Multicultural Therapy Training &
Social Justice Identity Development

I am Stephanie Hoover, and I am completing my year's training as a practicum counselor at the feminist multicultural training program at the Women's Resource Center at the University of Utah. I am contacting you because you completed a WRC practicum/ internship at some point in your training to be a counselor, psychologist, or social worker. I am conducting my dissertation research, and I am interested in how WRC feminist/ feminist multicultural training has affected trainees' development as social justice change agents. I hope you will be interested in participating in this research and contributing to our understanding of how feminist multicultural training impacts social justice identity development. My goal is to talk with all of the past practicum/ internship trainees at WRC over the years.

Your participation would involve:
 ➢ Taking part in a 3-hour discussion group with other prior trainees to explore how your training at the WRC had an impact on your development as a social justice change agent.

 ➢ Taking part in an additional, optional 3-hour discussion group to talk more explicitly about your social justice identity development at the WRC in relation to an identity that is important to you. Groups will be arranged according to particular groups that participants identify with, including women of color, lesbian, bisexual, or queer women, transgender or gender neutral people, and women with health concerns or disability status.

 ➢ Taking part in an individual interview in which you will be asked more specifically about your personal social justice identity development. Interviews will last 1-2 hours.

> ➢ Taking part in a 2-hour follow-up discussion group with other prior trainees to provide your feedback about the preliminary results of the other discussion groups and interviews.

> ➢ Provide any documents such as writings or class assignments that are related to your development at the WRC as a social justice change agent. (All items will be returned to you.)

If you have questions about the study, please contact me at stephanie.m.hoover@gmail.com or 317-460-7692. I will follow up with you over the next month.

APPENDIX E

PRIOR TRAINEE INFORMED CONSENT DOCUMENT

Feminist Multicultural Trainees' Development as Social Justice Change Agents
Consent Document

BACKGROUND
You are being asked to take part in a research study on your experience of developing as a social justice change agent. Before you decide to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully, and ask us if there is anything that is not clear or if you would like more information. Take time to decide whether you want to volunteer to take part in this study.

The purpose of this study is to learn from people who participated in the Women's Resource Center's (WRC) feminist/ feminist multicultural practicum about their experiences in developing as social justice change agents. I hope to use this information to inform the research on training mental health professionals about how to foster the development of social justice identity in mental health professionals.

STUDY PROCEDURE
Your participation in this study will take approximately 9-10 hours. You will be asked to:
  ➢ Take part in a 3 hour discussion group with other people who participated in the WRC's practicum in which you will be asked to share about how you developed in your social justice identity at your WRC practicum. The group will be audiotaped.
  ➢ Take part in an additional, optional 3-hour discussion group to talk more explicitly about your social justice identity development at the WRC in relation to an identity that is important to you. Groups will be arranged according to particular groups that participants identify with, including women of color, lesbian, bisexual, or queer women, and women with health concerns or disability status. The group will be audiotaped
  ➢ Take part in a 1-2 hour individual interview, in which you will be asked to share more specifically about your experience of developing your social justice identity. The individual interview will be audiotaped.
  ➢ Take part in a 2-hour discussion group with other people who participated in the WRC's practicum in which I will share preliminary results from the other discussion groups and interviews and ask for your feedback about how to improve the results.

➢ Optional: Provide any additional documents such as writings or class assignments that are related to your experience developing in your social justice identity at the WRC. (All items will be returned to you.)

RISKS

The risks of taking part in this study are considered minimal. It is unlikely, though possible, that you may feel upset talking about personal information related to your social justice identity development and training experience. These risks are similar to those you experience when discussing personal information with others. If you feel upset from this experience, you can tell the researcher, and she will tell you about resources available to help. If you participate in the discussion group, there is no way for the researchers to guarantee that the information you share will be kept private by other members; however, group members will be encouraged to keep all information shared in the groups confidential.

BENEFITS

I cannot promise any direct benefit for taking part in this study. However, I hope that by participating in the discussion groups and interview, you will have the opportunity to increase your own understanding of your social justice identity development.

CONFIDENTIALITY

The information you share will be kept confidential. Tapes and transcripts will be stored in a locked filing cabinet or on a password protected computer located in the researcher's work space. The researcher and a trained research assistant will have access to this information. A trained research assistant may also be present at the discussion groups and assist in the transcription of data. The assistant will work under the same guarantee of confidentiality.

Your information will be assigned a code name (which you may choose if you wish), which will be used for your interview and the discussion group. In publications, only your code name will be used, and every effort will be made to protect your identity by removing identifying information from quotes, etc., that are used in publication. If you have specific concerns about excluding information you shared from publication, I will accommodate your requests. In particular, specific information that you share will not be disclosed to current or former WRC training staff, so that you may feel free to talk openly about your experiences.

Although the researcher can guarantee that she will keep all information you share confidential, it is possible that participants in the discussion group might share information about you to others. I will discuss this with all participants in the discussion group in an effort to assure confidentiality.

An exception to my guarantee of confidentiality is if you disclose actual or suspected abuse, neglect, or exploitation of a child, or disabled or elderly adult, the researcher must and will report this to Child Protective Services (CPS), Adult Protective Services (APS) or the nearest law enforcement agency. The other exception to my guarantee of confidentiality is in the case of a suspected ethical violation in accordance with American Psychological Association Code of Conduct (APA, 2002). The researcher will act in accordance with APA Code in addressing the possible violation.

PERSON TO CONTACT

If you have questions, complaints, or concerns about this study, or if you feel you have been harmed by taking part in the research, you can contact Stephanie Hoover at 317-460-7692. Stephanie can normally be reached during normal working hours; however, if she is unavailable

when you call, you may leave a message on her confidential voice mail. She will return your call as soon as possible. You may also contact her by e-mail at stephanie.m.hoover@gmail.com; however, you should be aware that e-mail is not a confidential form of communication. If, for any reason, you wish to discuss this research with Stephanie's research advisor, you may contact Dr. Sue Morrow at 801-581-3400 or by e-mail at sue.morrow@utah.edu.

INSTITUTIONAL REVIEW BOARD
Contact the Institutional Review Board (IRB) if you have questions regarding your rights as a research participant. Also, contact the IRB if you have questions, complaints or concerns which you do not feel you can discuss with the investigator. The University of Utah IRB may be reached by phone at (801) 581-3655 or by e-mail at irb@hsc.utah.edu.

RESEARCH PARTICIPANT ADVOCATE
You may also contact the Research Participant Advocate (RPA) by phone at (801) 581-3803 or by email at participant.advocate@hsc.utah.edu.

VOLUNTARY PARTICIPATION
It is entirely up to you to decide whether to take part in this study. You may decide how much information you would like to share. For example, you may choose to turn off the tape recorder during certain points of the interview; you may choose to have information that you share excluded from the study. If you decide not to take part in the study, or if you withdraw from the study after starting, there will be no penalty or loss of benefits of any kind, nor will it affect your relationship with the researcher. If you decide to stop after you have agreed to participate, just inform the researcher. I will destroy your interview tape and any transcripts I have made. If you withdraw after taking part in the discussion group, the tape will not be destroyed, but all of your participation will be excluded from the transcript of the group.

COSTS AND COMPENSATION TO PARTICIPANTS
There should typically not be any costs to you for participating in this study. If you incur any costs (such as transportation, food expenses, long-distance phone calls, childcare, etc.), you will be reimbursed if you provide the researcher with a record of the cost (i.e., mileage record for travel, receipt for food, bill for phone calls, and record for childcare). Reimbursement will be at $.42/mile for travel and up to $10.00 for food. There will also not be any payment for your participation in this study.

CONSENT

By signing this consent form, I confirm I have read the information in this consent form and have had the opportunity to ask questions. I will be given a signed copy of this consent form. I voluntarily agree to take part in this study.

_____
Printed Name of Participant

_____   _____
Signature of Participant   Date

_____
Printed Name of Person Obtaining Consent

_____   _____
Signature of Person Obtaining Consent   Date

APPENDIX F

INFORMATION PROVIDED AT SECOND CONTACT ATTEMPT

Hello! I am Stephanie Hoover, a doctoral student from the Counseling Psychology department and prior practicum student at the Women's Resource Center at the University of Utah.

This is my second attempt to contact you requesting your participation in my dissertation about your training and development as a practicum student/intern at the Women's Resource Center at the University of Utah. I am including my original information sheet here as well as some more information below. I have received questions from other potential research participants, and the additional information serves to answer those questions.

Interviews: In order to be a part of the study, you are not obligated to participate in all portions. For example, if you do not feel comfortable participating in the discussion groups (perhaps because of concerns related to privacy and confidentiality), I would be happy to interview you individually.

Discussion Groups: As another example, if you do not want to participate in the cohort-arranged discussion groups, but there is another kind of group you would like to participate in (women of color, sexual minority women, queer identified, physical health concerns or disability), you may choose to participate in that way only. Basically, you get to decide what is most comfortable for you in how you want to participate. We will talk about safety in the discussion groups in order to establish how people will feel best participating and maintaining the privacy of information.

Distance: If you are located outside of Salt Lake City, I will be happy to arrange for you to participate via Skype or another form of teleconferencing.

Timeline: The timeline for participation would be based on your availability as well as other participants. I anticipate scheduling discussion groups and interviews throughout the summer months and into the fall. The final discussion group in which I will request your feedback about my preliminary results will probably not occur until this winter.

My goal is to effectively address any concerns or preferences you may have about how you might like to participate in the study. Please contact me and let me know about your questions or concerns. I am happy to send you the informed consent document and the research summary that explains the study and your participation in more detail.

I will not be contacting you again, so if I do not hear from you I will assume you are not interested in participating. I appreciate your time and consideration.

APPENDIX G

LIST OF TOPICS FOR SEMISTRUCTURED FOCUS GROUPS

Counselor Trainees' Development as Social Justice Change Agents: How Training Can Effectively Foster Social Justice Identity Development

Gather, discuss study, participation, informed consent, and safety guidelines.

Topics to Discuss

1. Training Experience at the WRC

2. Growth and Development at the WRC

    a. Professional
    b. Personal
    c. Intersection with other identities (race, gender, sexual identity, etc.)

3. Defining Social Justice and Change
    d. Your role in creating change
    e. How WRC impacts definition and role

4. Social Justice Training
    f. Challenging?
    g. Rewarding?
    h. How has being a trainee at the WRC shaped you professionally?

5. Feminism/Feminist Multiculturalism and Social Justice

Debrief, answer any questions, and coordinate future participation.

APPENDIX H

ABBREVIATED AUDIT TRAIL

Semistructured Focus and Interviews

May 17, 2011
First focus group with cohort, went well, no concerns related to informed consent, met at
person's home, which seemed to work, everyone was comfortable.

May 25, 2011
Some concerns about being too question oriented. Some concerns about getting through
all the questions especially since we all had a working relationship and already shared a
lot about our WRC experience. Some concerns about how to facilitate focus group and
get good follow up info without making it too much about one person, how to get people
interacting more with each other.

Reactions to content: I like people's ability to say that safety of space helped lead to
figuring out fit for what to do. Being in that space led to being self and ability to do it
with specific opportunities already in place. They were very clearly able to say an
expansive definition that wasn't limiting but also still defined it.

I need to write more about my experiences of data collection as I am with new people.
Talking about [Name removed]'s experience asserting herself and all the good work
place modeling we talked about helped hit home how much of the learning had to do with
how one is in the work place, organizational learning, not just how to interact with clients
or plan events.

I am excited to hear the stories in individual interviews. I think that will be great. That
might be the piece that feels more left out with the focus groups.

I am wanting to be sure to look at this data before I do too much more…but I also am
excited and want to go ahead and get people's stories soon after they do the focus group.
I think that will work for my cohort but I will end up waiting with others I believe.

