AN ABSTRACT OF THE DISSERTATION OF

Manivong J. Ratts for the degree of Doctor of Philosophy in Counseling presented on April 12, 2006.
Title: Social Justice Counseling: A Study of Social Justice Counselor Training in CACREP-accredited Counselor Preparation Programs.

Abstract approved:

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Michael A. Ingram

There is a growing movement within the counseling profession calling on counselors to integrate a social justice perspective into counseling theories, paradigms, and practices. However, there are no empirical studies illustrating how counselor preparation programs accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP) are preparing master's level counseling students for social justice. This is concerning given that social justice is considered critical to being an effective practitioner.

The purpose of this dissertation study is to ascertain whether CACREP-accredited counselor preparation programs are adequately preparing counseling students for social justice counseling. Accordingly, the Social Justice Counseling (SJC) survey, developed by this researcher, was distributed to instructors (N = 192) who teach "Social and Cultural Diversity" designated courses in CACREP-accredited counseling programs. The SJC Survey was reviewed for content, construct, and face validity and piloted. The Dillman (2000) mail survey method was utilized to distribute the SJC surveys.

A total of 108 SJC surveys were returned completed for a response rate of 56%. Findings indicated 97% of respondents incorporated social justice principles into "Social and Cultural Diversity" designated CACREP counseling courses. Social justice principles were also introduced to varying degrees by respondents. Parametric statistics (i.e., *t*-test, ANOVA, and Fisher's LSD) were also employed. These tests indicate certain target (oppressed) and dominant (oppressor) group identities influence the degree to which issues of oppression are addressed. To illustrate, females focus on classism, ableism, and ageism more than males. In addition, faculty of color tend to address issues of sexism more than White faculty. Non-Christians were more likely to focus on heterosexism than Christians. Significant differences also existed for faculty rank and tenure status with respect to the degree to which issues of racism are addressed.

In conclusion, social justice advocacy efforts appear focused on microlevel interventions and less on macrolevel interventions. Textbooks and course titles tend to center on multicultural awareness, knowledge, and skills. Recommendations are made to develop social justice counseling competencies, to institutionalize social justice into counselor training, to equally address social justice at the microlevel and macrolevel, and to create social justice counseling textbooks and courses.

Social Justice Counseling: A Study of Social Justice Counselor Training in CACREP-accredited Counselor Preparation Programs

by
Manivong J. Ratts

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I understand that my dissertation will become part of the permanent collection of Oregon State University libraries. My signature below authorizes release of my dissertation to any reader upon request.

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Manivong J. Ratts, Author

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Chapter One: Introduction

The counseling profession is in the midst of a transformation. Specifically, there is a growing movement within the profession to promote social justice as a fundamental principle for implementing counseling and development strategies into practice (R. L. Toporek, Gerstein, Fouad, Roysircar, & Israel, 2006). *Social justice counseling* acknowledges issues of unearned power, privilege and oppression and how these link with psychological stress and disorders (Ratts, D'Andrea, & Arredondo, 2004). Moreover, social justice counseling takes the position that mental health problems are largely rooted in oppressive social structures and systems. Accordingly, counselors must focus their efforts on changing inequitable social, political, and economic conditions that contribute to these problems. The increased focus in a social justice counseling perspective is primarily fueled by forces such as the continued marginalization of those who live on the fringes of society (Smith, Baluch, Bernabei, Robohm, & Sheehy, 2003; Takaki, 1993); the realization that traditional and multicultural counseling paradigms are limiting (J. A. Lewis & Arnold, 1998; Prilleltensky, 1994; Vera & Speight, 2003; Victorson & Doninger, 2001); and the growing awareness that many counselors are not adequately linking oppression with mental health issues (Baluch, Pieterse, & Bolden, 2004; D'Andrea, 2002; Jacobs, 1994). These aforementioned concerns have led to the recent proliferation of social justice related counseling publications and to increased calls to integrate a social justice perspective into counseling theories, paradigms, and practices.

Despite the rise in a social justice counseling perspective, the term *social justice* continues to be a rather abstract, philosophical and theoretical concept in the field (Nilsson & Schmidt, 2005). In other words, it has been difficult to operationalize social justice in the profession. For this reason, many social justice-oriented publications (See, Adams et al., 2000; Field & Baker, 2004; D. J. Goodman, 2001; L. A. Goodman, Liang, Helms et al., 2004; Kiselica & Robinson, 2001; Teasley & Rice, 1996) have attempted to define, describe, and place social justice into context. Collectively, these publications signify the need for counseling professionals to address issues of unearned power, privilege, and oppression.

For purposes of this chapter, social justice will be defined as a process of:

> Addressing issues of equity, power relations, and institutionalized oppression. It seeks to establish a more equitable distribution of power and resources so that all people can live with dignity, self-determination, and physical and psychological safety. It creates opportunities for people to reach their full potential within a mutually responsible, interdependent society (D. J. Goodman, 2001, p. 4-5).

Based on the aforementioned definition, the goal of social justice is full and equal participation of all groups in society. Within the context of counseling, social justice oriented counselors seek to establish a more equal distribution of power and resources in society through social justice advocacy and politically conscious interventions and strategies (R. L. Toporek et al., 2006). The belief is that social justice advocacy is warranted to right injustices or to improve social conditions for clients who are marginalized in society. This is also a position shared by J.A. Lewis and Bradley (2000, p. 3), who add that:

> *Advocacy* is an important aspect of every counselor's role. Regardless of the particular setting in which she or he works, each counselor is confronted again and again with issues that cannot be resolved simply through change within the individual. All too often, negative aspects of the environment impinge on a client's well-being, intensifying personal problems or creating obstacles to growth. When such situations arise, effective counselors speak up!

While these authors use the term, *advocacy* instead of *social justice* in the above quote the message they send is undeniably clear. That is, counselors can no longer ignore the realities of oppression. Nor can they continue to operate from the comforts of their offices if they wish to better serve clients (Kiselica & Robinson, 2001). This is reiterated by L.A. Goodman, Liang, Helms et al. (2004) who stated that, "unless fundamental change occurs within our neighborhoods, schools, media, culture, and religious, political, and social institutions, our work with individuals is destined to be, at best, only partially successful" (p. 797). This belief is also echoed by many other counselor educators (See, S. F. Chen-Hayes, 2000; D'Andrea, 2002; Kiselica & Robinson, 2001; J. A. Lewis & Arnold, 1998; J. A. Lewis & Bradley, 2000; Mays, 2000; Prilleltensky, 2001). These counselor educators consider it important for counselors to speak out and provide services in the environment in which clients are experiencing stress. Implicit within this perspective is the notion that "…a social justice informed [counselor] seeks to transform the world, not just understand the world" (Vera & Speight, 2003, p. 261). For this reason, several leading counselor educators (Collison et al., 1998; C. C. Lee & Walz, 1998; Prilleltensky, 1994) have begun to challenge the profession to adopt a social justice perspective. These counselor educators propose counseling should be used as a liberatory tool for social action.

The need to develop a social justice perspective in the counseling profession is related to the prevalence of oppression in society (R. M. House, 2005). According to Adams et al. (2000), oppression encompasses a variety of "isms" such as racism, sexism, heterosexism, classism, ableism, ageism, and anti-semitism. In addition, Hardiman and Jackson (1982, p. 2) add that:

> Oppression exists when one social group exploits another social group for its own benefit. Oppression is distinct from a situation of simple brute force or control. It is first and foremost a systematic phenomenon that involves ideological domination, institutional control, and the promulgation of the dominant group's ideology of domination and culture on the oppressed. Oppression is simply not an ideology or set of beliefs that asserts one group's superiority over another. Nor is it random acts of discrimination or harassment toward members of the subordinate group. It is a *system* of domination with many interlocking parts.

Inclusive within the above description of oppression is the belief that the United States is stratified by group membership. That is, access to societal resources such as education, healthcare, employment and income are often unfairly distributed based on factors such as race/ethnicity, gender, sexual orientation, socioeconomic class, religion, age, and disability status (Lundy, 2004; Wellman, 1993). According to L.A. Goodman, Liang, Helms et al. (2004) and Prilleltensky and Nelson (1997a), it is this unequal stratification system that often leads to social injustices, exploitation, and discrimination. In turn, this oppressive system may contribute to psychological stress and disorders such as depression, low self-esteem, crime, drug and alcohol problems, and relationship issues (Harro, 2000).

The prevalence of oppression in society has also made it increasingly apparent that counseling professionals may need to focus their efforts at addressing all forms of

oppression (Pope, 1995). That is, counselors need to attend to issues of racism, sexism, heterosexism, classism, ableism, and religious oppression. The underlying principle is that all forms of oppression are equally harmful. This is articulated by Lorde (1983), who argues there can be no hierarchy of oppressions. Implicit within this statement is that people are members of both oppressed and oppressor groups.

It is also becoming clear that counseling professionals need to channel their efforts on changing oppressive social structures and conditions (Smith et al., 2003). It is this awareness that has led to the development of a social justice counseling perspective in the field (D'Andrea, 2002). Research suggests, the adoption of a social justice perspective is critical because it is becoming apparent that intrapsychic counseling interventions, which focus on changing client's internal thoughts, feelings, and behaviors, are not adequately addressing issues of oppression (McWhirter, 1997; Smith et al., 2003). For this reason, counselors need to expand their roles to include social justice advocacy (J. A. Lewis & Bradley, 2000). This is particularly important if counselors are to truly empower and liberate clients from the negative impact oppression has on human development (D'Andrea, 2002).

Given the above, this chapter of the dissertation will explore the following: (1) rationale for the study, (2) scope of the study, (3) statement of the problem, (4) need for the study, (5) rationale for the methodology, (6) research questions, (7) glossary of terms, and (8) provide an overview of upcoming chapters within this study.

Rationale for the Study

As indicated earlier, social justice counseling professionals are becoming increasingly aware of the lethal impact oppression has on people's lives (Smith et al.,

2003). Yet, a review of the counseling literature suggests that there is no consensus regarding what set of characteristics constitutes a standard for social justice competence, or what counseling programs accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP) are actually doing to prepare counselors for social justice counseling. These questions signify the need to further investigate the place social justice holds in the counseling field.

These concerns are particularly important to address for a few reasons. One, social justice counseling professionals are beginning to recognize that traditional (e.g. psychoanalytic, cognitive-behavioral, and humanistic) and multicultural counseling paradigms can be limiting (J. A. Lewis & Arnold, 1998; Prilleltensky, 1994; Vera & Speight, 2003; Victorson & Doninger, 2001). With respect to traditional counseling paradigms, the rationale is these models often ignore issues of oppression because they focus solely on intrapsychic interventions (D. Fox & Prilleltensky, 1997). Intrapsychic based counseling interventions tend to view client issues as an inner phenomenon (Ivey, D'Andrea, Ivey, & Simek-Morgan, 2002; Ivey, Ivey, & Simek-Morgan, 1993, 1997; Prilleltensky, 1994). As a result, the focus often turns to changing client's inner thoughts, feelings and behaviors without regard to addressing the social context (Prilleltensky & Nelson, 1997b).