May 24, 2011

Met with QRG, talked about focus group and how to make sure it's interactional but people still have an idea of where it's going, so instead of giving questions that I plan to pose, I will be re-writing them as bulleted topics to cover. …

May 26, 2011.
Emailed out to set up times with other 11 people.

May 26, 2011
Second focus group with cohort

I enjoyed this one more than the previous. I think we got more conceptual and concrete, moving more fluidly between the two to get at the research questions. People felt more focused, more understanding what we were going for. I also got helpful feedback about what they thought was most important of the things we talked about. They mentioned the intersecting identities. That's good to know. Something that I will for sure follow up on in individual interviews. The most interesting thing was the discussion on being a social justice identified trauma survivors and that intersection. Super interesting. I felt like I had more of a researcher lens this time, making sure I was understanding what people were saying and getting them to say more. I felt that people reacted to what others shared and built on it, so lots of good info put in a comprehensive way. They said there weren't any other questions they would add to the ones, but they also agreed with the idea of reformatting the handout to not be actual questions but topics. I told them I'd follow up with transcript about deletions. I also need to ask what they want code names to be or if they want to choose theirs. I feel more motivated. Then emailing people about participation made me feel more motivated. … I also have a ton of transcription check. I also really liked this meeting because I realized how supportive all of my cohort is. They have made this project happen!

June 2, 2011
First focus group with people not from my cohort

Wow. I'm excited. It ended up being 2 people instead of 3, but I think that was for the best. Plenty of time to talk, no pressure about getting through everything. … I liked the way I did the informed consent and talked with them about talking with each other. I wanted to hear their perspectives and they seemed interested in each other. They were able to react and not just say ditto--agreed and then added their own. The process was good. And the content, I already started processing in relation to my own cohort. Talking about bringing in the whole person. And the empowerment work and attention to power. Talking about the practice and how they want feedback, all the personal growth and impact on professional development. It will be interesting to see what else emerges as being similar and then what follow-up questions for interview! I wish I had asked them if there was anything else they wanted to know about me and my interest in the project…bummer. I will remember with the next group, especially since I am less known.

June 5, 2011

The interview was interesting. I enjoyed the time with the interviewee. She seemed to get a little concerned about some pieces being identifying, being too negative, and not being very articulate. However, I can respect her requests, and her info was helpful, not too negative. She was super articulate. I want to hear more from her, and she is open to doing the follow-up interview. She talked about increasing fluency in feminism, and that was mentioned in the first focus group. Now I am wondering if it is present in my cohort. It was also interesting to hear about some of the power/hierarchy issues and her noticing how much her experience was impacted by the personalities of the people. That fits with this relational kind of emphasis that was super present in the first focus group and with my cohort. … She did a great job talking about how the trainees navigate the organization. I think that is a big part of the data. It is very present in our cohort data.

June 8, 2011
This was a fantastic interview. I felt like I could really begin to feel what was happening in people's experiences that helps me with me research questions. The WRC seems to give such an expansive thing for people to react to that they can find their fit with social justice work. People are also very clear about how the system is different and empowering and the same as the status quo and disempowering. … Also I was aware that having such great rapport with this person made me feel free to share some with her my reactions to what she was saying. It helped her share more I think. It helped me push some ideas. I found myself asking her, so if this situation had been consistent with social justice, how would it have been different. This helps get at the discrepancy in a way that also helps define the terms better. …

June 9, 2011
Sent a 2nd letter to 4 people who had not responded to prior letter.

June 11, 2011
3 participants in person. 1 call in.
I was so excited for this group. It had overlaps. … But none if it felt bad. It all felt good and well managed. This group also had the person who wasn't sure she counted as a social justice person. So fun to talk about. They all had the best examples of social justice work. And their thoughts on their training--doing their own work, the relational/family impact. It was great to hear them talk through. I definitely felt a different flavor because they were further out from training. More about to talk about growth/development professionally over time, as opposed to what they felt like they learned. It was absolutely fantastic! Important themes: heterosexual identity growth, edge to what it means to be feminist - reflective of self, critique of others, figuring out how to make training work for you in real world, social justice as broadly defined, consciousness raising, finding own fit, relational, activism as a part of feminist therapy. jelly beans

June 12, 2011
4th group, 3 participants in person, 1 skype.
The process here was great. They loved talking together. One of the best things was talking about how FMC requires you to do personal work if you are doing social justice activism. Brilliant. They named the power hierarchy tension, like everybody. They talked

about the clinical work--relating to clients differently, self disclosure, trusting intuition, talking about differences. They talked about finding own path, acting from own values for social justice work. I was excited for them to be together talking. I think it was helpful for them. And I know they hung with me to clarify some things.

June 16, 2011
3rd interview
I was more anxious with this person because of her position of power. But she shared interesting things that I will want to follow up with another participant … She saw FMC and social justice as being the same, except FMC having a more clinical focus. I was really happy with all the information she could share. It is asking a lot of the people farther back in time to be able to remember all that….I kept asking for specific stories but she had a hard time. I realized that that's my best question--get people more specific. She had an I always cared about social justice at the forefront with her upbringing--not that she didn't grow and change at the WRC, but she was already guided by those values. She did a great job sharing--again very precise about the whole thing.

June 17-20
Transcription check for current cohort year data
This is always fun to go through and listen to. It's helpful to really hear the voices and tone of our comments.

June 24, 2011, 4th interview
… Wow, what a great interview. What a cool woman. I have so much respect for the people who are participating in this study! She was very articulate. I didn't agree with everything she said--that wasn't the point. She didn't confirm all my ideas about the training. But I am still going to have to watch how much I quote her. She talked about being acknowledged and affirmed not just dealt with as a trainee, with her identity. I was wondering if some of my questions were a little too confusing and not following her enough…I thought I did a good job with some questions about what it meant to her--that seemed to work better than asking her to talk about her growth and how she changed in that space.

June 26, 2011
Transcription of first semester current cohort data.
I am feeling us transition as the year continues. Our analysis is more astute; we are more on the same page and pulling things together. It feels like we are understanding some of the organizational dynamics. The lens at November group is definitely at the organizational level. Here is where we talk about how we are oriented to the organization and dynamics of non-clinical staff and noise in the office.

June 28, 2011
Transcription of second semester current cohort data.
Again, I am noticing how we shift over time, even just in how we communicate. I feel less anxious, more relaxed. … The transcript from the end of first semester has a lot of interpersonal process about how we relate to each other in the whole of the organization

related to power. It is a more gentle tone, not caretaking, but noticing and being attentive. It makes me miss them.

What I have been working on needs to be sent to a participant to delete/edit the info, so they feel safe including them in the data. It's funny how free I feel--I feel like I have so much data, that it doesn't bother me at all to think about quite a bit getting deleted if that's what she needs. I really want participants to feel good about it. I'm going to have to de-identify so much. I might need Sue's help with that.

June 30, 2011
Transcription of current cohort's semistructured groups
This is fun to see everyone so reflective, pushing what we talked about from the year more. I feel the integration with the other prior prac data--the reflection about learning so much about self in the process, difficulty with the system, learning so much through relationships, having the freedom to really go for it in that space---

July 3, 2011
Transcription check
I notice people being careful to only speak for themselves, not cohort.
They are sharing lots of complex reactions to similar situations. The parallels are amazing…between different years.

July 6, 2011
Transcription check
They were so able to verbalize their specific experiences, really focusing on growth. … When I asked what was important to them from the whole group they both mentioned the personal. …

This group talks about doing your own work and privilege. This is definitely an important part of the data. … They also talk about tensions with hierarchy in interesting ways--- good stuff about supervisors meeting separately and in current work being more aware and reflective of how talk with supervisees. There is also talk about what it means to be a feminist and related to dress.

July 8, 2011
Transcription check.
Social justice isn't making people change, it's pointing out what's missing. That's from the group. It's [Name removed]'s story about how to do something with outrage. - There are also some good clinical examples of social justice work that reminds me of my cohort about how to meet clients where they are and be empowering. Social justice as freedom. LDS social justice examples--on both ends of spectrum.

July 12, 2011
… We talk all over each other. It can take three hours to do one 45 minute session I think. It's a ton.

July 19, 2011
… I am back in the current cohort data and [Name removed] just said I should make a theme about how different the conversation is if it's group or individual process. Maybe the broader idea is learning how to influence training through power of group members, training to be more specific to needs of trainees (in relation to training requirements). Transcribing. It is amazing--we are figuring out how it hurts with power violations, not just because of expectations, but because of the relational importance within the hierarchy.

July 20, 2011
These women are fantastic. … And right away the idea that people feel more able to speak out because of feeling the solidarity of other women with similar ideas is present. … They spend a while talking about pervasiveness of impact--prof and personal, especially with relationships. I'm sitting here listening and thinking about how much of FMC is reflexivity and self-awareness about intent/impact in interactions. Talk about an overlap--same with the other focus group. There is a lot of energy spent negotiating how to engage in social justice work in different contexts, grad school and non-feminist organizations. Seems like there is a focus on process and self-care that isn't as much evident in other groups---or maybe the self-care with how to do the work. Seems like one year had a hard time with bias discussion, mostly ended up reenacting not examining. … [Name removed] makes a point about spontaneous learning about processing, not actual curriculum.

Initial Coding

July 21, 2011
I'm with the first transcript. … I am also trying to use lots of verbs, not so many nouns, or at least verbs with –ed on the end helps. I can still hear their voices, which makes me feel good. It's interesting to have meaning that is shared with a few speakers. Learning by modeling seems like a big part—the impromptu and scheduled—processing. Seems like every year the WRC just does their thing and diff people have diff reactions—feeling at home in vulnerability, feeling afraid.

July 22, 2011
I'm with the first transcript still on Atlas. No strokes of brilliance overnight but happy to be back and making sure I am slow enough to stay specific.

July 24, 2011
This first meeting there is a lot of processing I want to capture. Not about methods per se but more about how to meet as a group. Going through the current cohort, I feel very process oriented—noticing interactions, agreeing, reacting. It's very much about the group getting on the same page.

July 25, 2011

I'm noticing how much I have to be clear about who is reacting to what in the codes, and making sure the codes are using precise language that is not identifying—it is probably helping me get to the meaning better, take away the details and it's all about the meaning. … Here is it really a lot on workload and negotiating time, protecting time, and then how to advocate for support, not getting support, difficulty in group process and interpreting difficulty based on gendered and feminist context (both to stomp out all the fires and as feminists to take up space).

It seems like there is some sort of info sharing that is really relevant … And I am choosing words like noticing, wondering, thinking, interpreting, which I think capture what's going on better in the group process but still keep the content, but keeps me from being too content driven.

July 26, 2011
We are talking about trauma work and being non-othering and bringing in self. It's so great. And then we are talking about giving feedback to super about sharing space. And I realized that sharing space is so much of our experience, and I'm thinking it was pretty present in the other groups. It seems to relate to the idea of the norms of the agency related to feminist identification and wanting to share space. I'm wondering about the process norms at WRC and wanting to figure out how to bring those in…If I decide I need more info on process, maybe I will bring them to the next group. I also want to ask people for a phrase that would some up their experience. I loved that from my thesis. Seems like there is this ongoing conversation of deconstructing what is happening relationally and in terms of power structure with our training experience, just getting different hypothesis and adding to the conversation with different examples too.

July 27, 2011
There is so much implicit meaning to make explicit with our group. Wow. And it requires me to be really careful in the transcription. There is some comparing between agencies—with real examples and with imagined, traditional agencies—that is really helpful for identifying what are the values that prac's experience and notice at the WRC. …

July 29, 2011
Working on this data, I am remembering the ways in which we were made staff--even without the parking permits and pay and own office, etc. … Staff in a sense of being invited to the Student Affairs thing…though I believe graduate assistants from other Student Affairs offices were there, still our presence there showed how we are part of staff. I think having us at the meet and greets is about introducing us as staff, but again that's mixed in terms of outcomes and impact of losing peer sup time. What other ways are we made to feel as staff in an actual logistical thing they do? I'm not sure. But in those things we are staff representing the agency. I guess doing outreach without a p-staff person there does make a difference…

July 30, 2011
…I am thinking more about changes over time, and in this transcript we are discussing how we became more integrated in the agency. We are suggesting, criticizing, agreeing,

expressing opinion, sharing idea, wondering, interpreting, thinking, feeling, affirming, questioning, asking, processing, checking in, asserting, wanting (many thing, including to assert). Evaluating is another word I am now using evaluating some process, different than criticizing, more thinking it out and processing. I wonder if there are others where that word choice would be more accurate. I will catch them later. …

July 31, 2011
One thing I am realizing about the finished product that I want to remember: What is going to resonate with the participants? And what do the people in power need to hear? …

I haven't coded as closely the off topic stuff about our experiences in our departments, but am just doing some of the content named in an off-topic label, but then for some of it from this transcript, there is some processing style I want to pay attention to--affirming, questioning, checking in, clarifying. And the off topic stuff is really about future career which I think shows the developmental context of this cohort. People are trying to figure out what they are doing. They want a career fit. And that directly ties to my research questions. We talk about getting through our programs and about what is happening after; we are developmentally in transition. I don't have to make that an assumption. It is true. … This is some good data even when I get more narrow to my social justice identity development questions. Perhaps because I am prompting some questions about 2nd semester, that adds to being able to see how people are shifting. That shift is what I want, along with the process of how shifting happens, what makes it happen. I think my mind on this data has been very much about what is happening in the moment and in the context of our critical eye on the training, but there is so much more going on here. This is the in the moment of the training, which I need, but taking just half a step back, I can see the developmental piece. I haven't run across anything that I've been worried about confirming/disconfirming evidence for and wondered if the idea holds--I think if anything what I realize is that the situation is specific to that person, and I can take a step back and see the larger process it represents.

August 3, 2011
Working on cohort transcript. … Anyway, I really like how that conversation ended. There were parts of it where I thought, yeah I don't agree with her interpretation, but I can value that that is her experience. So we really did have tons of different reactions the whole year. … I'm trying to decide if I want to move forward with this analysis and then do the other data with the semistructured and then put it together? Not sure…..I want it integrated eventually, but there might be too much to manage if I don't separate it some. I don't want to miss anything.

August 7, 2011
… the change process--depends when and how--but it's there. Me being more assertive, me doing something else with job probably--enacting what I was learning. …

August 8, 2011
The power between disciplines stuff--somebody talked about learning how to collaborate

and learn about different disciplines--that was part of my learning too. …

August 9, 2011
The last cohort group meeting--with someone talking about job. I think it is part of the developmental context of the pracs--some going onto more school, others jobs, and how do they stay connected to work they want to do. … There is so much else going on during training year that I've captured that I think helps give context.

 [Name removed] is doing this great analysis that we were able to be critical because we did become part of the system. It was because of our insider status. It wasn't just some dismay about expectations, the feminist system is critical! I don't want to lose that. That analysis is great. We are really synthesizing in this transcript. It is great for the conceptual work and having to re-explain to each other the incidents that happened.

August 11, 2011
I finished up with the transcription check…Now just the interviews are left. And I want to stay immersed in the current cohort data because I feel like I am doing a good job of getting a vibe for the group experience and tracking individuals too. So I don't want to start thinking about the interviews yet. … We do spend some time talking about future careers--unprompted--which I think shows how much being at WRC does help students to transition more to the professional realm. …

I do think I am doing a good job still staying close to the data. Obviously I think some about the bigger picture, and that's what I write about here, but staying close to the data takes a lot of cognitive space. No new thoughts about the data right now.

August 12, 2011
[Name removed] has a stroke of genius--that translation to how do I live my life now, she names how the increased awareness is painful. And it is. To see the world with the critical eye. Wow, that hurts. The idea of becoming increasingly congruent is coming up for me. All they have to do is plant that seed of increased awareness personal, interpersonal, and sociocultural, and then the change happens for the pracs who are open to it and looking to be congruent. And that is tiring too, painful, sets you apart. … Others have talked about changes solidifying afterward, so not necessarily doing it there at the WRC because of whatever reasons--fear of evaluation probably, the overwhelmingness of the initial learning, who knows--what makes it hard to go ahead and try changes? … For others who also talk more about growth later, I want to know why.

August 14, 2011
When I think about the developmental process, it does feel important to acknowledge how people came into the WRC; and [Name removed] is a good example of being scared shitless. Others knew exactly what they wanted--to be in a feminist space, to do the programming, etc. Others weren't sure if they were.
I'm thinking about the clinical learning, and how much it focuses on populations we normally wouldn't focus on. An axis II trauma survivor women, dissociative stuff. …

August 16, 2011
Starting on another cohort and initial coding, not going to worry about second level coding right now, just staying close to the data. Bringing in whole self is a really important part of being at WRC. I think the data will have a huge section on what it's like to be immersed in a feminist agency and learning what that looks like at an organizational level, to be asked to be whole self. Rock the boat is totally a bigger concept that gets at how trainees interact with the training environment. And what's it mean if that's expected? It's a challenging system, but it's part of a feminist model to ask people to bring in ideas and to be open to change, not stuck.

August 17, 2011
It seems like there is so much good conceptual work about what it is that makes WRC work--it does have to do with the relationships, that closeness helps you be vulnerable, it does create amnesty even if it is hard to trust. So there is a cohesion that makes it possible outside of the differences.

August 19, 2011
Lots of good conceptual work, forgot about this idea of immersion, can't condense experience, something about the 20 hrs, that's for sure. Does everybody think the micro is more of the focus? …

The community experience: even if not with you, help you speak up.

August 21, 2011
Wow, this group really had unique perspectives and made everything their own, which I think mirrors some of what they were saying about having shared community but doing your own thing. And then there at the end, the do your own work piece of FMC is a huge part of what makes FMC a different brand of social justice work. It's amazing. And then I am thinking about the politics of language and choosing to challenge others and how that is a huge part of learning for people and a sub-set of that is the choice to call oneself a feminist.

The jellybean metaphor came up! It's about the immersion wanting some, having too much, the different experiences of the jellybeans and figuring out how to navigate it. I love it. It's that personal growth of being filled up. It gets at the process, not just the content of what is done there.

I think people's romantic partnerships are very affected by being at the WRC. …

August 23, 2011
Coding the examples of people's awesomeness. I really am overwhelmed by the great things these women are doing.
Met with Sue and talked about how to keep things de-identified. …

August 25, 2011

She reflects a different reaction and some similarities about the elitism. She conceptualized it as an age old feminist problem, and social justice it helped her be a better instructor. She also is really interesting, different in her SJ identity, feeling it be put on hold, not that present, and only gained the connections--that's where she was though, already firm in her identity as a feminist and activist--but the clinical work was her growth because that's what she needed/wanted more. So there's a way to see that yeah, someone's identity development so far really does matter.

August 27, 2011
Coding that interview. … She mentioned talking with clients about her theoretical orientation and I wonder if that is true for others---others have talked about power, transparency, differences. … I need to ask her about power hierarchy/organizational issues concerns. That did not come up at all in the interview. I need to get clear about that with her.

And I need to consider how to make sure I explored class and race/ethnicity enough with other participants. … And she talked some about modeling of genuineness and I need to see if there's anything else about conflict resolution that she really thought she got a better grip on; more of the interpersonal learning. I think that would do it. I might notice other things later but that's what else I need from her. … I am starting to develop lists of questions!

She also had bigger thoughts, less concrete examples, so less codes, more concepts it felt like, which makes sense because she is farther back. I need to be clear with other people about women's other identities. …

August 30, 2011
I felt myself being more directive with her and really asking for what I wanted. Instead of differentiating between FMC and social justice conceptually, I asked her again in terms of identity, like the other one. What she does a good job of explaining if the corrective experience, needing it to not be race-based, whole person. And the encouragement to do/be whatever, which different people respond differently too, e.g. my cohort. I feel good about it.

August 31, 2011
Interview 4
When [Name removed] in this interview says that people weren't talking about real issues, it makes sense. And it gets at some of the privilege, so it's a good power analysis of the WRC and the privilege of academia and the pitfall of FMC to be nationally located and true to dominant culture. … She doesn't identify with jargon of SJ, but I wonder if she could speak more about how she was doing that work; she really just talked about privilege. …

Focused Coding

September 1, 2011
Making families
I am creating "clarifying" as a loose family that I will need to go back and double check to make sure there isn't important content to pull out but a lot of it is identifying/repetitive, so probably not needed.

I am thinking that the identities family will be bigger now and broken down later....Not sure

Made notes from reviewing all of audit trail from data collection and initial coding. I have some ideas about what's going on and what I know I need to know more about. I should ask myself with each interview/group: What's unique here? What have I heard before?

WHAT IS THE WRC?
impact of safety of space - personalities, closeness helps be vulnerable
        bring in whole self - not just a student, trainee
        genuineness and transparency modeled
        try out different SJ work
        freedom/encouragement
        fear of retaliation

full, intensive experience, spontaneous learning - shared community
unstructured
        still getting support?
        unpredictable, has to be that way with SJ?

WHAT HAPPENS?
difficulties/challenges/rewarding
        negotiating workload
        feeling power hierarchy
identities
        intersecting, however they defined as most important
        trauma survivor depathologized
        beings straight
        woman of color and what she thought mattered
        learning about self

personal impact
        how to date, present self
        reconciling privilege
        questioning self
        good enough feminist?
        managing overwhelming feelings/pain

WRC impact as related to prior self

       already had values but learning how to do work
       getting immersed in it, frustrating
       thought would learn more about other things didn't know before
       clueless, scared shitless

SJ definition
       expansive
       doing own work is feminist
       meeting people where they are, work in context (LDS)
       consciousness raising

growth
       increased fluency in SJ/fem jargon
       modeling of checking others
       doing personal work - not just activism
       bias work and how much risk taking, vs rehashing biases
       intent/impact, privilege work
       actual practice of theory
       pain of increased consciousness/awareness

clinical work
       empowerment
       trusting intuition
       talk about differences
       trauma
       non-othering
       bringing in self
       axis 2 trauma survivor
       transparency about TO

rocking the boat/changes impact on the organization
       how programming done, pay, parking, group sup
       suggesting changes/wishing things different
       if making creative solutions or just responding/reacting to criticisms
       difficulty feeling heard giving feedback even though solicited

aftermath
       expectations for other fem organization
       finding approximate experience
       how to work through outrage
       solidarity with others doing work
       how to do it in different contexts
       self care/process vs doing work

being normal and doing work
identifying what future job might be like/career fit
becoming increasingly congruent with self values

power analysis of organization
       immersion in trying to actualize ideals
       empowering and disempowering/power hierarchy
              -   social capital/cool
              -   group context vs one-on-one support, asserting self in grp
              -   how staff/not staff
              -   conflict, challenging each other, checking power
       relational importance---and realizing how much personalities have an impact
               inter-disciplinary focus, checking power

relating to other cohort members, different perspectives, coming together
careful to speak for themselves, disagreeing, validating perspectives, getting on same page, asking for support, analyzing situations, checking in about sharing space, criticizing, questioning, asserting, wanting, suggesting, off topic--about dept, personal lives