A second rationale has to do with Vera and Speight's (2003) argument that multicultural counseling based interventions, namely the multicultural counseling competencies (MCC's), do not adequately address issues of oppression. According to Vera and Speight, multicultural counseling tends to overstate the importance of microlevel interventions. Oftentimes, this occurs within the context of individual

counseling and without regard to changing the larger sociopolitical systems which frequently contribute to mental health problems (L. A. Goodman, Liang, Helms et al., 2004). While multicultural competence is important in understanding the impact oppression has on client's lives, they are at best, only partially successful (L. A. Goodman, Liang, Helms et al., 2004). According to Vera and Speight, multicultural competence needs to also be balanced with macrolevel interventions and strategies. Macrolevel interventions involve intervening in the environment and changing social structures which serve as barriers to client's mental health (Vera & Speight, 2003).

A third rationale for this study relates to how counselors are often trained to promote and implement "value-neutral" counseling interventions. The promotion of "value-neutral" counseling interventions stem from the type of training counselors receive (Sue & Sue, 2003). Most counselors are trained to believe counseling is an "objective", "apolitical", and "culture-free" experience (W. M. L. Lee, 1999). From this standpoint, counselors should not allow their values or beliefs to interfere with the counseling process (Drapela, 1974).

However, for many counseling scholars, viewing counseling as a "value-neutral" process is problematic (See, D'Andrea, 2002; D. Fox & Prilleltensky, 1997; Katz, 1985; Martin-Baro, 1996; Prilleltensky, 1994; Sampson, 1978; Worell & Remer, 1992). According to these scholars, counseling is not as "value-neutral" as we are trained to believe. It has been suggested that counseling is a sociopolitical process (Katz, 1985). That is, counseling theories are largely derived from, "…individual perspectives, experiences, and practices, all of which are embedded in a particular cultural context" (Katz, 1985, p. 617). Specifically, predominant counseling paradigms such as

psychoanalysis, cognitive-behaviorism, and humanism tend to reflect and promote a White and middle class value system (Katz, 1985). Additionally, Wing and Rifkin (2001) state it is impossible to be "value neutral" when working with others. They maintain as helping professionals, counselors as well as clients, come into the relationship with socialized value systems that are firmly in place. Unfortunately, the value system that is often promoted in counseling practice stems from the White, upper class, and heterosexual dominant culture (Katz, 1985; Sue, Ivey, & Pedersen, 1996; Sue & Sue, 2003). Despite this awareness, there continues to be a persistent level of refusal among many counseling practitioners and educators regarding the role values play in their practice (Prilleltensky, 1994). It has been suggested that this reluctance to understand how values play a part in the counseling process makes it difficult for counselors to view client problems from a social context (Prilleltensky, 1994).

In synthesis, the lack of understanding about how counselor are being trained for social justice counseling, the negative impact oppression has on mental health problems, the limited nature of traditional and multicultural counseling paradigms, and the endorsement of "value-neutral" counseling interventions have all contributed to the recent proliferation of social justice related counseling publications. In turn, this has led to calls to integrate social justice principles into counseling theories, practices, and training programs (L. A. Goodman, Liang, Helms et al., 2004; Kiselica & Robinson, 2001). For this reason, it becomes necessary to study whether master's level counseling students are being adequately prepared for social justice counseling in their graduate programs.

Scope of the Study

As indicated, this study will explore whether CACREP-accredited counselor training programs are preparing master's level counseling students for social justice counseling. In particular, this study will examine if CACREP-accredited counselor training programs are infusing social justice principles into courses designated to meet CACREP Standard Section II.K.2 (Social and Cultural Diversity). This is critical given that there are no empirical studies to date which examine social justice training efforts in counselor preparation programs. However, research does exist which explores the level of multicultural counselor training in CACREP-accredited counselor education programs (See, Dinsmore & England, 1996). The Dinsmore and England study is noted because it will be utilized as a baseline for exploring ways in which social justice principles can be integrated into CACREP-accredited counselor preparation programs.

Statement of the Problem

As illustrated above, there has been a rise in calls for counseling professionals to adopt a social justice perspective. However, it is still unclear if counselors are being adequately prepared for social justice counseling, whether social justice principles are incorporated into counselor training, and the type of oppression topics included in courses designated to meet CACREP Standard Section II.K.2 (Social and Cultural Diversity). Understanding whether social justice principles are infused into counselor preparation programs, and the type of oppression topics addressed in "Social and Cultural Diversity" designated CACREP courses, is imperative given that social justice counseling requires a specific set of skills, attitudes, and beliefs (L. A. Goodman, Liang, Helms et al., 2004; Kiselica, 2004; Smith et al., 2003). The need to explore how

counselors are being trained for social justice counseling is also critical based on the 2001 CACREP Standards. According to the 2001 CACREP Standards, it is important for counselors to understand their, "…roles in social justice, advocacy and conflict resolution" as well as, "…advocacy processes needed to address institutional and social barriers that impeded access, equity, and success for clients" (CACREP, 2005a, Section II-Program Objectives and Curriculum section, para. K2). Given this requirement, CACREP-accredited counseling programs that call on counselors to engage in social justice advocacy, but are not adequately preparing them for social justice work, may be unethical (L. A. Goodman, Liang, Helms et al., 2004).

Need for the Study

Despite appeals for counseling professionals to adopt a social justice perspective, there appears to be a lack of empirical data regarding social justice training efforts in CACREP-accredited counselor preparation programs. Although there have been a number of scholarly publications that articulate ways in which specific counselor preparation programs infused social justice principles into counselor training (See, L. A. Goodman, Liang, Helms et al., 2004; McDowell & Shelton, 2002; Osborne et al., 1998), and the importance of preparing counselors for social justice work (See, Collison et al., 1998; L. A. Goodman, Liang, Helms et al., 2004), these publications are at best, program specific and may not be generalizable to other counselor training programs. These early articles also indicated a shortage of empirical research that directly addressed ways in which social justice principles were incorporated into counselor training. This is mentioned given the need for counseling professionals to incorporate social justice principles into counseling theories, paradigms, and practices.

Rationale for the Methodology

As a result of the lack of knowledge regarding the scope of social justice training efforts in CACREP-accredited counselor preparation programs, and the need to understand whether social justice principles are infused into counselor training, this study will be descriptive and inferential in nature. According to Gall, Gall, and Borg (2005), descriptive studies are appropriate when trying to describe a phenomenon that is occurring. In this case, a survey was sent to CACREP-accredited counselor preparation programs requesting information about social justice training efforts in courses designated to meet the "Social and Cultural Diversity" requirement of the 2001 CACREP Standards.

Regarding inferential statistics, this study utilized the *t*-test, ANOVA test, and Fisher's Least Significant Difference (LSD) parametric test to determine whether being a member of a target or dominant group affects the degree to which issues of oppression are addressed in "Social and Cultural Diversity" designated CACREP counseling courses. The oppression topics that will be covered in this study include: racism, sexism, heterosexism, classism, ableism, ageism, and religious oppression. According to Gall et al. (2005), the *t*-test is an appropriate inferential statistic to use when comparing two mean scores and the ANOVA test is appropriate when comparing three or more mean scores. For this study, the *t*-test will be used to determine whether *gender* (women/transgender vs. men), *race/ethnicity* (faculty of color vs. White faculty), *sexual orientation* (lesbian/gay/bisexual/asexual vs. heterosexual) and *religious status* (non-Christians vs. Christians) has an effect on the degree to which oppression topics are addressed. These identity variables were obtained from Adams, Bell, and Griffin (1997).

The ANOVA parametric test will be used to determine whether significant differences exist for age, faculty rank, and tenure status. If differences do exist for the ANOVA test, a post hoc analysis (i.e. Fisher's LSD test) will then be computed to determine where differences exist between oppression topics.

Research Questions

Given the need to examine what CACREP-accredited counselor training programs are offering in the area of social justice training, this study will explore the following research questions:

Table 1: Research Questions

Variable Name	Research Question
Independent Variable #1: Social justice training	*Descriptive Research Question:* Does this course address social justice principles and social advocacy/activism?
Independent Variable #2: Social justice training content	*Descriptive Research Question:* What specific content is covered in the area of social justice in your course?
Independent Variable #3: Social justice content in other coursework	*Descriptive Research Question:* Are social justice and social advocacy/activism content addressed in other courses in the program?
Dependent Variable #1: Degree to which various forms of oppression are addressed	*Inferential Research Question:* Is there is a difference between which oppression topics are addressed by *target group members* (e.g. women/transgender, faculty of color, lesbian/gay/bisexual/asexual, elderly, and non-Christians) and *dominant group members* (e.g. men, Whites, heterosexuals, middle aged adults, and Christians)?

Glossary of Terms

In order to gain a better understanding for this topic and the study, a list of terms

is provided and defined (See Table 2 below). These terms are as follows:

Table 2: Glossary of Terms

Term	Definition
Social Justice	Is a process of, "…addressing issues of equity, power relations, and institutionalized oppression. It seeks to establish a more equitable distribution of power and resources so that all people can live with dignity, self-determination, and physical and psychological safety. It creates opportunities for people to reach their full potential within a mutually responsible, interdependent society" (D. J. Goodman, 2001, p. 4-5).
Social Advocacy	"Action taken by a counseling professional to facilitate the removal of external and institutional barriers to clients' well-being" (R. Toporek, 2000, p. 6).
Social Justice Counseling	"Social justice counseling acknowledges issues of unequal power, unearned privilege and oppression and how these link to psychological stress and disorder. More specifically, social justice counseling seeks to establish a more balanced distribution of power and resources in society through advocacy and politically conscious interventions" (Ratts et al., 2004, p. 28).
Multiculturalism	"Although definitions of multiculturalism differ, the general premise underscores the rights of individuals to be respected for their differences. Multiculturalism rests on the belief that all cultures have values, beliefs, customs, language, knowledge, and worldviews that are valid and viable and that these traits reflect the experiences of a particular group" (Locke, 1998, p. xii).
Multicultural Counseling	"A helping role and process that uses modalities and defines goals consistent with the life experiences and cultural values of clients, recognized client identities to include individual, group, and universal dimensions, advocates the use of universal and culture-specific strategies and roles in the healing process, and balances the importance of individualism and collectivism in the assessment,

	diagnosis, and treatment of client and client systems" (Sue & Sue, 2003, p. 16).
Social Identity	Refers to a person's race, ethnicity, gender, sexual orientation, physical/developmental/psychological ability, religion, economic status, and age (Adams et al., 1997).
Social Group	Refers to "a group of people who share a range of physical, cultural, or social characteristics within one of the categories of social identity" (Adams et al., 1997, p. 70).
Dominant Group	"Are members of dominant social groups privileged by birth or acquisition, who knowingly or unknowingly exploit and reap unfair advantage over members of target groups. Members of [dominant] groups are also trapped by the system of social oppression that benefits them, and are confined to roles and prescribed behavior for their group" (Adams et al., 1997, p. 20).
Target Groups	"Are members of social identity groups that are disenfranchised, exploited, and victimized in a variety of ways by the oppressor and the oppressor's system or institutions" (Adams et al., 1997, p. 20).
Oppression	"When one social group exploits another social group for its own benefit. Oppression is distinct from a situation of simple brute force or control. It is first and foremost a systematic phenomenon that involves ideological domination, institutional control and the promulgation of the dominant group's ideology of domination and culture on the oppressed. Oppression is not simply an ideology or set of beliefs that asserts one group's superiority over another. Nor is it random acts of discrimination or harassment toward members of the subordinate group. It is a *system* of domination with many interlocking parts" (Hardiman & Jackson, 1982, p. 2).
Social Power	"Access to resources that enhance one's changes of getting what one needs or influencing others in order to lead a safe, productive, fulfilling life" (Adams et al., 1997, p. 73).
Privilege	"Unearned access to resources (social power) only readily available to some people as a result of their social group membership" (Adams et al., 1997, p. 73)

Overview of Upcoming Chapters

Chapter two of the dissertation will review the literature on social justice in the counseling profession. Specifically, chapter two will explore the development of a social justice counseling perspective in the field, explore the type of social justice principles integrated into the various specialty areas of the helping profession, and examine whether master's level counseling students are being trained for social justice counseling.