Follow up Questions
how much issues are typical problems?
how would title actual growth process?
trauma survivor (all but first group) - how changed for self as therapist?
straight identity - is this just so unique or or what?
racial identity -
class
elitism - better than attitude?
doing own work - more specific examples for personal life impact
power hierarchy - is there always tension, what are the exceptions?
programming - structure/unstructured and impact
what actually did as SJ work - more than consciousness raising?
good enough feminist?
identify with SJ or feminist? before, during, after? - started asking some interviews
how differentiate between SJ and feminist - didn't ask some interviewees
examples of conflict that saw modeled?

edited follow up questions
how much issues are typical problems?
how would title actual growth process?
what are other shift moments (not forgetting privilege, knowing where power is in situations?)
doing own work - more specific examples for personal life impact
power hierarchy - is there always tension, what are the exceptions?
programming - structure/unstructured and impact
what actually did as SJ work - more than consciousness raising?

good enough feminist?
identify with SJ or feminist? before, during, after? - started asking some interviews
how differentiate between SJ and feminist - didn't ask some interviewees
examples of conflict that saw modeled?
fear about retribution and religion minorities and sexual minorities---other things about
am I good enough? can I be myself here?
do others feel like they've learned to make it more palatable for others? one group for
sure talked about how you get that across when challenging others.
how others manage feelings/emotional impact
What other questions/fears about bringing whole self in and why?
What else are turning points for growth and how contributes to work?
what about identity politics--what does having identities mean to you and with some
about feminism?
trauma - how changed for self as therapist?
straight identity racial identity class

September 5, 2011
Working on creating families

Just moving things around and I can see how things connect---being asked to be self,
having increased self-awareness, and how that impacts clinical work and group process,
increases more self awareness to know how to make it work for you. The immersion at
WRC family really captures the finding something that fits with your values experience
and being surrounded by those women who are similar....I will probable have to be sure
to pull out the group think kind of stuff. I also want to make sure I am clear about how
attempting to challenge/give feedback is about the power, giving super feedback is doing
that power work....and the asserting needs is related to it but more about individual
empowerment not directly confronting power people. And I want to be clear with the self
awareness, identity awareness and privilege awareness that the self awareness of
privileged identities is its own thing. Also the power dynamics is more the hierarchy
issues and the relational-power issues are the feminist hierarchy tension with attempting
collaboration. I also want to be clear about where the struggles go with being
overwhelmed with the consciousness and the group think issues....right now it's kind of
with difficulties with training, but not sure if that's best.
"Having tension based on conception of what feminist is"....I haven't been putting
everything I need to in this one...I need to add other things that I put in immersion in
FMC or the heterosexuality and LDS stuff maybe.
And some of the giving feedback codes I put in asserting something to pstaff but they
might go in suggestions. I need to be clear what actual suggestions are voiced and what
aren't.
And I need to make sure the criticizing elitism category has the elitism of people not sure
if they fit in NOT there---this is more their comparing with outside organizations not the
unspoken feelings of pracs about not fitting in because not feminist enough. These are
definitely related but NOT the same. The spoken words seem to be the precursor to the
unspoken fit issues pracs can have that is combined with the newness to the organization
and the power hierarchy and stereotypes about feminism.

"Connecting with cohort about giving feedback" could expand; others are elsewhere that could go there.

September 6, 2011
Making families
I bet that witnessing modeling, learning about group process/conflict, analyzing WRC relational power, analyzing power dynamics at WRC, asserting something with p-staff and attempting to challenge/give feedback will go together. asked to give feedback.

Being intimate in supervision goes with building trust/safety and bringing entire self to WRC, which is tied to outcomes about growing as a person, increasing self-awareness. …

Increasing ability to outreach/challenge others goes with developing language about FMC/social justice.

Relating in office is tied to collaborating within agency and analyzing WRC relational-power and analyzing power dynamics at WRC. And being treated as expert/colleague/peer to supers

Criticizing elitism is tied to criticizing frustration with process/outcome.

Growing as clinician is tied to being authentic in therapy, depathologizing, empowering clients, defining FMC.

I will need to break down criticizing discrepancies more I imagine. I think the "difficulties with training" has some codes that better belong with negotiating other nonWRC agency work and/or negotiating work load.

September 7, 2011
Making families
I know I will have to go back and doublecheck all the families and which ones I might have mixed up.

September 8, 2011
I can imagine people's voices and who said what....Good sign for immersion in the data!

September 10, 2011
Creating Families
I think growing as a person and bringing entire self to WRC -- might have another family of being affirmed 100%
Where does the 2nd wave critique go? Being immersed in FMC culture? And what it is?

September 11, 2011
Creating families
I'm going to need to separate out affecting relationships, relational growth for growing as a person

Having difficulty with training needs all the financial difficulty removed and made into its own sub family.

I'm not sure where the "I came into WRC really needing something different" idea is centralized---might need to be its own family. …

September 13, 2011
Making families
The sharing info family is interesting---it's almost part of this networking, sharing power thing, same as relating to future and prior pracs, the relationships and info sharing is important here...the actual stories they relate to are captured elsewhere for whatever reason--if they are about challenging feedback, having difficulty with training, etc. but the actual info sharing is separate.

September 15, 2011
Making families
I am aware that in the analyzing clinical/nonclinical there are lots of codes that can be flattened into same name of wanting to socialize.

I forgot about "having challenging mc work." That will probably get more codes when it is pulled out of the "growing as a clinician."

"Difficulty with training" has all this stuff about issues that not trained on. That might be it's own family.

Learning to assert needs and having difficulty asserting self need to be teased out too.

I need to sort through the codes without families and double check all the codes with the notes I have.

September 17, 2011
Making families
Sorting the remaining 1200 codes into families!
The 2nd wave analysis should go with the "conceptualizing WRC as feminist" because it is explaining what kind of feminist.

I'm thinking about parallel process and how values and expectations play into the challenges pracs experience and what they try/attempt to grow and challenge self. And how being immersed in that place gives lots of opportunities to think in that way and watch others do it--see those expectations/values lived out. And how they begin to discern for themselves what works/fits/what need and then figuring out how to assert that. And looking for integrated, holistic consistency---so that's how they are challenging themselves, clients, culture (people in their lives and other organizations with whom work), and organization. The empowerment grid can be laid onto the training. And the process guidelines show up all over the learning and difficulties people have in the agency those will be 2 important documents to integrate.

A lot of the values have to do with authenticity (self - also for self freedom/autonomy are big, doing own work) and critical analysis (all levels - especially organizational power structures) and relationships (interpersonal - others in office, clinical, outside of office, peers and support)

putting into practice
doing own work is intersection of critical analysis and self
increasing ability to challenge others is intersection of critical analysis and interpersonal (because been immersed in FMC, language has expanded, and see others practice challenging). Hving difficulty with discrepancies is intersection of critical analysis and intersection (and I think the criticism of WRC is a major discrepancy that they notice).

empowerment - is advocating for self/attempting to challenge, having freedom for programming
empowerment is clinical work

SJ work - this doesn't flow as easily off the page...put people have to figure out what works for them. I think that's the most important thing so far. And they are practicing that all year.

Do I have a bias to see things as intra, inter, and sociocultural? Because of my worldview and also because of the empowerment grid? probably--and it is also evident in the data because people talk from a similar worldview and are trained in the empowerment grid too.

I just think it is such a good way to get at the different layers of the process. But I really want not just do that---I want to see the intersection. Figuring out how to assert self too late has been talked about---so maybe that's the primary goal? Figuring out how to be self in that environment.

SJ work is still not flowing as much. I still think that yes, people get to do some work that could open up ideas but they are struggle to know where to go with it...no easy answers, just like during the year. Some land sooner than others.

I'm going to flip through all the families and see if I have captured most of it.

What makes it possible to do the work that asked---not just witnessing but also being put in position as if it is reality---freedom to do the work AND collaborating AND being treated as colleague. And not just that values are made clear but working to cultivate safety and intimacy so it's possible.

I also want to say that the immersion results in increased awareness and with opportunities to act. I guess the stresses related to being a grad student are part of the process that maybe aren't mentioned at all yet and are definitely embedded in the data. I'm thinking a major area of advocating for self is power over/power with discrepancies,

workload expectations, programming work.

… What do I need to hear more about? Fear about retribution? Other things about am I good enough? Can I be myself here?

September 18, 2011
immersed
      discerning what values and supposed practices could be
      increased awareness and opportunity to practice

putting values into practice
      discerning what the values actually are
empowerment (clinical work, depathologizing especially trauma, AND programming about marginalized issues)
authenticity/values difference, self as expert
assertiveness, collaboration = power with
      contrasting those values/practices with other organizations, training, feminist people, and real world

What makes it possible to do the work that asked---not just witnessing but also being put in position as if it is reality---freedom to do the work AND collaborating AND being treated as colleague. And not just that values are made clear but working to cultivate safety and intimacy so it's possible.

doing conceptual work
      critical analysis - reflexive on organization
      doing own work - privilege/oppression identities, managing feelings, how present self because of feminism and because of identities

bringing entire self and building group intimacy
      attempting to be authentic
      intimacy in supervision
      being supported by peers and staff
      learning about grp process/conflict

asserting and giving feedback
      challenging discrepancies--working toward consistency with feminist values
      challenging power hierarchy--working toward collaboration
      asserting needs--working toward individual empowerment (workload)

growing post-WRC
      career choices, personalizing social justice fit and expanding/clarifying what it means to them, challenging systems that working in,
      growing as a clinician (mc clients, authenticity, depathologizing, collaborating)
      developed language to challenge others, increased ability to challenge others
      developed networking, relationships with other feminists

For theoretical saturation: not just no new concepts, but pushing the actual analysis already:

- · Which comparisons do you make between data within and between categories?
- · What sense do you make of these comparisons?
- · Where do they lead you?
- · How do your comparisons illuminate your theoretical categories?
- · In what other directions, if any, do they take you?
- · What new conceptual relationships, if any, might you see? (p. 113-4)

September 19, 2011
Making families
I presented at the WRC. I talked about how I think people who are further back are better able to say how it impacted them because they have more examples to draw on. But more recent people are better able to say what is hard/challenging about the fact.

Things the WRC is interested in: information about positive outcomes, something to give prac students to orient them when they start. I can do all that. In fact some participants suggested that too.

And the increased awareness of privilege isn't just awareness, but more complex conceptualization.

September 20, 2011
Making families
I've been thinking more about where I am in the research and I really feel ready for theoretical sampling.

September 21, 2011
Making families
I almost think that in addition to the idea about orienting information, pracs could use information about it all being over. Maybe, here's how to add it to your cv. here's how to find feminist support, and no ifs ors or buts about it, this is going to stick to the bottom of your shoe.

What is extent to which allow group differences and extent to which you have to buy into theirs? I need to ask more explicitly about what is the cohort experience.

I generalized challenging multicultural therapy to more general challenging therapy--- even though I think I may be able to get specific to multicultural only. And I added identifying with social justice because I realized I didn't have anything to add to the development. I added working with other agencies so one participant's idea about networking is present.

I also keep thinking about the example with the other organization, and how that is a

prime example of what WRC wants to train pracs to do.

surprise number 1: authenticity, intimacy.
surprise number 2: how different reactions are because of individual experiences.

I guess too when I think that I don't have that much about people's development in social justice identity, that's not really true. I think all that increased awareness, increased ability to speak up stuff, doing critical analysis, doing own work, expanding language etc. is all part of the skill development that they take to their own work and lives. And the thing is, even how they define social justice shows that they are deepening conceptualizations-- and I don't want that to get lost in the mix because it's there.

Also---there is a lot of instances of not just individually challenging WRC p-staff but considering doing it as a group--and that needs to be represented separately. … I just made coming to WRC to capture the diversity of where people are at coming in and what want. I also added *jumping into the work* to show not just the immersion in the culture or exposure to different work or putting into practice but the actual experience of jumping in. I need to clarify that *receiving support from peers* is in the moment in that space whereas *processing work with each other* is more about that happening in the larger WRC agency. I added *criticizing discrepancy between freedom and requirements*, so things where pracs want to do more of something, develop own programming but have difficulty will be captured.

September 22, 2011
I have 5023 codes and 128 families. I might make a few more families as I go...I made some meta families:
asserting and giving fdbk
clinical growth
doing own work
group dynamics learning
personal growth
social justice working
timing
WRC unique

Sharing information (among pracs) serves the purpose of de-privatizing. This is something I need to look for to understand how pracs are relating to each other. Yes, collaboration between disciplines, and yes, differences in how experience certain supers...but what else? This shows the feminist relationship building process.

And I think jumping into it should include both the jumping in and the question if that's appropriate or how that is hard, which is different than criticizing lack of structure. But related potentially.

I'm not sure where the other "I can be me" stuff is....but I want it in *affirming personal/specific/unique*. I think it might be in growing as a person or bringing entire

self, which are related. But the actual feeling of being acknowledged and affirmed sits between those 2 things. Okay....I just did that double check of affirming personal by pulling them out of bringing entire self, and it was easy to track.

September 23, 2011
Checking families
Checking *agreeing* category and adding to others. Added an *affirming in group* family that is different than receiving support or processing support in focus group because the processing support in focus group is actually specific to the current cohort and what that does for them, and the receiving support from peers is about other cohort members-- which isn't true of the focus groups--they are colleagues from other WRC years.

September 24, 2011
Making families. I just made *analyzing reactions to giving feedback* as it's separate thing...so that combines *learning about group process/conflict* with how it plays out when attempts. … I feel like I want to know from others too if it was how they went about doing the social justice work that mattered, not just having programming but what you did with it.
I made the *learning about the agency* thing. I made *analyzing discrepancies in valuing differences*.

September 25, 2011
I am making sense of how negative memories dissipate and how to integrate it with the more critical recent trainees. Older for socialization, build connection. Younger identity development, individualistic versus collectivistic in utility. The stumbling during the year isn't about WRC; it's about them growing and later on they can narrate it without as much struggle. Struggle = development: do critical analysis, excited opportunity, overreach, don't know limits.

What need for demographics: how far along in training, where at in graduate degree, what was like coming on.

How much ferment time? Biggest thing: doing own work; grown since there in what way. Doing your own work is about getting in own way in therapy and the social justice, is it because of assumption of bias/privilege pushing it because of political analysis.

September 25, 2011
Reorganizing families
I am working on *analyzing relational-power*, mostly moving to *feeling power over*, other analyzing power things, and a newer one, *analyzing discrepancy in collaboration*. I also know that *learning about group process/conflict* is too big, so I added *learning about giving/receiving direct feedback*.

September 30, 2011
I decided to reorganize the families and understand what they look like.

October 2, 2011
I am wanting to write "decision rules" about why things go in certain families and how they are connected.

October 5, 2011
Reorganizing families
I am especially looking at *continuing challenges post-WRC* so I will have a better idea of what questions and information I need there with my interviews coming up.

October 6, 2011
I need to double check and be clear about what is the work that people are doing, what is the process. What about WRC informing the work, or maybe it's just seeing parallels?

October 7, 2011
I checked the *continuing social justice work* and tried to write lots of notes too....I need to look at overlaps between *analyzing power dynamics* and *criticizing discrepancies*.....The learning post-WRC stuff is so much better....I want to look a little more at all the kinds of increased awareness AND learning about group process, asserting self, etc. to make sure I get the right questions asked.

My plan for this first follow-up is to review the interview transcript, double check with overall categories. I need to know what it meant to connect with cohort sisters. I need to know how that spark translated to being able to practice and make it happen. I want her to conceptualize her own empowerment process. I want to understand more about how she links her clinical growth with personal growth with activism. How is all that change possible? How does she explain the transition, change process, not just the before and after!

Follow-up Interviews and Theoretical Sampling Interviews

October 10, 2011
Drafting questions for follow-ups. These are general ones based on my original research summary, the data analysis audit trail notes, notes from QRG debriefing.

To track data collection, I will use this, my general follow-up questions template, and an additional document for each person with the specific questions I am asking them.

First follow-up. I thought it went really well. She was able to name different things that get more at the process of the growth, which I appreciated.

This idea of personalizing, not just social justice work, but also realizing ones own exp of sociocultural identities, that's great. That's it too. It's personalizing the political.

October 11, 2011

I liked this 2nd follow-up interview. She was ready to jump into it, and I used all the time. Some repetitive stuff, but she put together different ideas about the context for how the growth is possible AND more about where she is now, how she changed, which makes sense, fits that she is now critical of the feminism.

October 12, 2011
3rd interview. It felt easy with her. She could add more, and I told her some of the conceptual stuff, and she agreed with it. And helped me see that the change happens because of just the intensity of the exposure, and then you decide later what you do with it and what you pay attention to. That's good! I can do that. Her own power to choose later is really it.

I am wondering if some people will talk about their openness to the process, I mean that is there….wanting to show up and be at the WRC. They want to do the work there. But still the toll of being immersed is there.

October 16, 2011
Developed questions for this theoretical sampling interview. I thought it went very well. She connected a lot of different things, like what she thought the actual mechanisms of change were that facilitated growth. And what it meant to her to "consolidate" identities.

October 23, 2011
I am feeling reticent to have another follow-up interview until I digest more of this data….I think I might reschedule with [Name removed]. …

I got lots of good info from [Name removed]. And I did feel like I had to be really directive, and I gave her the same caveat I gave [Name removed], which was that I am going to be specific but it still needs to make sense to her and fit with her experience. But everything was still relevant. She helped identify the openness to process as a big mechanism as change, also how all the growth is intersecting, and how she has taken the learning and gotten to practice it more after learning it.

In terms of methods, at last QRG, Sue said to write more about making the questions work to get the development, and part of that was being explicit about what made change possible, what change mechanisms there were. Another was to ask how WRC is situated in their work. And I switched from the conceptual social justice and FMC to the how they identify with it and how that has changed over time.

A question coming up: what is a feminist growth process? How do feminists see development? Relationally, we grow together, less hierarchy, I learn from you, across time/lifelong, no arrival point. [Name removed] also adds the emphasis on not knowing---we can't pretend there was some certain narrative, we make that narrative because we are active agents in that process and it is dynamic.

November 11, 2011

Now I'm assigning all the 2nd round data I have so far [in Atlas] and then going to code it this weekend.....maybe some tonight. But I am outputting everything before I do that, so I have a record of how things were before 2nd round data added.

November 13, 2011
I finished coding the first follow-up, quite quickly, but before they go into families, I'm realizing that I need to get reacquainted with families, so I've outputted them. And I'm going to categorize them. I want to also pull from the family manager the things I wrote about each one.

November 14, 2011
So based on my reorganized info this is the basics:

Context of WRC (303)
Relational support (798)
Building intimacy (85)
Personal growth (489)

Political analysis (1370)
Growth in interpersonal (1174)
Professional develop - as staff and social justice and clinician (722)

How impacting future work (366)

So it seems the political analysis is huge---that is also heavily weighted from my current cohort year. …

Interestingly all the professional development includes contributing as staff, as clinician, and the SJ work----which makes me think that personal growth is just as weighty, if not more! Because professional develop also includes the definitions for social justice, feminism, etc. so there is really a lot that is the personal growth. Maybe I need to make sure I understand that a little bit better. That could be good to emphasize with [Name removed].

With [Name removed], I got a good sense for post-work, not sure what else I need to follow-up on. Definitely how she grew when she was there---focused on clinical growth and social justice, but what about personal? privilege/oppression? challenges as a person there? I also wonder about how timing of training was for her with her growth. … I don't think I need to know [Name removed]'s prior exp, I think I got that, but I don't know the story of how it funneled after and where she sees WRC fitting into her lifespan development in terms of social justice or FMC.

November 15, 2011
Something about her interview just always gives me the chills. It is so fantastic to hear what she has done in her life and the people she has changed. And how meaningful WRC was to her. … I am getting at how the change was possible. and how her identity with

FMC and social justice has changed over time. I got more info about her current activism and how she came into WRC.

I am starting to understand mechanisms of change---she really thinks the empathy of trainers, encounter-affective/non-intellectualizing group, personal is political and political is personal--those are the things that make it happen. She wanted to be there. And her political analysis of the WRC in the campus is also good. a good fit with other info. something counter-cultural about it that she is emphasizing.

The personal is political is a big part that bridges a lot of the growth processes. The social justice work, the personal piece is personalizing it. The privilege/oppression is the bias discussion and the perception, how it feels, personalizing piece. The therapy is the self-awareness, how to use self in therapy piece. The staff member piece is own sense of voice and advocating for self, other issues. It is all the political analysis that is so so heavy in the data, but where does that leave the trainees, figuring out what it means for them. So the didactic learning of the power analysis and the personal learning of the intimate group environment; those blend, and are actually quite fluid and integrated. Weird to even pull it apart, because the ideal is that it's pulled together. … It is different sides of same coin because it really is the same. But you can see in different areas where they are able to fully integrate but you can still pull it apart and see it. There is the actual work of doing work with marginalized groups but then there is the personal piece of how do I deal with that work, make it sustainable, get the support I need, make it a priority, learn to speak up. How do I make sure all the group learning and feminist process stuff isn't lost. I guess that's the professional/personal piece of how to enact/practice FMC values in the group, organizational, and interpersonal environment. It's the community of support that we have to figure out how to foster. It's not ruthless group mentality do or die, but it's also about the relational piece. If the process isn't good than the outcome isn't good either. That attention to process is a major part of the feminist values people are trying to enact.

trying to enact: FMC therapy, FMC prevention interventions, conscious-raising/political analysis + own work. That's funny; even the so-called political analysis is so tied to the idea of doing your own work. That's it. They are doing their own work, even in the political piece.

personal is political.
consciousness raising AND political analysis
doing own work AND social justice interventions.....how are these first two different
therapy authentic AND depathologizing FMC theory....being authentic is part of the rest, but maybe most important here?
relational support enacting AND fem process/consensus building

individual AND organization
personal empowerment AND being staff contributor
being vulnerable AND group intimacy
asserting self AND consensus building

aware of own power AND checking others power/privilege

I am afraid the data is falling flat into person, interpersonal, and sociopolitical. And that's not what I want. Maybe that is what's happening. It fits the empowerment grid. But I also want to keep this personal is political, holistic lens, which I think may get lost with the way I am categorizing it if it's intra, inter, or sociopolitical. It's more about this personal is political.

November 17, 2011
She is talking about how WRC prac compares to other training in that she learned but more learned about what didn't want and how to still be herself in those contexts. I guess this is part of the congruence/fit piece of the immersion experience. But there is so much explaining other sites, it doesn't really matter as much. But that point that she had the right fit at WRC is what I want to highlight.

The coming out as a social justice act is so powerful, makes me cry.

…and for WRC, yes, it's intersectionality, but what they emphasize is the whole person in that, not part of a person with intersections as this violent thing where you are parts, but whole. a whole person that can be accepted.

Power dynamics with intersecting identities of race and other statuses, but the other consistency with being more than a student.

November 21, 2011
Unfortunately, I had to rush off to other things after both of my follow-ups this weekend. I am just now sitting down to write and begin transcription. …

It's funny, transcribing, I'm remembering more of my own journey. Hearing feminist in a really positive way at the rape crisis center in DC. And maybe that was it, that was huge, the modeling from people who were there.

November 22, 2011
I'm transcribing today and planning wise, it looks good, lots of follow ups coming up….
Parallel process is definitely a change mechanism. That facilitates the other change as clinicians. …
Felt really good to finish transcribing that. Just need to get [Name removed]'s done before my brain is full of the next interview. Let's see….[Name removed] was fantastic at talking about parallel process and safety and empowerment and transparency (in power hierarchy) as change processes. I love it. And the empowerment provides the parallel process for clinical work. And is possible because of safety due to transparency related to power. So they all fit together quite easily too.