Chapter three concerns the methodology section. This section will cover the scope of the study, research procedures as well as lay out the methodological statistics proposed for the study.

Chapter four will include a presentation of the data, a summary of tables and graphs, and a non-evaluative explanation of the results.

Chapter five will include an evaluation of the research questions, offer conclusions/interpretations of the data, limitations of the study, implications for researchers and practitioners, recommendations, and summary of results and findings.

Chapter Two: Social Justice Counseling Literature Review

This chapter will explore social justice related counseling literature. Specifically, this section will examine six areas: (1) the emergence of a social justice perspective in counseling, (2) the institutionalization of social justice in the American Counseling Association (ACA), (3) the integration of social justice principles in counseling and human services related disciplines, (4) multicultural and social justice counseling perspectives, (5) empirical studies of social justice in counseling, and (6) support for the study. The purpose of this literature review is to examine whether CACREP-accredited counselor preparation programs are preparing master's level graduate level counseling students for social justice counseling.

Emergence of a Social Justice Perspective in Counseling

This section will provide a historical account of how a social justice perspective evolved in the counseling field. In addition, an examination of how social justice has been institutionalized in the counseling profession will also be articulated.

1900's -1960's. According to Kiselica and Robinson (2001), a social justice perspective has been an integral part of the counseling profession since its inception. In fact, counseling professionals have advocated for issues of social justice since the early 1900's. The development of a social justice perspective can be viewed as evolving from the work of two individuals: Frank Parsons and Clifford Beers (Kiselica & Robinson, 2001; McWhirter, 1997). Parsons, also known as the "father of vocational guidance", was known for his book, *Choosing a Vocation* (1909). Parsons' work in the area of vocational

guidance was in response to the exploitation many immigrants experienced upon arrival

to the United States in search of better economic opportunities. Parsons' belief in equal

educational and occupational opportunities for everyone led him to found Boston's

Vocational Bureau (McWhirter, 1997). The mission of this organization was to provide

vocational guidance to immigrants and their families (McWhirter, 1997). Much of

Parsons' work in the area of vocational guidance continues to be felt to this day in the

field of career counseling (Seligman, 1994).

Clifford Beers also focused on issues of social justice through his work with the

mentally ill in the early 1900's (Kiselica & Robinson, 2001). Similar to Parsons, Beers

published his work in a book titled, *A Mind That Found Itself: An Autobiography* in 1908

(Kiselica & Robinson, 2001). The focus of this book was on Beers' personal experiences

of being committed into a psychiatric hospital and the type of inhumane treatment paid to

the mentally ill by mental health professionals. The publication of this book launched

what is known as the Mental Hygiene Movement (Kiselica & Robinson, 2001). This

movement raised awareness about mental illness and promoted the need to develop more

humane treatment for those diagnosed with mental illness.

The social justice perspectives espoused by Parsons and Beers illustrated the need

for counseling professionals to recognize ways in which environmental structures

contributed to mental health issues. Moreover, their work serves as a model for how

counselors might speak out and advocate for those who are marginalized in society.

According to Parsons and Beers, counseling should be used as a mechanism for

addressing the larger social, political and economic issues that may negatively contribute

to clients mental health problems (Kiselica & Robinson, 2001; McWhirter, 1997; Parsons, 1909).

During the decades since Parsons and Beers, many other counseling professionals have also made significant contributions which deal with issues of social justice in the field (Kiselica & Robinson, 2001; Schmidt, 2002). Kiselica and Robinson reference the work of Lawrence Gerstein, Karen Horney, and Carl Rogers as examples of scholars who have contributed to the social justice counseling movement. While the work of these aforementioned individuals has been significant, the work of Parsons and Beers are highlighted because their work has been viewed as being foundational to the social justice counseling movement (Kiselica and Robinson, 2001).

1970's. As mentioned above, advocating for issues of social justice has always been a significant part of the counseling profession since its inception. However, it was not until the 1970's that counseling professionals began to conceptualize about concepts such as *social advocacy* and *social action* in the counseling literature. According to Longres and Scanlon (2001), these are social justice related concepts. This is important to mention because use of the terms *social advocacy* and *social action* seemed to be prevalent during this period of time. For example, the conceptualization of a social justice counseling perspective appeared in a special issue of the Personnel and Guidance Journal (PGJ) titled, *Counseling and the Social Revolution* (Volume 49, Issue 9) in 1971. This special issue was a significant step toward advancing a social justice perspective in the field (Kiselica & Robinson, 2001). Within this issue, counseling scholars challenged those in the profession to address environmental barriers that contributed to

psychological stress and disorders and argued that counselors needed to be social change agents (Kiselica & Robinson, 2001).

Specifically, the special issue of the PGJ included articles which centered on a variety of social justice related issues. Articles in this special issue challenged counseling professionals to address systemic barriers that impeded on client's well being (Dahl, 1971), to employ counseling as a mechanism to advocate for marginalized groups in society (Gardner, 1971; Killinger, 1971; Ream, 1971; Smith JR., 1971), to encourage counselors to be more socially and politically involved in their communities (Dworkin & Dworkin, 1971; Hebert, 1971; Kincaid & Kincaid, 1971), and to question whether counselors were being adequately trained to address social justice issues in the field (M. D. Lewis & Lewis, 1971). Collectively, these articles addressed the need for counselors to recognize how oppression impacted people's lives and challenged counselors to be advocates for social justice. In addition, the commonly held belief among these counseling activists was mental health problems were largely a function of oppressive social, political, and economic conditions. As a result, these counselor educators contend that counselors must focus their interventions on changing the social context. The call for counselors to address the social system was counter to many of the predominant counseling theories relevant during this time period. Many of the prevailing counseling theories espoused the need for counselors to use intrapsychic interventions (Jackson, 1995). The belief was that intrapsychic interventions, which focus on changing client's thoughts, feelings, and behaviors, can help clients to take responsibility for making changes in their lives (Ellis, 1995; Ivey et al., 2002; Rogers, 1980; Watson, 1930).

Many other social justice oriented publications followed in the 1970's (See, Atkinson, Froman, Romo, & Mayton II, 1977; Banks & Martens, 1973; Cook, 1972; Dustin, 1974; Eldridge, 1983; Hutchinson & Stadler, 1975; Tucker, 1973). These publications were similar in scope to the special issue of the PGJ in that they challenged counselors to be social change agents, to recognize environmental barriers on mental health issues, and to intervene on a systemic level. The underlying rationale behind many of these articles related to the belief counselors are ideally suited to be social change agents because of the profession's mission to help others (Hutchinson & Stadler, 1975).

In reviewing the above articles it is increasingly apparent many of these publications were written in response to various social and liberation movements that were developing across America's social and political landscape during the 1970's. For example, the civil rights movement (Takaki, 1993), women's movement (Adams et al., 2000; hooks, 1981), and gay and lesbian movements (Adams et al., 2000; Jennings, 1994) were either taking shape or advancing during this period of time. The magnitude of these sociopolitical movements made it increasingly difficult for counselors to continue ignoring the larger social, political, and economic conditions which were negatively contributing to human development (Jackson, 1995; Sue & Sue, 1999, 2003). In turn, this shift in awareness and understanding appears to have changed how counseling professionals understood and explained mental health problems (W. M. L. Lee, 1999). Specifically, psychological problems, which had been predominately viewed as being rooted inside the individual, and as an inner phenomenon, were now being linked with factors outside the client. In short, the scholarly social justice counseling publications

which emerged in the 1970's may be viewed as being foundational to the development of a social justice counseling perspective.

1980's and 1990's. Building on the social and liberation movements of the 1970's, social justice counseling literature continued to evolve into the 1980's (See, Conyne, 1983; Eldridge, 1983; Wrenn, 1983) and 1990's (See, Collison et al., 1998; Jacobs, 1994; Katz, 1985; C. C. Lee, 1998; C. C. Lee & Walz, 1998; J. A. Lewis & Arnold, 1998; McWhirter, 1991; McWhirter, 1997; Osborne et al., 1998; Prilleltensky, 1994; Prilleltensky & Nelson, 1997a, 1997b; Teasley & Rice, 1996). Similar to the articles published in the 1970's, these publications also focused on concepts such as social action and social advocacy. In addition, these publications further underscored the importance of social justice and the need for the profession as a whole to adopt a social justice counseling perspective.

Of the above publications, two appear to be instrumental in the development of a social justice counseling perspective. The first important publication was an article written by Judith H. Katz titled, *The Sociopolitical Nature of Counseling*. This article was published in 1985 in *The Counseling Psychologist.* This article was significant because it challenged counselors to view counseling as a sociopolitical process. Katz argued counseling theories are not "value-neutral", but are in fact "value-laden". However, "…many counselors are unaware of the fact that the profession has as its core a set of cultural values and norms by which clients are judged" (Katz, 1985, p. 615). It is argued by Katz that these cultural values tend to reflect the White and male status quo. As a result, clients are often "encouraged" to adapt to this status quo. This calls for the profession to engage in self-examination (Katz, 1985). Katz argues this necessary if the

counseling profession is to provide adequate services to an increasing multicultural

population.