November 23, 2011
3rd theoretical sampling interview

I enjoyed it; she was more tender. And she also went through time how change happened really succinctly. And gave me good reason to think that building intimacy/trust was what makes that possible. I feel like I am getting the change mechanisms done--what made it possible? I love it. …

November 25, 2011
Follow-up interview
Things were great. I learned so much, especially how being present makes it possible to change. That's just beautiful, seriously.

November 27, 2011
I am very happy with the interview with [Name removed]. Not as much about the change mechanisms--parallel process, transparency, modeling, and something else….But more about her long-term growth and finally getting how it is that people make it there own after perhaps over identification at the WRC. Which just feels so great to have named in way that feels true but not too negative because I don't think it really is negative. It's just that people get way into it and then come up for air and figure it out maybe slightly different

November 29, 2011
4th Theoretical sampling interview
…And she really talked about being ready for WRC and then it priming her for furthering her anti-oppression work. She also was clear about how she was "ripe" and how them even leaning into the work (even if they aren't doing it perfect---that question becomes irrelevant) promotes so much growth because the person can then do the work and be open to it. …

December 4, 2011
Follow-up interviews
… I thought they were able to tell me really well where they were coming from. And I'm glad that it doesn't happen in focus groups because it is a bit more private. Personal and political, and some tender-hearted people, that's for sure. Really heartwarming for me to do these interviews.

January 1, 2012
Getting back into the work feels a bit slow, but I think once I get transcribed and then I start and finish the basic coding, if I could be back into the higher level analysis … it will be easier to pull together and make meaning of.

Transcribing is good. [Name removed] is really thoughtful about her personal journey and finding her authentic truth and how that's part of where WRC fits for her, not just adopting, but finding her own.

January 14, 2012
It's interesting to see how I am vocal with the theoretical sampling people to build rapport and validate what they are saying. I remember this interview…

individual self reflection, doing own work (which is modeled)
group work which raises self awareness, gives place to witness and practice skills
clinical work to practice skills
group also does the conceptual work, what is power sharing, what is looking at
privilege/oppression.

All the critique is about the people as empowered participants with ideas about it--not
that there is one right way and WRC is doing it wrong. But the idea that WRC has that
they are doing it right always.....that has to be present somehow. Looking for consistency
is definitely part of it. The congruence between the ideas and the practice.

January 17, 2012
I have jumped from 90 codes to 453 codes that now need to go in families.....a little
overwhelming! And I know they are not all exactly in the right families yet. The body of
data is so so so big. But I really do feel like I could start writing anyway because the bulk
of the data is really falling into these categories. …

January 19, 2012
… I want to make sure I look at minutes of recording and see what proportion each kind
of data makes up. I think that would be good. … In the criticism it's about finding the
balance of people's owning their own fears and also seeing issues with way training
happens. At end of the day it's all good info. It's not really about WRC but about what
they take away--info about self, how to foster change, training environment. … I'm
realizing the model I sketched doesn't talk about a person's intimate relationships or
acquaintances. I need to represent their circle of influence...

I'm not sure if I have something about fit as a family yet. It seems relevant. It's either an
anticipated fit, or figuring out to what extent it is a fit.

Having tension based on what feminism is goes great with *identifying with feminism*. That
category really talks about shifting identity over time

January 20, 2012

I added *finding fit at WRC* as a new family that captures the fit issue. I think it's one of
the change mechanisma, but not all the codes read that way right now, so I'm separating it
out. There are probably other change mechanisms that can be pulled out of there as their
own family.

January 24, 2012
I have spent the last few times working on reorganizing families. I am looking at where
things fit and got everything categorized in a way that was slightly different than before--
organization that I did partway through f/u data collection. So now I'm almost done with
data collection, about to meet with cohort and get feedback and needed a new
organization to have a new conceptual framework. …

January 25, 2012
Spent 40 minutes this morning pulling together outline for meeting with Sue. Feel good about it. Need to check out all the self-awareness stuff and be clear about what's doing own work and what's doing more global consciousness work. I also need to add *increased ability to see outsider* to part of the shifting identification with feminism!

So based on what I drafted, I'm checking to see if everything fits, or how it does. And that has lead to some more rearranging which I like--feels more accurate and now at this conceptual level I can still hear the participants which feels good---it's not just in my head--I'm hoping it corresponds with their experience. … Okay, I think I have things in a way that I like them to present. It feels fluid but I don't want to be so stuck on them that I'm not open to other things.

Participant Checks

January 28, 2012
To start, I asked them to talk a little about their most important experiences of growth at the WRC, as a refresher. Then I explained the tension in the 5 different growth areas and how that contributed to applying the training and led to continual growth. One person felt like the application piece looked/sounded too much like an outcome, privileging it over the 5 growth areas. So I'm making it clear that it's not "putting theory into practice" as if that's separate from other components of training, but that it's application with different people (clients, campus, community) besides WRC within-agency growth. However, all those applications are influenced by all 5 of those growth areas, so the idea was that applications became the "filler" it takes up the space in the circle (better than a box) of the WRC training context. Because of this filler discussion there was some talk of water filling a cup, cup as the container. But they shifted to this idea of an outline of a woman which then turned into an outline of a goddess ☺

They forced me to be clear about why a spiral and it's because even though there is some building/progression--growth in one area interacts with all the other areas. We brainstormed some ideas about how to talk about the continual growth in a more representative way than the spiral ending outside the box. One person prompted some discussion about the importance of the cohort experience, so I shared some about the different ways that's represented--which is mostly under becoming a contributor, but as talking I realized that relating to the cohort/practicing FMC with the cohort belonged in the other growth process-choosing to engage--because it's more of the feminist practice less related to power--whereas uniting with cohort is about moving closer toward becoming a contributor. Then being assertive about something (because cohort is holding accountable in a way) and then challenging power. One participant used the word accountable to describe the way the cohort works. And she was clear that that was unique to our experience and how much meeting together to process during peer sup prompted the cohort to be an important part of our growth. One participant discussed the spiral as the yellow brick road, which was brilliant in helping me articulate that the spiral is about

moving further along but still the changes are happening together and interacting--just like the tin man, lion, etc. are all still changing on the way. I really loved that.

They affirmed that the spiral needed to be closed in a circle because the training year is a finite experience. There's something about the circle above the head that means the woman is choosing to continue to honor it, which I like. It also can get heavy for some people. I want to be careful with my struggling language--because some participants didn't struggle. So maybe it's challenging. Pushing toward change. There's just some tension between what wanting to do and what doing. That I think struggle gets. Maybe I can use struggle to denote the friction, movement, not necessarily the negative connotation. And not movement because movement implies one way along the spiral.

I also checked in with them about my shifting role from participant-observer to researcher. And they felt me to be a facilitator in my research role, which began when we did the more structured focus groups, but full on participant during the year. Which is what I thought. And I consented myself for the first study too which seems great. It really only was on shifting to prior trainees that it made me more researcher in my interactions. They were clear that I felt like I was a researcher in the feedback group because I was wanting something from them, but it didn't feel coercive. I was clear that I wanted their engagement, reactions and that it forced me to be articulate. I said that a few times, so that was good.

I'm writing up a synopsis of the results to email to other participants. So exciting. … I didn't feel like doing your own work needed to be included in empowerment. I think I thought it did because of the role of support in helping people realize their privilege---but it's not really support---it's acceptance of the trainee as a whole person. People aren't asked to give up their marginalized statuses to realize their privilege. They are just asked to integrate. So doing your own work needs to be separated out more from becoming empowered. It's part of bringing self/authenticity stuff. Which means building relationships is important enough as it's own thing that it needs to be separated out. So it is now: Asked to engage/building intimacy. And asked to bring self/doing own work.

January 30, 2012
I am so thrilled to be done with follow-up interviews. I didn't feel like I was hearing any new content or any new ways of relating what made growth possible, what the struggle was, and what the continual growth process is. It was more of the same. Not in a bad way, in a good way because I really was trying to pay attention for differences and thinking about what doesn't fit. But I am making sense of all of it. It is folded in the mix.

February 1, 2012
2nd Feedback group
At first someone was talking about her reaction to "asked" and then it turned into focusing more on the criticisms, and I thought, yeah that's there, but it's about it being throughout, not just in that last growth process. So it is still there in other spaces. So it is bringing in that noticing discrepancy throughout---it is paired with witnessing and realizing it, it is a growth process too, their reactions to it, is a growth process. I am with

them. So they basically articulated that there are these "tensions" because of not realizing, and even realizing it but because of external influences, not being able to grow or being able to grow. And then also this impact on the trainee is part of the tension. As well as the trainee's readiness. So it is all about the tension of ready or not, reacting to what WRC doing - including intentions, discrepancies/contradictions, and impact on trainee, supported externally or not. [Name removed] in particular was also really clear that the circle felt too limiting. That the growth is influenced by many outside things. And that it made it seem too much about the WRC people even with the way the applications were represented. And that the year itself still has a lot going on that's outside of the WRC. … So it seems like the tensions need to be pulled out….And clarity that all of this growth is about time post WRC too. I think "being present" might go away completely. That's part of the readiness tension. That whole first process is actually a change mechanism. Not a growth process. And I'm thinking becoming empowered it's too abstract, it's speaking truth to power. And then I wonder if the whole growth process is of empowerment. And then where does that support go? Is that what is realized in that relational/intimacy piece. Maybe. The data reflects this idea of readiness, but I didn't focus on it enough…I wonder if this idea of fit is really about readiness and that's how I will capture it. … discrepancies/contradictions. Contradictions is their word. And it's better. More spot on. I feel like all participants participated and I gave time at end for any final thoughts. I am happy about that for sure. Tomorrow I will have a lot to grapple with.

February 2, 2012
As I think about revising the results, I am remembering another thing to include more explicitly--the workload is a bigger issue. It's about the strain between being committed and taking care of oneself. There is tension "between self care and how committed are you." And someone commented how not being able to take care of themselves is "counter to being present." The discussed the "fear and lack of trust in trainees" and how "no trusted in setting up own boundaries." The expectation of "perfect feminist." One person was really clear that "didn't become a colleague when there" and how that is an ideal but because "of power difference" can't.

I'm going over notes from meeting to make sure I have included everything. … When I asked them more about the tensions and about readiness they talked about at first there being a release of tension because it is what they want. They talked about the power of "not being paid" in fact "paying to work there" because of class. …

Someone reacted to being "asked to be assertive" and what that assertiveness meant. To her, it was "not creating dialogue" and that there was a "right" way to be assertive, which was not "open, flexible." They mentioned rigidity and the difference between the explicit and implicit. Explicitly asked to speak up and then feeling silenced. Someone mentioned how "rewarded and got feminist points if said right things." And finally more of the discussion on "two worlds negotiating" and how the "external" plays into the tension. And that "if others not on board, change is harder."

In reorganizing the data based on feedback, everything seems to fit! People in the group used the word "ready" but it feels to loaded to me. I'd rather put openness because I feel

like it better captures their say in the matter without assuming that there is something out there to be ready for or not.

February 8, 2012
I got feedback from two participants today--one via email and one on the phone.
As I reorganized the rest of the families, I just have the defn and some of the continual growth to sort through a little more. I am very happy about that. I am realizing that talking so much about what is the WRC and its own culture is part of the learning too-- not just the criticism about contradictions but also just being able to notice norms. It's something one does as a trainee regardless, and I would say it's heightened in a space supposedly looking at culture.

February 19, 2012
3rd feedback group
One of the participants asked me a few questions, which I thought was helpful. It forced me to articulate. In reviewing my notes, there was talked about the accuracy but wanting to make sure it had more "bite." There was talk about how honoring your voice and tension about can we really collaborate was really true. Someone said, "It looks like the empowerment grid," which is awesome. Someone reiterated that yes, it might be difficult to say, but you can say without negative repercussions, even if you don't think it is handled ideally when you initially give feedback.
They talked about "uprisings" and how they weren't really that but how people came together with the cohort or some cohort members to make it happen.
Then there was this focus on how much individual differences played a role in whether or not something was shocking or new or just more of what you already new. Like, for someone, she talked about feeling groomed to not speak up, having one experience of speaking up, but the WRC being different because she felt like it actually mattered. And the same with doing your own work, she might not have known that it even needed to be examined. And someone else talked about learning to take the space to check in with yourself (that's honoring your voice). … I asked then if this meant that the continual growth was more than just personalizing it but also doing so in your own context. Someone else added the idea that even with every client, FMC is different. Then there was a discussion about whether or not the continual growth needed to be separated out or if it could be in the grid too. Someone suggested changing the last tension to integration and enactment. I'm thinking about making that a fourth column because it is qualitatively different. It is about being in different spaces and elapsing time matters too. …

APPENDIX I

PRELIMINARY RESULTS PROVIDED TO THE FIRST

FEEDBACK GROUP

<u>How Trainees at the WRC Grow</u>

<u>Context</u>

Defining terms: feminism, social justice, feminist multiculturalism

WRC: its counter-cultural feminism

Training: training structure and trainee experience

<u>Invited to WRC</u>/**Being Present**

Prior Experiences/Why Coming/Fit & Immersion

Being Present/WRC's intentions

Questioning self/Being challenged

<u>Asked to Bring Self</u>/**Choosing to Engage**

Valuing whole self & differences, Witnessing Practice

Relating to others in office/Attempting to be vulnerable/authentic

Building trust & safety

<u>Asked to be a colleague</u>/**Becoming a contributor**

Valuing collaboration/Working with cohort

Witnessing direct feedback/Learning about group conflict

Asked for input/Uniting with cohort about experience

Valuing trainees contributions/Jumping into work & contributing

Asked to Practice/**Becoming Assertive**

Valuing feminist process & witnessing decreasing hierarchy

Valuing trainees' being assertive & being treated as peer

Fearing power & having difficulty asserting self

Asked to Overcome/**Becoming Empowered**

Supported by staff & supervisors

Doing your own work/increasing awareness about self & power

Doing power analysis of WRC/challenging WRC power discrepancies

Struggling to be present, engaged, contributing, assertive & empowered enables to

bridge WRC trial of theory to practice.

Doing critical analysis & Developing language

Growing in self as instrument & as a feminist multicultural therapist

Challenging others & doing social justice work

Continual Growth,

lifelong, intense journey

increasing confidence/consistency with self, increasing self-awareness

personalizing social justice & feminist identity

continuing feminist multicultural & social justice work

APPENDIX J

REVISION PROVIDED TO THE SECOND FEEDBACK GROUP

Research Questions: How Trainees at the WRC Grow

1. How do trainees develop in their social justice identity due to their participation in
   training at a social justice-oriented practicum site?

2. What impact does the training experience have on trainees' development as social
   justice change agents?

Results

Within the context of the WRC, trainees engage in the application of feminist
multicultural and social justice interventions. Their development is conceptualized
through six growth processes. These processes are struggles between that which the
trainee is being asked to do (the intentions of the training) and the trainee's enactment of
that growth. After the completion of the training year, trainees continue to develop.

Context

The WRC is a feminist/feminist-multicultural agency with its own unique
manifestation of feminism. Trainees experience the WRC as different from "the real.

world" and other training experiences. For this study, feminism, feminist

multiculturalism, and social justice will be conceptualized through participants' words

<u>Application</u>

During the training year, trainees apply their learning to various realms. All six of

the growth processes (discussed below) inform how trainees apply their training to

interactions with others in their lives, social justice interventions, and work with therapy

clients. (Because the applied work parallels the values and practices of WRC training

experience, trainees' growth in their applied work also has an impact on the six growth

processes.)

Trainees' growth in discussing issues of power, privilege, oppression, and

marginalization benefits their applied work. Trainees develop language to name their

observations about power (i.e. power analysis) as well as articulate those observations to

others. This facilitates trainees' ability to challenge power in a variety of realms,

including in their personal lives. In their professional lives, they learn to translate their

political analysis into social justice interventions. Implementing social justice

interventions is an empowering experience for trainees in that they are enacting change at

a community level.

Trainees also develop in their ability to enact change at the interpersonal level in

therapy. As feminist multicultural therapists-in-training, trainees incorporate socio-

political issues and the impact of trauma into therapeutic work; they attempt to work with

clients in empowering and depathologizing ways. In trainees' own self-as-therapist

growth, trainees are challenged to become more authentic and consider how to use their own reactions and values in therapy.

<u>Growth Processes</u>

The six growth processes build on each other. However, this is not a chronological, stage progression, but a fluid, interconnected process. Each process interacts with the other processes. Further, each trainee's growth process is different, and trainees may consider certain growth processes more relevant to them than others. The six growth processes are:

1. Invited to the WRC/Being present

2. Asked to bring self/Doing your own work

3. Asked to engage/Building intimacy

4. Asked to contribute/Becoming a colleague

5. Asked to be assertive/Using your voice

6. Asked to push/Becoming empowered

Each process is characterized by a tension between the intentions of the training for the trainee to develop in a certain way (what is being asked of the trainee) and how the trainee struggles to enact that growth. The table illustrates the distinction between what is being asked of the trainee and how trainee enacts growth. In the title of each growth process, *italics* font is used to represent what is being asked of the trainee, and **bold** font is used to represent the related growth that trainees are enacting.

Growth Processes

What is being asked of the trainee	Trainees enacting growth
Invited to the WRC	**Being present**
Asked to bring self	**Doing your own work**
Asked to engage	**Building intimacy**
Asked to contribute	**Becoming a colleague**
Asked to be assertive	**Using your voice**
Asked to push	**Becoming empowered**

Invited to the WRC/**Being present**

The trainee's prior experiences inform her desire to train at the WRC and the fit that she anticipates with the WRC's feminist multicultural training. By anticipating a certain fit, the trainee is open to the training experience and aligns herself with the WRC's intentions to foster her growth. In this way, the trainee is choosing to be present at the WRC. Being present includes being present physically, intellectually, spiritually, and emotionally. This facilitates the trainee's openness to questioning herself as well as her openness to the feminist multicultural work she is continually exposed to at the WRC. Being present at the WRC can be perceived as an intense, immersion experience that is challenging for most trainees.

Asked to bring self/**Doing your own work**

Trainees are asked to bring their whole selves to the WRC. The WRC is affirming of the whole self of individuals and values integration of the personal and political self.

For example, identifying as a lesbian woman is both a political experience, in that lesbian women are a marginalized social group within a heterosexist society, and it is a personal experience, in which the person's own meaning of that identity is honored.

Further, the personal, political, *and* professional self is not differentiated as separate parts of the trainee. Trainees are asked to be authentic in bringing their entire self to the training experience in order to examine the ways in which their personal and political self informs who they are as professionals. This is "doing your own work," which encompasses increasing awareness about the self in relation to increasing consciousness about the socio-political reality of power, privilege, oppression, and marginalization.

Asked to engage/**Building intimacy**

In addition to being asked to bring themselves to the WRC, trainees are asked to engage authentically with those around them. Trainees benefit from witnessing others in the office relate to each other. In this way, trainees themselves can choose to engage build personal relationships with WRC staff, including their cohort. In the cohort, trainees reveal their authentic self and offer each other support. Trainees sometimes struggle with the extent to which they want to be authentic because of the vulnerability it requires. Over time, the trainee grows from the WRC staff process of building trust, and the trainee actively develops intimate relationships with supervisors and peers by risking sharing herself.

Asked to contribute/**Becoming a colleague**

In addition to bringing herself to the WRC, the trainee is asked to participate in the work of the organization. This work is conducted with a collaborative process; collaboration is manifested in working *with* others and valuing them as equals, as opposed to working in ways that perpetuate power hierarchy. Trainees learn about this process from witnessing supervisory staff interacting in this way, especially when they treat trainees as colleagues and solicit their input. These experiences encourage the trainee's own sense that she is a valuable contributor.

Sometimes, trainees create collaborative working relationships with each other, (e.g. sharing space equitably and asking for each others' input). Further, some trainees begin to take more ownership, not just in their organizational responsibilities, but also in their own training experience. Some trainee cohorts reflect on their training experience together and develop ideas about how to improve their experience.

Asked to be assertive/**Using your voice**

In addition to being asked to contribute, trainees are asked to be assertive. Trainees witness WRC staff model how to be assertive and challenge each other. Challenging each other is when a person takes the initiative to provide direct feedback to someone else about a concern the person has. In being transparent with reactions and differences among staff, trainees learn about using feminist process to be assertive and challenge each other.

In the same vein, trainees are asked to take the initiative to provide direct feedback. This can be challenging in that trainees sometimes fear power hierarchy issues, such as

negative backlash for speaking up; trainees may consider the extent to which they are willing to take risks to speak their truth. Witnessing supervisory staff speaking explicitly about wanting to counteract power hierarchy pushes trainees to consider providing direct feedback. This feedback is different than giving input in that the trainee is choosing to offer her own perspective and assert her opinion; the trainee is using her own voice. Some trainees, often with cohort support, begin to practice asserting themselves and grow in using their own voice.

Asked to push/**Becoming empowered**

In this final growth process, the trainee is asked to push herself toward growth. Being pushed to grow is cushioned by an enormous amount of support for the trainee. Trainees' experience of unconditional support facilitates their empowerment. Empowerment is defined as the trainee honoring herself as well as honoring the contribution she can make in the world.

Specific to the training experience, the trainee is able to honor her own experience as a trainee and engage in political analysis of her WRC training experience. Many trainees notice discrepancies in the training related to the feminist multicultural values; these are discrepancies specific to practices that perpetuate dominant culture power hierarchy. Some trainees develop solutions that are more consistent with the espoused values of the WRC and decide to directly challenge the power structure of the WRC to affect change. Engaging in their training experience in this way is a manifestation of the empowerment that the WRC's supportive and empowering training inspires.

Summary of Growth Processes

Trainees grow in being present, doing their own work, building intimacy, becoming a colleague, using their own voice, and becoming empowered. Though these growth processes build on each other, they also interact and influence each other. The trainees, the supervisory staff, the interactions between supervisory staff and trainees, and the interactions among the trainee cohort all serve to facilitate trainees' growth within the intentional feminist multicultural training of the WRC.

Continual Growth

The trainees' growth processes extend beyond the training year. Trainees consider their growth a continuing process. For example, many of the changes related to using your own voice and becoming empowered are manifested after trainees leave the WRC. Trainees continue to shift how they identity with social justice, feminism, and feminist multiculturalism; they personalize what being an activist, feminist, social justice advocate, and/or feminist multicultural therapist means to them. Trainees solidify their own values, which have an impact on choices that they make about their lives, including their employment, passions, and relationships. The trainees who participated in WRC's training continue to grow as women enacting change in the world.

Visual Image of the Results

Imagine the image of the goddess woman, a large bodied woman sitting with her arms above her head. In her hands, she holds a circle, which represents the WRC training

year. The outside of the circle is the context of the WRC, and the inside of the circle is the applied work that trainees at the WRC do.

Within the circle are two parallel spirals that represent the growth process. One spiral represents the intentions of the WRC training and the trainees being asked to participate in a certain way. The other spiral represents the ways in which the trainees grow and enact what is being asked of them. The space in between the two spirals represents the struggle of this growth process.