The second important publication occurred in 1998 with an edited book published

by C.C. Lee and Walz titled, *Social Action: A Mandate for Counselors.* This book has

arguably been one of the most influential in the profession. Publication of this book has

been significant in that it challenged the counseling profession to adopt a social justice

advocacy perspective. Specifically, these authors argued for the need for counselors to

take social action and become social change agents. These authors believed social action

was necessary in order to combat the social, political, and economic systems and

conditions which negatively contribute to mental health problems. In other words, it is

not enough for counselors to address issues of oppression from the comforts of their

offices. Instead, counselors need to intervene in the communities and change the systems

that are causing client's stress (C. C. Lee, 1998).

Beyond publications, several key developments also took place during this period

which helped to advance a social justice perspective in the field. One critical event, which

led to the institutionalization of social justice, had to do with the election of Loretta

Bradley as ACA president in 1999 (Kiselica & Robinson, 2001). During her tenure as

ACA president, Bradley adopted a platform of social advocacy as a topic of primary

focus and chose the title, *Advocacy: A Voice for Our Clients and Communities,* as her

presidential theme address (Kiselica & Robinson, 2001). Bradley's commitment to the

cause has been viewed as helping to further advance the social justice counseling

movement within the profession.

A second significant event that occurred during the same period relates to the

development of an ACA division known as *Counselors for Social Justice (CSJ)* (Kiselica

& Robinson, 2001). It has been proposed that the formation of CSJ in 1999, and its

institutionalization as a recognized entity, has also helped to legitimize the social justice

counseling movement (Ratts et al., 2004). CSJ is a politically based counseling

organization which was established based on the need for counseling professionals to

address issues of social justice and oppression on a broader scale through social justice

advocacy strategies (J. Lewis, personal communication, August 1, 2005). The

development of CSJ initially grew out of informal meetings which took place over the

years among leading counseling scholars such as Patricia Arredondo, Stuart Chen-Hayes,

Michael D'Andrea, Allen Ivey, Judy Lewis, Don C. Locke, and Derald W. Sue (J. Lewis,

personal communication, August 1, 2005). However, it was not until July of 1998 a

suggestion was proposed to turn these informal meetings, and the ideas which took shape,

into a recognized and formal division of ACA. Initially, this idea was not wholly

embraced by those in the profession due to feelings the organization would create

redundancy and the belief that social justice issues were already being addressed in other

divisions such as the Association for Multicultural Counseling and Development

(AMCD) (J. Lewis, personal communication, August 1, 2005).

2000's. As we head into the 21st century, use of the term *social justice* seems to be

more prevalent in the counseling literature. Moreover, many social justice oriented

counseling articles are beginning to conceptualize and theorize about social justice as a

construct in the profession (See, Agahe Portman & Portman, 2002; Baluch et al., 2004; S.

Chen-Hayes, 2001; Chizhik & Chizhik, 2002; D'Andrea, 2002; Fondacaro & Weinberg,

2002; D. R. Fox, 2003; L. A. Goodman, Liang, Helms et al., 2004; L. A. Goodman,

Liang, Weintrab, Helms, & Latta, 2004; Hartung & Blustein, 2002; Ivey & Collins, 2003;

Kiselica, 2004; Kiselica & Robinson, 2001; Mays, 2000; McDowell & Shelton, 2002;

Prilleltensky, 2001; Ratts et al., 2004; Schmidt, 2002; Smith et al., 2003; Speight & Vera,

2004; Stone, 2003; C. E. Thompson & Shermis, 2004; Vera & Speight, 2003; Victorson

& Doninger, 2001; Watts, 2004).

The conceptualization of social justice as a construct in the counseling profession

is perhaps most apparent in the May 2003 (Social Justice and Multicultural Competence

in Counseling Psychology) and November 2004 (Integrating Psychology and Social

Justice: A Training Model) special issues of, *The Counseling Psychologist,* the flagship

journal of Division Seventeen of the American Psychological Association (APA). In

these two special issues, counseling scholars grappled with the concept of social justice

(L. A. Goodman, Liang, Weintrab et al., 2004; Vera & Speight, 2003); called for

counseling professionals to examine how to integrate social justice into counseling

theories, paradigms and practices (L. A. Goodman, Liang, Helms et al., 2004; Ivey &

Collins, 2003; Prilleltensky & Prilleltensky, 2003a); explored distinctions and similarities

between multicultural and social justice constructs (Arredondo & Perez, 2003; Ivey &

Collins, 2003; Vera & Speight, 2003); and questioned how counselor education programs

were preparing counselors for social justice counseling (L. A. Goodman, Liang, Helms et

al., 2004).

In short, devoting two special issues to social justice in the field of counseling

psychology signifies a conscious effort and shift by counseling scholars to understand the

place social justice has in the field. Moreover, these special issues appear to suggest the

terminology has shifted from use of the terms *social action* and *social advocacy* to *social justice*. This shift is further illustrated by two upcoming books. The first book is by C.C. Lee (2006) titled *Counseling for Social Justice,* which is scheduled for publication in spring 2006. The second book is by Toporek, Gerstein, Fouad, Roysircar, and Israel titled (2006), *Handbook for Social Justice in Counseling Psychology: Leadership, Vision, and Action.* Both these books explore the place of social justice in the field of counseling and the need for counseling professionals to integrate social justice into their practice.

<div align="center">*Institutionalization of Social Justice in ACA*</div>

The development of a social justice perspective has also led to its institutionalization in ACA. It has been proposed that the institutionalization of social justice perspectives had to do with the leadership of Loretta Bradley as ACA president (Kiselica & Robinson, 2001). The institutionalization of social justice in ACA means social justice has been systematically integrated into the counseling profession. This is reflected in the formation of CSJ and in the development of the advocacy competencies. A brief overview of each follows.

Counselors for Social Justice

The institutionalization of social justice in ACA is reflected in the establishment of CSJ as a professional subdivision of ACA. The formation of CSJ illustrates the need for counseling professionals to address issues of social justice on a broader scale (R. House, personal communication, August 1, 2005). Prior to the development of CSJ, it may be argued that subdivisions of ACA such as the AMCD and the *Association for Gay, Lesbian, and Bisexual Issues in Counseling* (AGLBIC) primarily focused on one form of

oppression (e.g. racism and/or heterosexism) without equally addressing the negative

impact other forms of oppression (e.g. sexism, ableism, classism, etc.) may have on

mental health issues (R. House, personal communication, August 1, 2005). This

perspective is evidenced in an article by Don Locke (1990) in which he argues for the

need to focus multicultural counseling efforts solely on issues of race and ethnicity.

According to Locke, this is necessary because taking a broad approach would dilute the

focus on issues of race and ethnicity. However, Adams et al. (1997) stress that focusing

on one form of oppression, without placing equal emphases on other forms of oppression,

is problematic because it may set up a hierarchy of which one form of oppression is

viewed as being more harmful than another.

ACA Advocacy Competencies

The increased understanding of how oppression may negatively influence a

client's mental health has also led to the development of the ACA advocacy

competencies (R. House, personal communication, August 1, 2005). The ACA advocacy

competencies were developed in 2002 and finalized in January 2003 by a taskforce of

CSJ leaders consisting of Judy Lewis, Mary Arnold, Reese House, & Rebecca Toporek

(J. Lewis, personal communication, January 28, 2005). The ACA advocacy competencies

were then endorsed by the ACA Governing Council at the 2003 National Conference (J.

Lewis, personal communication, January 28, 2005).

The ACA advocacy competencies serve as a "how to" manual for addressing

issues of oppression on an individual and systemic level. The underlying belief is that

counselors can address social injustices, and thereby, the needs of oppressed groups,

through implementation of the ACA advocacy competencies in their practice (J. Lewis,

Arnold, House, & Toporek, 2005). According to the authors of the advocacy

competencies:

> An advocacy orientation involves not only systems change interventions
> but also the implementation of empowerment strategies in direct
> counseling. Advocacy-oriented counseling recognizes the impact of social,
> political, economic, and cultural factors on human development. They also
> help their clients and students understand their own lives in context. This
> process lays the groundwork for self-advocacy (J. Lewis et al., 2005,
> Advocacy competencies link, para. 1).

Based on the above description, the ACA advocacy competencies were created to

assist in the process of liberating and empowering clients. Specifically, the advocacy

competencies may be used to help clients understand how their problems are rooted in an

oppressive environment, which in turn, may enable clients to develop strategies that may

lead to the externalization of oppressive symptoms. From this vantage point, the ACA

advocacy competencies may move clients from a place of helplessness to a place of self-

empowerment and liberation (Crethar, Arredondo, & Lewis, 2004).

As illustrated below (See Figure 1), counselors may integrate social justice

advocacy strategies at the micro and macro levels (J. Lewis et al., 2005). In viewing this

conceptual model, social advocacy entails working with, as well as, on behalf of

clients/students. Within this context, advocacy can occur on three levels: the

client/student advocacy level, school/community advocacy level, and the public arena

advocacy level (J. Lewis et al., 2005).

Figure 1: Advocacy Competencies
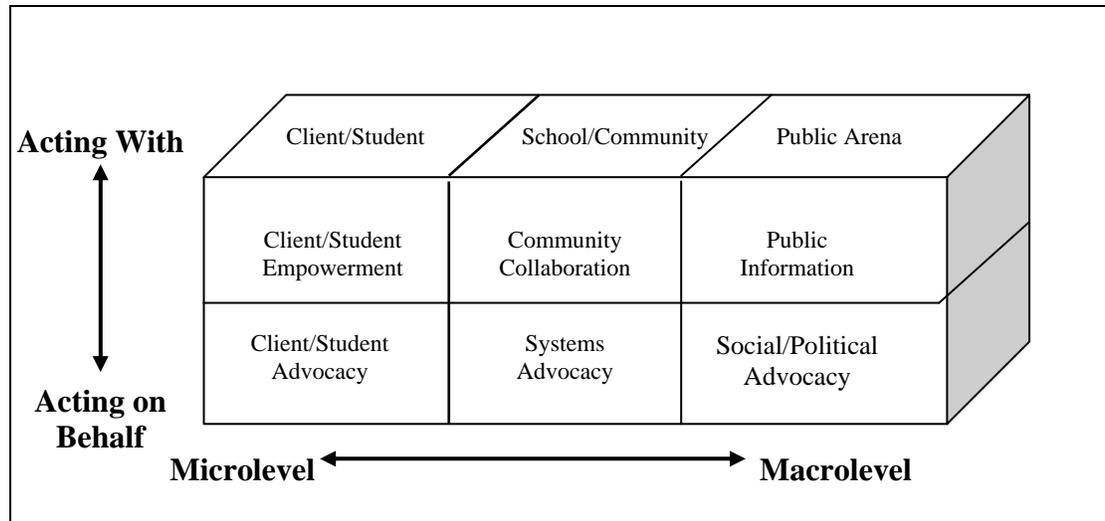
Client/Student Advocacy Level. At the client/student level of social justice advocacy, the focus is on client/student empowerment and client/student advocacy. Moreover, this level of social justice advocacy is concerned with the ways in which: (1) oppressive social, political, economic, and cultural factors contribute to low student achievement and mental health problems, (2) helping clients/students understand how their problems are largely influenced by contextual factors, and (3) using social justice advocacy to respond to potential barriers that may hinder clients/students' academic achievement and personal development (J. Lewis et al., 2005). According to the authors of the ACA advocacy competencies, this may be accomplished through direct interventions which identify clients/students' strengths and resources, helping clients/students to identify oppressive conditions that affect academic achievement and mental health, recognizing how client/student "misbehavior" may be a response to

systemic or internalized oppression, assisting clients/students with developing self-advocacy skills and action plans, and helping clients/students to identify potential allies. In addition, counselors can also serve as client/student advocates by using their positions as change agents to help clients/students gain access to necessary resources, identifying barriers, breaking down structural barriers which contribute to low student achievement and mental health problems, and collaborating with others to confront these barriers.

School/Community Advocacy Level. Within the school/community level, social justice advocacy entails community collaboration and systems advocacy (J. Lewis et al., 2005). This level of advocacy involves being an ally for clients/students and using nontraditional counseling interventions that require counselors to intervene in the community, collaborate with community groups, and identify community resources to help increase student achievement and decrease mental health problems. This level of advocacy also involves identifying environmental barriers which contribute to low student achievement and/or mental health problems, using data to argue for systemic change, attempting to change oppressive policies and structures, understanding and analyzing systemic power structures, and assessing the impact social justice advocacy has in the larger system and on its constituents (J. Lewis et al., 2005). According to Kiselica and Robinson (2001), this form of advocacy may involve moving beyond the office setting and the traditional one-to-one counselor-client relationship and into the communities. The rationale is that doing so may help to remove the external barriers that impinge on human development.

Public Arena Advocacy Level. The third level of social justice advocacy involves making information available to the public and a focus on political/social advocacy (J.

Lewis et al., 2005). In this role, counselors focus on macrolevel interventions. Social justice based macrolevel interventions involve making others aware of how social, political and economic conditions impinge on human development. To illustrate, using school counselors as an example, this level of social justice advocacy may entail interventions which focus on creating written materials explaining how oppression contributes to the growing achievement gap, use media outlets (e.g., television, internet, and email) to disseminate information, and identify and collaborate with others to help distribute this information to bring it to the public arena. In addition, this level of social justice advocacy also requires that school counselors serve as social change agents by intervening at the systems level. This involves taking a social and political stance on an issue, lobbying teachers, administrators, community members and policy makers on behalf of students, and collaborating with allies to change policies and laws that may be harmful to student achievement (J. Lewis et al., 2005). Similar to the previous level of advocacy, this level also requires that counseling professionals operate outside of their offices.

Developing a set of knowledge and skills is required within each of the three levels of advocacy. According to Kiselica and Robinson (2001), these advocacy skills and attributes entail verbal and nonverbal communication skills, understanding how systems work, possessing an awareness of group dynamics, technology and research skills, and a lifelong commitment to human rights issues. The belief is that these skills and attributes are necessary conditions which may enable counselors to more effectively intervene with and on behalf of clients at the micro and macro levels (Kiselica &

Robinson, 2001). Thus, teaching counselors these skills may be viewed as an important task for counselor educators who are interested in advancing a social justice agenda.

The development of CSJ and the ACA advocacy competencies appears to have added a sense of credibility, legitimization, and framework to the social justice counseling movement. In particular, these two developments ensure a social justice agenda will be advanced and interwoven into the fabric of the profession (J. Lewis, personal communication, August 1, 2005). Moreover, CSJ provides social justice counseling professionals with a place they can call "home" and the ACA advocacy competencies serve as a tool that may be used to address issues of oppression. Thus, CSJ and the ACA advocacy competencies represent important milestones in the drive to integrate social justice principles into all facets of the counseling profession.

In synthesis, the development of a social justice counseling perspective seems to have evolved out of the literature on social advocacy, social action, and social activism in the 1970's. In turn, conceptualizing about social justice has led to the development and institutionalization of CSJ, the ACA advocacy competencies, and to questions regarding the limitations inherent in predominant counseling paradigms. These were reflected in an article by Ratts et al. (2004) and in a book by Prilleltensky (1994). According to these authors, the need to view social justice as a counseling paradigm unto itself is critical in that it recognizes the inability of predominant counseling paradigms to adequately address oppressive social, political and economic injustices which often lead to mental health issues. More specifically, predominant counseling paradigms tend to overemphasize multicultural competence and awareness without focusing on social action (Vera & Speight, 2003; Victorson & Doninger, 2001); utilize intrapsychic

interventions without addressing the larger social, political, and economic factors that contribute to psychological stress and disorders (L. A. Goodman, Liang, Helms et al., 2004; Prilleltensky, 1994); support "value-neutral" based counseling interventions that promote individual based counseling interventions (Kiselica & Robinson, 2001; M. D. Lewis & Lewis, 1971; Prilleltensky, 1994); and focuses primarily on race/ethnicity over other equally important social identity variables such as gender, sexual orientation, religion, socioeconomic class, and disability status (Fukuyama, 1990; Pederson, 1991; Pope-Davis, Ligiero, Liang, & Codrington, 2001). All of these aforementioned issues are open to debate by counseling researchers and practitioners. However, what is not debatable is the growing body of literature addressing social justice as a construct in the counseling field.

Social Justice Principles in Counseling and Human Services Disciplines

Although it is evident many areas of the helping profession work to advance a social justice agenda, it remains unclear as to, "…what social justice work actually looks like or what kinds of principles and struggles such work entails" (L. A. Goodman, Liang, Helms et al., 2004, p. 794). The lack of a social justice counseling paradigm in the counseling field further contributes to the increasing perception that social justice is merely rhetoric (Grove McCrea, Bromley, McNally, Koketting O'Byrne, & Wade, 2004). This may exist because social justice principles have not been clearly delineated in the counseling profession (L. A. Goodman, Liang, Helms et al., 2004). Accordingly, this section of the dissertation will attempt to illustrate the type of social justice principles espoused among each of the major specialty areas of the helping professions. In

particular, this section of the dissertation will explore how social justice principles are reflected in the community psychology, critical psychology, feminist therapy, multicultural counseling, school counseling, and social work literature. These are highlighted below.

Community Psychology

The origins of community psychology evolved out of social justice agendas which were impacting the community at large (Fondacaro & Weinberg, 2002). Specifically, community psychology emerged as a reaction to the inability of traditional counseling paradigms to effectively connect societal issues to individual problems. According to Ryan (1971), viewing client problems while disregarding the oppressive social context often experienced by clients was concerning because it made it easier for mental health practitioners to blame clients for their plight. The contention among community psychologists is that client problems are largely connected to societal issues and social injustices. It is this belief which has informed the kind of research and strategies employed in the community psychology discipline (Fondacaro & Weinberg, 2002). To illustrate, Fondacaro and Weinberg published an article demonstrating how social justice themes are prevalent within the three main approaches inherent in community psychology. These include the following approaches: (1) the prevention and health promotion approach, (2) the empowerment approach, and (3) the critical approach.

In terms of the prevention and health promotion approach, this perspective is concerned with the social justice concept of distributive justice (Fondacaro & Weinberg, 2002). Distributive justice is focused on redistributing societal resources such as health care, education, and employment to those who are often marginalized in society. The

argument is that redistributing resources will, "…affect the quality of community living so as to promote mental health and prevent the emergence of new cases of particular problems in living" (Fondacaro & Weinberg, 2002, p. 479). In other words, redistributing resources will enable those who are marginalized to become more productive citizens, and thereby, lead to better mental health. Based on this perspective, the redistribution of resources is focused on the *prevention* of mental health problems. However, many community psychologists believed that primary prevention efforts would only be successful if mental health practitioners were willing to leave their offices and engage in systems-oriented prevention efforts. This can be achieved through prevention and education based programs (Fondacaro & Weinberg, 2002).

Whereas primary prevention emphasizes distributive justice, the empowerment approach focuses on the social justice concept of procedural justice (Fondacaro & Weinberg, 2002). Procedural justice is concerned with empowering clients. The emphasis is on helping clients find their voice and encouraging them to be involved in decision-making processes (Fondacaro & Weinberg, 2002). Accordingly, the counselor's role is to help clients become aware of how external forces such as poverty and discrimination contribute to client problems, and assist clients in developing necessary skills to combat these issues. This is reiterated by Fondacaro and Weinberg, who note, "…the best or preferred solutions to human problems are those that are undertaken by victims of injustice and human suffering themselves" (p. 482).

On the topic of the critical approach, the social justice concept of being politically involved and challenging scientific discourse has been widespread throughout community psychology practice (Fondacaro & Weinberg, 2002). Community

psychologists who adhere to the critical approach question the principles of "objectivity" and the concept of being "value-neutral" espoused under the name of science (Prilleltensky & Nelson, 1997b). Moreover, practitioners who take a critical approach reject scientific counseling paradigms in favor of social justice based paradigms. The rationale is that, "…scientific rationality itself was instrumental in both legitimating and engineering unjust campaigns ranging from colonialism and slavery, to public health initiatives like eugenics, to radical somatic 'therapies' such as insulin shock and lobotomy" (Fondacaro & Weinberg, 2002, p. 484). In addition, community psychologists have also argued Western concepts of "autonomy" and "self-efficacy" have led people to ignore issues of community care, interdependence, and to the maintenance of the dominant status quo (Prilleltensky, 1994).

The occurrence of social justice concepts in the prevention and health promotion, empowerment, and critical approaches in community psychology reflects how social justice principles have influenced counseling practices of those who adhere to the community psychology paradigm. However, in spite of the prevalence of social justice principles in community psychology, analytical discussions of social justice as a concept has been minute at best (Fondacaro & Weinberg, 2002). For example, Fondacaro and Weinberg found the terms *social justice, distributive justice,* and *procedural justice* to be absent in many of the major community psychology textbooks in the field. Fondacaro and Weinberg attributed this to the perception that social justice as a concept has not been traditionally viewed as a scientific and empirically based concept.

Critical Psychology

Social justice principles are also inherent throughout the critical psychology literature (Fondacaro & Weinberg, 2002). However, unlike community psychology, which focuses on reform, critical psychology emphasizes the need to transform societal structures of oppression. More specifically, "…critical psychology is an approach that challenges the discipline to question its allegiance to the societal status quo and to construct ways to promote mental health [practices] in conjunction with social justice" (Prilleltensky & Prilleltensky, 2003a, p. 273). Viewed from this perspective, critical psychology is a way of transforming mental health practices through a social justice agenda. From this vantage point, the goal of critical psychology is to achieve social, economic, and political justice for everyone (Prilleltensky, 1999; Prilleltensky & Nelson, 1997b; Prilleltensky & Prilleltensky, 2003b). This also entails adherence to certain assumptions which align closely with social justice principles (D. Fox & Prilleltensky, 1997; Prilleltensky, 1999; Prilleltensky & Nelson, 1997b; Prilleltensky & Prilleltensky, 2003b). These are outlined below.