Trainees' growth that occurs after the training year is represented by the woman holding the circle. The learning soaks in, as well as radiates out from her, as her continual growth affects both her and the world around her. See attached image.
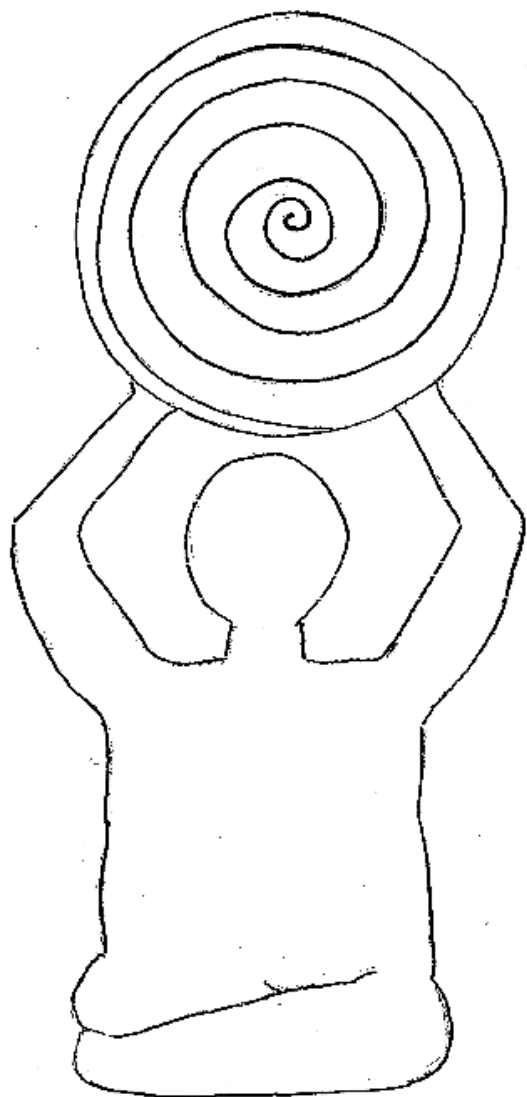
APPENDIX K

SECOND REVISION OF RESULTS PROVIDED

TO THE THIRD FEEDBACK GROUP

The purpose of this research is to identify how trainees developed from participating

in a social justice-oriented training program. Participants were graduate students in

psychology, counseling, and social work recruited from the University of Utah Women's

Resource Center, which is a feminist-multicultural agency with its own unique

manifestation of feminism and feminist therapy. In this study, feminism, feminist

multiculturalism, and social justice are conceptualized through participants' own words.

Trainees at the WRC participated in three ***growth processes***: a) *doing your own

work*, b) *honoring your voice*, and c) *speaking truth to power*. This growth occurred

through the interaction of ***three tensions***: a) *trainees' fit with the WRC's intentions*, b)

trainees' reactions to contradictions of the WRC training, and c) *trainees' experiences

external to the WRC*. These tensions facilitated growth during the training year, and

women who participated in the WRC training continued to grow in these ways after the

training experience ended; ultimately, trainees made their growth their own.

Growth Processes

The growth processes build on each other and interact. However, this is not chronological, stage progression, but a fluid, interconnected process. Further, each trainee's growth process is different, and trainees may consider certain growth processes more relevant to them than others. The three growth processes are:

1. Doing your own work

2. Honoring your voice

3. Speaking truth to power

Doing your own work is the growth process specific to the personal and political self of the trainee. It takes place when the trainee is examining her own biases, values, and reactions in relation to her identities that may be privileged or marginalized in society. *Honoring your voice* is the growth process in which the trainee is paying attention to her own wisdom; trainees grow in having increasing confidence in themselves and how they can contribute to the world. *Speaking truth to power* is the growth process of the trainee becoming more empowered to assert herself in order to affect change; the trainees develop language to explain their political analysis and confront power structures that are disempowering. After providing an overview of the tensions, each growth process will be explored further.

Interacting Tensions

The first tension is the *trainee's fit with the WRC's intentions*. The trainee's prior experiences inform her desire to train at the WRC and the fit that she anticipates with the WRC's feminist multicultural training. By anticipating a certain fit, the trainee is open to

the training experience and aligns herself with the WRC's intentions to foster her growth. In this way, the trainee is choosing to be present at the WRC. This facilitates the trainee's openness to the intention of the WRC training to support and empower trainees.

On the other hand, as trainees navigate the training year, they *react to contradictions* between the WRC's intent to foster feminist multicultural values and their own experiences as trainees. Reacting to these contradictions heightens trainees' awareness about the extent to which they are willing to push themselves to grow at the WRC. Trainees consider how authentic they want to be, how risky it is to share their opinions, and the extent to which they are willing to challenge the WRC power structure in order to affect change.

The last tension is *trainees' experiences external to the WRC*. Trainees experience the WRC as different from "the real world" and other training experiences. Thus, it can be a struggle to enact WRC values and practices in relationship with others in their lives, in their role as therapists, and in implementing social justice interventions.

The table below illustrates how each growth process has its own specific manifestations of the three tensions. Each growth process will be explored by discussing these tensions.

Doing Your Own Work

Doing your own work encompasses increasing awareness about the self in relation to increasing consciousness about the socio-political reality of power, privilege, oppression, and marginalization. It involves the trainee examining her own biases, assumptions, values, and reactions and how those are related to both her privileged and

Growth Processes and Tensions

Growth Process	Tension		
	Trainees' fit with the WRC's intentions	*Trainees' reactions to contradictions*	*Trainees' experiences external to the WRC*
Doing your own work	Wanting to examine the personal and political self	Questioning trainees' safety to be vulnerable	Challenging others in their lives
Honoring your voice	Wanting to assert oneself and collaborate with others	Questioning possibility of collaboration within training hierarchy	Growing as feminist multicultural therapists
Speaking truth to power	Wanting to affect political change in the world	Questioning WRC's openness to challenging power and trainees' amnesty	Implementing social justice interventions

marginalized identities.

Wanting to Examine the Personal and Political Self

The WRC intends to create a space that affirms the whole self of individuals and values the integration of the personal and political selves. For example, identifying as a lesbian woman is both a political experience, in that lesbian women are a marginalized social group within a heterosexist society, and a personal experience, in which the person's own meaning of that identity is honored. Further, the personal, political, *and* professional selves are not differentiated as separate parts of the trainee. Trainees are

asked to be authentic in bringing their entire selves to the training experience in order to examine the ways in which their personal/political selves inform who they are as professionals.

Trainees are expected to engage in intimate group process in order to facilitate their personal growth in understanding their socio-political selves. This requires trainees to be vulnerable with other staff. Trainees witness others in the office relate to each other in a personal way. In this way, trainees themselves can choose to engage in building personal relationships with WRC staff, including their cohort. In the cohort, trainees often reveal their authentic selves and offer each other support.

Questioning Trainees' Safety to Be Vulnerable

Trainees notice contradictions in the extent to which it feels safe to be vulnerable in examining the personal/political self. Some trainees feel expectations to have a certain level of awareness and consciousness about issues of power, privilege, oppression, and marginalization. This makes it more difficult for trainees to take risks during group processes. However, trainees still grow during the training year even from just being present during group process, even if they are not as actively taking risks to share themselves.

Challenging Others in Their Lives

Trainees grow in discussing issues of power, privilege, oppression, and marginalization. Trainees develop language to name their experiences as well as begin

discussing these issues with others in their lives. This can be challenging for trainees depending on how others in their lives respond.

<u>Honoring Your Voice</u>

Honoring your voice means giving value to the trainee's experience, perspective, and being. Honoring your voice includes both the trainee being valuable in and of herself, as well as having the ability to make contributions to the WRC in her work.

Wanting to Assert Oneself and Collaborate with Others

The trainee anticipates practicing collaborative, feminist process at the WRC. Collaboration is manifested in working *with* others and valuing them as equals, as opposed to working in ways that perpetuate power hierarchy. Trainees learn about this process from witnessing supervisory staff interacting in this way, especially when they treat trainees as colleagues and solicit their input. These experiences encourage the trainee's own sense that she is a valuable contributor.

Questioning Possibility of Collaborating within Training Hierarchy

Trainees are challenged by whether or not they can actually assert themselves given their status as trainees. Trainees are aware of the power differential between WRC supervisory staff and themselves, and trainees sometimes experience WRC supervisory staff as relating in more authoritative, less collaborative ways. Even though trainees may have been asked to assert their needs and opinions, trainees still feel like their

contributions are not always respected or heard. In this way, trainees question the extent to which fully collaborating is possible.

In conjunction with this tension, trainees sometimes create collaborative working relationships with each other, (e.g., sharing space equitably and asking for one another's input). Further, some trainees begin to take ownership in their own training experience. Some trainee cohorts reflect on their training experience together and develop ideas about how to improve their experience. Some trainees, often with cohort support, begin to practice asserting themselves despite their concerns.

Growing as Feminist Multicultural Therapists

In trainees' own self-as-therapist growth, trainees are challenged to become more authentic and consider how to effectively use their values and reactions with clients. Trainees practice incorporating socio-political issues and the impact of trauma into therapeutic work; they attempt to work with clients in empowering and depathologizing ways. As therapists-in-training, trainees are attempting to use collaborative practices that honor their clients.

Speaking Truth to Power

Speaking truth to power is the trainee's empowerment as a change agent. The trainee grows to be able to articulate her political analysis and confront power structures that are disempowering.

Wanting to Affect Political Change in the World

The WRC practices engaging in power analysis, which is calling into question the power and larger structures involved in social injustices. Raising consciousness about power structures is valued as a means of social action and considered a key component of enacting change.

Questioning Amnesty of Trainee

Trainees grow in their ability to analyze power in a variety of realms, including in their experience as a trainee. Trainees conduct political analysis about the power structure at the WRC, which leads to the overarching understanding of the contradictions trainees experience in WRC's enactment of their espoused values.

Some trainees develop solutions that are more consistent with the espoused values of the WRC. However, many trainees fear negative ramifications for challenging the power structure of the WRC because of their uncertainty about the WRC supervisory staff's openness to feedback; despite this, some trainees decide to directly challenge the power structure of the WRC to affect change. Engaging in their training experience in this way is a manifestation of the empowerment that the WRC's supportive and empowering training inspires.

Summary of Growth Processes

Trainees grow in doing their own work, honoring their own voices, and speaking truth to power. These growth processes are affected by certain tensions that affect the extent to which trainees actively engage in growth during the training year.

Continual Growth: Making It Your Own

        Trainees' integration and enactment of their growth occurs after the training year. Trainees consider their growth a continuing process and continue to grow in all three growth processes. Most importantly, after the WRC, the trainees are making their growth their own. For example, trainees shift how they identity with social justice, feminism, and feminist multiculturalism; they personalize what being an activist, feminist, social justice advocate, and/or feminist multicultural therapist means to them. Trainees solidify their own values, which have an impact on choices that they make about their lives, including their employment, passions, and relationships. The trainees who participated in the WRC's training continue to grow as women enacting change in the world.

APPENDIX L

THE WOMEN'S RESOURCE CENTER'S PROCESS GUIDELINES

Considerations For Participating in Group Process:

How does my presence and participation contribute to safety within the group, the empowerment of myself, others, mutuality, and power sharing?

How many times do I speak and for how long?

How well do I invite others to share their perspectives?

Do others in the group know me well enough to feel safe in my presence?

Do I demonstrate respect for differences, validating the experiences of others without diminishing my own presence, participation, and unique perspectives?

Am I clear about my own and others' boundaries related to disclosure and do I respect the limits established by others in the group?

Am I assuming some responsibility as a co-facilitator as well as a participant and learner?

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