A common assumption held by those in critical psychology pertains to the notion traditional counseling paradigms contribute to an oppressive status quo. Specifically, psychoanalysis, cognitive-behavioral, and humanistic counseling paradigms are oppressive because they reinforce existing social policies and structures which may benefit those in power. D. Fox and Prilleltensky (1997) believe this stems from the perception all human issues are viewed from a intrapsychic perspective by counselors. In other words, human problems and concerns are often understood and explained as being rooted inside the individual. For this reason, counselors often fail to explore how social, political and economic conditions contribute to psychological disorders, crime, violence,

relationship issues, and other mental health problems. In turn, this allows those in power (i.e. Whites, males, heterosexuals, and/or those in the upper class) to continue to benefit from a status quo which promotes their group (Prilleltensky & Prilleltensky, 2003a). Accordingly, critical psychology calls on counselors to alter existing social and political structures. The contention is that doing so may lead to a redistribution of resources (e.g. education, employment, and healthcare) and power. In turn, this may lead to a more democratic and socially just society (Prilleltensky & Nelson, 1997b).

A second assumption inherent in critical psychology is the conviction that oppression is the root cause for all human problems. In other words, it is the social, political and economic inequities and injustices that exist which often lead to crime, poverty, sexual assault, and psychological stress. Based on this perspective, counselors must focus their interventions on changing the environmental structures which contribute to client's mental health problems. The notion is that systemic interventions, when combined with individual counseling, will lead to more effective and long lasting changes (D'Andrea, 2002; D. R. Fox, 2003; Kiselica & Robinson, 2001; Prilleltensky & Nelson, 1997b; Prilleltensky & Prilleltensky, 2003b). This approach is in stark contrast to traditional counseling paradigms, which tend to focus solely on intrapsychic interventions to resolve client's problems (D. Fox & Prilleltensky, 1997; Prilleltensky, 1999; Prilleltensky & Nelson, 1997b; Prilleltensky & Prilleltensky, 2003b).

Critical psychologists also believe counseling is a sociopolitical process. According to Prilleltensky (1994), counseling is not a "value-neutral" or a "scientific" based interaction. Rather, counseling is a value-laden, subjective, and political practice. That is, counselors and clients bring their personal experiences, social and political

values, and understanding of the world into the counseling relationship. Given this perspective, a counselors understanding of mental health problems are largely shaped by their own values and belief systems. This can be problematic when counseling interventions and strategies are based on a value system that does not honor or recognize individual differences in diversity.

Feminist Therapy and Multicultural Counseling

Social justice principles are also prevalent in feminist therapy and multicultural counseling. This was illustrated in an article by L.A. Goodman, Liang, Helms et al. (2004). Within this article, the authors identified six recurring social justice principles in their review of leading feminist therapy and multicultural counseling literature. These authors identified the following social justice principles: "…(a) on going self examination, (b) sharing power, (c) giving voice, (d) facilitating consciousness raising, (e) building on strengths, and (f) leaving clients with tools for social change" (L. A. Goodman, Liang, Helms et al., 2004, p. 798). These six social justice principles have been used in counseling research, program design, policy development, and community intervention. Each of these themes is delineated below.

In terms of *ongoing self- examination*, L.A. Goodman, Liang, Helms et al. (2004) note both feminist therapy and multicultural counseling literature articulate the importance of ongoing self-evaluation for mental health practitioners. Within feminist therapy, these authors state feminist therapists recognize the impact sociohistorical and sociopolitical forces have on human development. These scholars further articulate feminist therapists need, "…to be aware of how these forces shape the therapists' own identities and subsequent understanding of their clients" (L. A. Goodman, Liang, Helms

et al., 2004, p. 799). As a result of sociohistorical and sociopolitical conditions, L.A. Goodman, Liang, Helms et al. believe it to be impossible for therapists to be value-free. As a consequence, it becomes important for counselor to explore their values and how these values impact the therapeutic alliance.

Likewise, multicultural counseling professionals recognize the importance of having counselors examine their biases and prejudices (Arredondo, Toporek, Brown, Jones, & Locke, 1996; L. A. Goodman, Liang, Helms et al., 2004). According to L.A. Goodman, Liang, Helms et al., a counselor's biases and prejudices can negatively shape and impact the counseling process. This belief is reiterated by Helms and Cook (1999), who contend that a counselor's biases and prejudices can negatively influence how client problems are understood and conceptualized.

L.A. Goodman, Liang, Helms et al. (2004) and Worell and Remer (2003) also believe it is critical for counselors to examine the role power plays in the therapeutic relationship. Examining the role of power in the counseling process entails an understanding of the ways in which race, ethnicity, gender, and sexual orientation influence counselor-client interactions (Helms & Cook, 1999). This involves an understanding that counselors and clients are often members of both dominant (oppressor) and target (oppressed) social groups. Viewing the world through the lens of dominant and target group statuses also entails understanding various aspects that make up human identity. This allows counseling practitioners and researchers to recognize that their roles can shift and change when working with clients and the larger community (L. A. Goodman, Liang, Helms et al., 2004). For example, counseling professionals may need to draw on their roles as parents, sexual minorities, and/or men and women to be

able to assist clients. Given this perspective, it is critical for counseling professionals to recognize how their "multiple selves" can influence the counseling process.

The second social justice principle inherent in feminist therapy and multicultural counseling literature entails the notion of *sharing power* (L. A. Goodman, Liang, Helms et al., 2004; Ivey et al., 2002; Worell & Remer, 2003). This involves having counselors share power with those they serve. This can be achieved by helping clients understand that a counselor's "…expertise [is] understood as simply another source of information rather than the best or the most 'objective' of such sources" (Brabeck & Brown, 1997, p. 26).

Within multicultural counseling, the importance of being in tune with the ways in which power influences the client-counselor relationship has been expressed as being a central component of the counseling process (L. A. Goodman, Liang, Helms et al., 2004). The argument is that counselors, by virtue of their professional title, hold the power in the relationship (Helms & Cook, 1999). As a result, it becomes increasingly important that counselors understand when and if they are abusing their power, and "...to use this power to secure resources for their clients of color and/or advocate on their behalf" (L. A. Goodman, Liang, Helms et al., 2004, p. 801).

In the context of social justice counseling, L.A. Goodman, Liang, Helms et al. (2004) further add it is important for counseling professionals, who use their power to practice social advocacy in the community, to be wary of being perceived as the "experts". Instead, these authors suggest that counselors establish themselves as "resources" or "co-learners". It is argued establishing this type of role can engage community members in taking responsibility and lead to necessary social action

strategies on the part of community members (L. A. Goodman, Liang, Helms et al., 2004).

The third social justice principle inherent in feminist therapy and multicultural counseling involves the notion of *giving voice* (L. A. Goodman, Liang, Helms et al., 2004). Giving voice involves a process of helping oppressed communities and groups articulate their shared experiences and lives. Listening to the voices of those who have been oppressed is necessary because many times these voices have been suppressed, devalued, silenced, or viewed as pathological by society (L. A. Goodman, Liang, Helms et al., 2004; McWhirter, 1991). The underlying belief is that, "…communities themselves know what questions or problems they want to address" (L. A. Goodman, Liang, Helms et al., 2004, p. 803). It also allows helping professionals to better understand the experiences of those who have been marginalized in society. This permits for more appropriate counseling strategies and interventions.

The fourth social justice principle involves the concept of *consciousness raising* (L. A. Goodman, Liang, Helms et al., 2004). Consciousness raising, "…means helping clients understand the extent to which individual and private difficulties are rooted in larger historical, social, and political forces" (L. A. Goodman, Liang, Helms et al., 2004, p. 804). The concept of consciousness raising is rooted in the work of Paulo Friere (Ivey & Collins, 2003). Friere is best known for his book titled, *Pedagogy of the Oppressed* (1993). This book was originally published in 1970 and then revised in 1993 by the author. Friere's work involved helping Brazilian peasants with developing *conscientizacao* or critical consciousness. According to Friere (1993), helping individuals from marginalized groups understand their experiences in context enables them to

recognize their injustices, and it serves as a foundation for taking action. Within the context of social justice counseling, this involves using the stories and increased consciousness of clients to change social systems that contribute to mental health problems.

The fifth social justice principle involves focusing on clients *strengths*. According to L.A. Goodman, Liang, Helms et al. (2004), a primary goal of feminist therapy and multicultural counseling is to, "…identify client's strengths, skills, and talents and to help them recognize themselves as competent, powerful individuals with the capacity to enact solutions to problems" (p. 806). Within individual therapy, this may entail helping clients to reframe a negative experience. However, from a social justice counseling perspective, this would entail changing oppressive social structures which serve as barriers to client's mental health (L. A. Goodman, Liang, Helms et al., 2004).

The last social justice principle articulated by L.A. Goodman, Liang, Helms et al. (2004) entails *leaving clients with tools*. This necessitates providing clients with "tools" to lead productive lives. From this perspective, the counselor-client relationship shifts from one of client dependence to one that is more mutual over time. Within a social justice framework, L.A. Goodman, Liang, Helms et al. argue that it is important for counseling professionals to impart on community members the tools needed to operate independently from the counselor.

In reflection, the six social justice principles inherent in feminist therapy and multicultural counseling have been used primarily within the context of individual counseling. L.A. Goodman, Liang, Helms et al. (2004) stress these same skills need to be

transferred into the larger community. They argue this is necessary in order to change oppressive social systems.

School Counseling

The school counseling literature also espouses social justice principles. Calls for school counselors to embrace a social justice perspective and practice social activism is reflected in organizations such as The Education Trust (Education Trust, 2005, Transforming school counseling link, para. 1), the Center for School Counseling Outcome Research (CSCOR) at the University of Massachusetts, Amherst (CSCOR, 2005), and is also widespread in the scholarly work of several school counselor educators (See, Bailey, Getch, & Chen-Hayes, 2003; Bemak, 2005; Field & Baker, 2004; R. M. House, 2005; House & Hayes, 2002; House & Martin, 1999; House, Martin, & Ward, 2002; House & Sears, 2002; Musheno & Talbert, 2002; Trusty, 2005). These organizations and school counselor educators express social justice principles of changing social systems, incorporating social advocacy into a school counselor's role, and collaborating with outside entities as necessary components of effective school counseling practice.

The need for school counselors to embrace a social justice perspective has been in reaction to calls to transform the school counseling profession (R. M. House, 2005). The rationale is traditional school counseling paradigms are not adequately closing the achievement gap which often exists between under-funded schools which have a large percentage of students of color and well-funded schools that are often predominantly White (R. M. House, 2005; House & Martin, 1999; House & Sears, 2002). According to House and Martin, school counselors who operate from a social justice paradigm are

those who take individual and/or collective action to right injustices or to improve

educational conditions for all students. This calls for school counselors to, "…actively

intervene in the decision making process of the students and in the social context

affecting them" (House & Martin, 1999, p. 284-285). House and Martin (1999) further

add social justice oriented school counselors are those who, "…function as leaders,

change agents, and as people willing to take risks…..school counselors working from this

model stand for social, economic, and political justice and advocate for students not

being served well by school systems" (p. 285). The need for school counselors to be

leaders in school reform efforts and advocate for social change has been reiterated by

other school counselor educators (Bailey et al., 2003; Bemak, 2005; Musheno & Talbert,

2002). The contention is a social justice perspective would help to close the achievement

gap between the "haves" and "have nots" in K-12 schools.

Social Work

Social justice principles are also prevalent in the social work field. According to

Lundy (2004), the social work profession has historically been about two things: helping

those in need and advocating for social and political change. Mitchell and Lynch (2003)

also add that social justice is a central component of the social work profession. Social

workers who operate from a social justice perspective are those who, "…engage in

supervision, organizational change, directing programs, and community education. They

also join with other social workers and their clients in social action" (Swenson, 1998, p.

527).

However, unlike counselors, social workers are mandated to do social justice

work (Maidment & Cooper, 2002). The directive that social workers must embrace a

social justice perspective and work as social activists is perhaps most noticeable in the National Association of Social Workers (NASW) Code of Ethics (NASW, 2005, Preamble section, para. 2). Within the NASW Code of Ethics, social justice is listed as one of the six core values that guide social work practices. Specifically, the NASW Code of Ethics calls on social workers to, "…pursue social change, particularly with and on behalf of vulnerable and oppressed individuals and groups of people" (NASW, 2005, Ethical principles section, para. 3). In addition, the mandate to put social justice into practice is also evident in the "Curriculum Policy Statement" of the Council on Social Work Education (Swenson, 1998). Within the curriculum policy statement, social justice is a mandated area that must be included in social work courses (Swenson, 1998). The need to incorporate social justice into social work practice is based on the belief that a client's race, ethnicity, gender, class, religion, sexual orientation, and ability shape their experiences (Swenson, 1998).

There a number of articles which conceptualize about social justice in the social work literature (See, Birkenmaier, 2003; Brawley, 1997; Brocato & Wagner, 2003; Craig, 2002; Dahl, 1971; Dietz, 2000; Finn & Jacobson, 2003; Hawkins, Fook, & Ryan, 2001; B. Lee, 2001; Linhorst, 2002; Mitchell & Lynch, 2003; Parker, 2003; Reichert, 2001; Rose, 2000; Sheppard, 2002; Swenson, 1998; N. Thompson, 2002; Van Soest, 1994) These aforementioned articles articulate the historical roots of social justice in social work, the importance and place of social justice in social work theory and practice, and the growing need for social workers to bridge the gap between social justice work theory and practices.

In terms of social justice principles, Lundy (2004) illustrated ways in which social justice can be incorporated into social work practice. These include: (1) empowerment, (2) connecting the structural and the personal, and (3) critical thinking and consciousness-raising. On the subject of empowerment, this concept was first introduced into the social work profession by Barbara Solomon in her 1976 book, *Black Empowerment: Social Work in Oppressed Communities* (In Lundy, 2004). In practice, empowerment pertains to, "…the act of acquiring a critical awareness of one's situation and an increased capacity to act on that awareness" (Lundy, 2004, p. 129). Lundy further suggests that taking action based on one's awareness is critical given that awareness alone can leave people feeling a sense of powerlessness. Within a social justice context, social workers can help clients to become empowered by helping them to understand their problems may be rooted in oppressive structural conditions.

This leads to the next social justice concept, which involves connecting the structural and the personal. Social workers who operate from a social justice perspective argue, "…there is a direct connection between people's economic and social position in society and their emotional and physical health" (Lundy, 2004, p. 131). Based on this perspective, issues such as poverty, racism, sexism, and heterosexism may contribute to a sense of alienation and self-blame. This is a perspective shared by social work educators such as Dietz (2000), Mitchell and Lynch (2003), and N. Thompson (2002). As a result, an argument has been proffered that social justice oriented social workers need to help clients understand how their concerns and issues are connected to larger social, political, and economic conditions (Lundy, 2004). It is believed this approach would help clients to refrain from blaming themselves for their plight.

Helping clients to connect the structural with the personal requires critical thinking and consciousness-raising activities (Lundy, 2004). Similar to feminist therapy and multicultural counseling, the notion of critical thinking and consciousness-raising in social work stemmed from the seminal work of Paulo Friere (Lundy, 2004). It is asserted, "…without critical thinking, people often view social changes or political decisions as somehow mystically removed from their own existence, they frequently turn inward, focusing exclusively on their private lives" (Lundy, 2004, p. 133). Given this perspective, critical-consciousness involves helping clients to reflect on how their problems are rooted in dehumanizing social structures and a willingness to take social action to change these oppressive social structures (Friere, 1993). From this vantage point, social workers not only focus their interventions on personal and interpersonal dynamics, but also on the larger social context.

In synthesis, it is apparent social justice principles are widespread in different areas of the helping profession. Specifically, social justice principles are prevalent in the community psychology, feminist therapy, multicultural counseling, school counseling, and social work literature. Each of these areas of the helping profession, to varying degrees, uses counseling and psychology as a means to advance a social justice agenda.

Although social justice principles are prevalent in various specialty areas of the helping profession, "…there continues to be concern regarding the ability and commitment of the profession to affect social justice" (R. L. Toporek et al., 2006, p. 6). In particular, there is a clear lack of understanding of the place social justice has in the field. C.E. Thompson and Shermis (2004) indicate this may be because counselors don't understand how client problems are rooted in oppressive social systems, and are

therefore, unable to dismantle oppressive environments, systems and structures which

often contribute to mental health problems. One suggestion to increase the profession's

understanding of the place social justice has in the field is to aid counselors in

recognizing the similarities and differences which exist between the multicultural

counseling and social justice counseling constructs (Ratts et al., 2004). This is articulated

in the following section.

Multicultural and Social Justice Counseling Constructs

A suggestion has been made that multicultural counseling and social justice

counseling constructs have considerable overlap (Ratts et al., 2004). That is, both

multiculturalism and social justice address issues of oppression. It is this overlap which

appears to have stirred up a debate in the profession. In particular, the dispute is related to

the scope of the multicultural counseling competencies (MCC's) and whether

multiculturalism alone adequately addresses issues of oppression and social justice (See,

Arredondo & Perez, 2003; Vera & Speight, 2003). This tension was perhaps most notable

in the May 2003 Volume 31, Issue 3 special issue of, *The Counseling Psychologist*

(Social Justice and Multicultural Competence in Counseling Psychology). This special

issue explored the effectiveness of multicultural counseling in addressing issues of

oppression and social justice.

As a result of this debate, it may be important to point out the historical

connections and note the complementary nature of the multicultural and social justice

constructs. An exploration of the similarities and differences between these two

constructs follows.

Similarities between Multicultural and Social Justice Counseling

As indicated earlier, L.A. Goodman, Liang, Helms et al. (2004) identified six recurring social justice principles in the multicultural counseling literature. These included: (1) ongoing self-examination, (2) sharing power, (3) giving voice, (4) facilitating consciousness-raising, (5) building on strengths, and (6) leaving clients the tools to work toward social change. According to L.A. Goodman, Liang, Helms et al., these six social justice principles tend to be utilized in direct counseling. In addition, a content analysis of multicultural and social justice counseling publications (See, Arredondo, 1999; Arredondo & Perez, 2003; L. A. Goodman, Liang, Weintrab et al., 2004; Ivey & Collins, 2003; Katz, 1985; Kiselica, 2004; W. M. L. Lee, 1999; Prilleltensky & Prilleltensky, 2003a; Roysircar, Arredondo, Fuertes, Ponterotto, & Toporek, 2003; Sue & Sue, 1999, 2003) revealed other similarities. These articles indicated both multicultural and social justice counseling perspectives:

a) Evolved out of limitations inherent in traditional counseling paradigms (W. M. L. Lee, 1999; Prilleltensky, 1994; Sue & Sue, 1999, 2003)

b) View counseling as a sociopolitical and value-based process (Katz, 1985; Prilleltensky & Prilleltensky, 2003a)

c) Recognize the lethal impact unearned power, unequal privilege and oppression have on mental health problems (D'Andrea, 2002)

d) Stress the importance of examining client issues in context (L. A. Goodman, Liang, Helms et al., 2004; Ivey & Collins, 2003; Vera & Speight, 2003)

e) Acknowledge the importance of creating an egalitarian relationship between the client and counselor (Roysircar et al., 2003; Sue & Sue, 2003)

It is apparent both multiculturalism and social justice share many qualities. At the core of the multicultural and social justice counseling perspectives is the notion effective counseling practice is predicated on being able to connect mental health problems to oppressive social systems and structures (Vera & Speight, 2003). Addressing issues of oppression appears to be where these two constructs differ. Accordingly, understanding the distinction between the multicultural and social justice counseling perspectives becomes essential.

Distinctions between Multicultural and Social Justice Counseling

There appears to be two primary distinctions between the multicultural counseling and social justice counseling perspectives. One difference is related to what issue of oppression to address. R. House asserts that social justice oriented counseling professionals tend to view all issues of oppression as being equally important and worthy of attention (personal communication, August 1, 2005). This is reflected in the ACA advocacy competencies which do not address a specific group to serve. Rather, the ACA advocacy competencies focus on helping all groups who have experienced a social injustice (R. House, personal communication, August 1, 2005). Similarly, Lorde (1983) adds that to effectively rid society of oppression one must believe in the notion that there is no hierarchy of oppressions. That is, racism, sexism, heterosexism, classism, ageism, and religious oppression are equally harmful. One is not necessarily more harmful than the other. According to Lorde, this perspective is needed given that people tend to issues of oppression they personally experience at the expense of other issues.

Conversely, multicultural counseling professionals continue to debate whether multiculturalism should take a universal approach and address all issues of oppression, or

whether the focus needs to be concentrated on issues of race and ethnicity (See, Fukuyama, 1990; Locke, 1990; Pope, 1995). Those who take a universal approach contend it is difficult to tackle one form of oppression without also attending to other forms of oppression. On the other hand, those who adhere to a narrow definition of multiculturalism are apt to view race as the defining factor in addressing issues of oppression (Locke, 1990). The dispute over whether multicultural counseling theorists and practitioners should take a universal or narrow approach continues to this day.

A second difference between multicultural and social justice counseling perspectives concerns how to address issues of oppression. This distinction is apparent when examining the multicultural counseling competencies (MCC's) and the ACA advocacy competencies. According to Vera and Speight (2003), the MCC's, which are central to multicultural counseling, tends to emphasize microlevel interventions. Microlevel interventions, "…promote the understanding, acceptance, and appreciation of cultural differences" (D. J. Goodman, 2001, p. 4). Oftentimes, the use of multicultural counseling based microlevel interventions occurs within the context of individual counseling. This has been communicated by L.A. Goodman, Liang, Helms et al. (2004). These authors contend multicultural counseling scholars and practitioners have at best, "…practiced social justice at the micro level rather than engaging in system change efforts more directly" (L.A. Goodman, Liang, Helms et al., 2004, p. 797). Thus, the critique on multicultural counseling is that it tends to focus on helping counselors gain cultural competence without regard for changing oppressive social structures and systems.

In contrast, the ACA advocacy competencies, which are a vital aspect of social justice counseling, places a higher level of emphasis on macrolevel interventions (R. House, personal communication, August 1, 2005). Macrolevel interventions emphasize the social context, intervening in the environment, and changing oppressive social structures. The need to focus interventions on the social context is based on the belief the environment needs to change and not the client (Jacobs, 1994). Given this contention, macrolevel interventions become necessary skills to being an effective counselor. This entails moving outside one's office setting and into the communities and institutions in which clients reside (J. A. Lewis & Bradley, 2000; McWhirter, 1997). The prevailing notion is counselors who adhere to the ACA advocacy competencies may aid in liberating and empowering clients from oppression (R. House, personal communication, August 1, 2005).

Complementary Nature of Multiculturalism and Social Justice

Ratts et al. (2004) have proposed that the increased interest in a social justice counseling perspective by no means suggests multicultural counseling is fading or that it is an ineffective counseling paradigm. On the contrary, the development of a social justice perspective probably would not have occurred without the advances in multicultural counseling research (Ratts et al., 2004). The contention is that both multicultural and social justice counseling are "two sides of the same coin". In other words, one perspective is not necessarily better, and one can not exist without the other. Both the multicultural and social justice perspectives are necessary to effectively address issues of oppression (L. A. Goodman, Liang, Helms et al., 2004). Based on this standpoint, the multicultural

counseling perspective is considered to be foundational to exploring issues of oppression. However, it should not be the end result. Rather, counselors need to also incorporate a social justice perspective into counseling practice if clients are to truly be empowered and liberated from oppression (L. A. Goodman, Liang, Helms et al., 2004; Vera & Speight, 2003). Understanding this may aid counselors in developing a clearer perspective of the place social justice has in the profession.

Empirical Studies

In terms of empirically based studies, no studies were found which directly examined social justice training efforts in the counseling profession. To date, the closest empirical articles to explore social justice related concepts in the counseling field were research studies conducted by Atkinson et al. (1977) and Field and Baker (1999). These studies centered on social justice related concepts such as social activism and social advocacy in school counseling settings. Similarly, in a search of Dissertation Abstracts International, only two dissertations (See, Pennymon, 2000; Schmidt, 2002) investigating social justice related concepts in the counseling field were retrieved. These social justice oriented counseling dissertations focused on the concept of social advocacy in the counseling setting. The limited research in the area of social justice counseling seems to suggest conceptualizing about social justice may be a relatively new area of research in the field. This is a perception shared by L.A. Goodman, Liang, Helms et al. (2004), who assert that theorizing about social justice within the counseling profession has not been common until recently.

In contrast, empirically based studies conceptualizing about social justice appear to be more prevalent in other helping professions such as teacher education and social work. In teacher education, Cochran-Smith et al. (1999) conducted a self-study of how a teacher education program grappled with defining social justice and infusing it into their teacher training program. In the social work profession, Van Soest (1994) conducted a field study of how a course focused on social justice prepared social work students for social justice activities. Both of these studies were exploratory in nature. In addition, a dissertation by Brill (1989) examined how the integration of social justice principles into the NASW Code of Ethics impacted social work practice and attitudes. All of these studies addressed and conceptualized about social justice as a construct. In other words, conceptualizing about social justice as a construct in the teacher education and social work professions gives the impression the field of counseling may be lagging behind in the area of social justice research.

Support for the Study

Although counseling professionals are beginning to recognize the importance of social justice, as evidenced by the growing body of literature, more empirical studies need to be conducted in order to better understand its place and impact in the profession. This is reiterated by many social justice counseling scholars (See, L. A. Goodman, Liang, Helms et al., 2004; Vera & Speight, 2003) who have questioned how social justice principles are incorporated into counselor preparation programs. The need to identify the scope of social justice training efforts, and the type of social justice principles being disseminated in counselor preparation programs is important given the specific skills,

attitudes, and beliefs required to do social justice counseling (Kiselica & Robinson, 2001). This is also critical given the increased understanding that traditional counseling paradigms and multicultural competence alone do not adequately address issues of oppression (Vera & Speight, 2003).

Currently, a majority of social justice counseling publications are either position pieces or self reflections on social justice (See, Collison et al., 1998; McDowell & Shelton, 2002; Smith et al., 2003). As a consequence, there is a shortage of empirical research which directly addresses social justice training in counselor preparation programs. The only similar study to date was conducted by Dinsmore and England (1996) which explored the level of multicultural counselor training in CACREP-accredited counselor education programs. Given the lack of empirical studies regarding the level of social justice counselor training, this dissertation study will examine whether CACREP-accredited counselor preparation programs are preparing master's level graduate students for social justice counseling.

Chapter 3: Methodology

This section outlines the methodology for this study. Using research design methods set forth by Creswell (2003), this chapter provides an overview of the study, research design, population and sample, instrumentation, variables, research procedures, data analyses and methodological limitations inherent in the study.

Overview

This quantitative study explores what CACREP-accredited counselor preparation programs are doing to infuse social justice principles into courses designated to meet CACREP Standard Section II.K.2 (Social and Cultural Diversity). Specifically, this study examined the following:

(1) Whether social justice is incorporated into counselor training,

(2) What specific social justice content is included in "Social and Cultural Diversity" designated CACREP courses,

(3) If social justice content is included in other CACREP areas in the department, and

(4) Whether there is a difference between which oppression topics are addressed by *target group members* (e.g. women/transgender, faculty of color, lesbian/gay/bisexuals, elderly, and non-Christians) and *dominant group members* (e.g. men, Whites, heterosexuals, middle aged adults, and Christians)?

The above four areas were examined through receipt of a mail survey from instructors who teach courses designated to meet CACREP Standard Section II.K.2 (Social and Cultural Diversity).

The Social Justice Counseling (SJC) survey was designed using survey procedures suggested by Dillman (2000) and Salant and Dillman (1994). In addition, the Dillman (2000) mail survey method was selected as a guideline for administering the survey. Both descriptive and inferential statistical methods were utilized to analyze the results of the SJC survey.

Research Design

The SJC survey was mailed to instructors who teach counseling courses designated to meet CACREP Standard Section II.K.2 (Social and Cultural Diversity) in CACREP-accredited counselor training programs. The purpose behind using the SJC survey is twofold. One reason for the survey is it allows for a descriptive analysis of a population (Gall et al., 2005). In this particular case, the SJC survey highlights how instructors who teach counseling courses that meet the CACREP "Social and Cultural Diversity" requirement are preparing master's level counseling students for social justice counseling. Currently, there is a dearth of research related to whether graduate counseling students are being prepared to implement social justice into their professional practice (Nilsson & Schmidt, 2005). This is concerning given the rise in calls for counselors to adopt a social justice counseling perspective (Kiselica & Robinson, 2001).

A second purpose for using the SJC survey is to make generalizations about what CACREP-accredited counselor preparation programs are doing in the area of social justice training. Generalizing about social justice training efforts in CACREP-accredited counseling programs is important in order to make inferences, draw accurate conclusions, and make recommendations for future social justice research and training. For this study,

the results obtained from the survey may be used to ascertain the level to which social

justice principles are being incorporated into counselor preparation, whether there is a

consensus regarding the type of social justice content introduced to students, and to

examine what may be needed to better prepare master's level counseling students for

social justice counseling.

　　　The SJC survey is also the appropriate method of data collection for several

reasons. Mail surveys are low cost, they limit researcher bias, they allow for consistent

measures over time, and they can also assist in the process of identifying characteristics

unique to each program (Creswell, 2003). In addition, surveys are also appropriate when

attempting to collect information regarding the type of curriculum being taught in a

course which this study seeks to explore (Gall et al., 2005). Lastly, data collection from

the SJC survey will be cross-sectional. Specifically, data will be collected at one-point in

time as opposed to collecting data over a period of time.

　　　As indicated earlier, the SJC survey was mailed to potential respondents who

teach courses designated to meet the CACREP 'Social and Cultural Diversity'

requirement. Employing a mail survey instead of an email survey or web-based survey is

preferred for several reasons. One reason has to do with the response rate. Dillman (2000)

has indicated that response rates for mail surveys tend to be higher than for email or web-

based surveys. The lower response rate for email and web-based surveys has often been

attributed to a lack of computer proficiency among respondents (Dillman, 2000). In

addition, many university/college emails have "junk email filters" on their computers,

which poses as a concern because these programs may view email or web-based surveys

as spam (A. Bartley, personal communication, April 1, 2005). Mail surveys are also less

complicated to design and easier to read when compared to web-based surveys (Dillman, 2000). For example, with web-based surveys researchers need to consider respondent's hardware and software capabilities, which are often difficult to control. This is a concern because different software and hardware packages can influence the design and layout of a survey, and therefore, lower response rates and increase measurement error (Dillman, 2000). Also, using a mail survey is preferred given the travel costs that would accrue to personally administer the survey at every CACREP-accredited counselor preparation program.

Population and Sample

The target population in the study includes instructors who teach courses designated by their department to meet CACREP standard section II.K.2 (Social and Cultural Diversity) in CACREP-accredited counselor preparation programs. Typical courses designated to meet the "Social and Cultural Diversity" requirement are the *Social and Cultural Foundations* courses and *Multicultural Counseling* courses. One professor from each program will be selected for this study. Currently, there are one hundred ninety three (N = 193) CACREP-accredited counselor preparation programs in North America (CACREP, 2005b, Directory of accredited programs section, para. 1). However, only one hundred ninety two (N = 192) CACREP programs will be used for this study. The one program being exempt from this study is attended by this researcher.

Surveying instructors who teach counseling courses that address CACREP standard section II.K.2 (Social and Cultural Diversity) as the target population is appropriate for a variety of reasons. To begin with, instructors who teach these courses

are more likely to incorporate social justice principles into these courses than other

courses in the curriculum (Chizhik & Chizhik, 2002; Nilsson & Schmidt, 2005). A

second reason is the belief that these instructors are apt to understand social justice

concepts and have interest and expertise in social justice related issues (J. Lewis, H.

Crethar, & R. Toporek, personal communication, May 19, 2005). As a result, more

accurate generalizations can be ascertained about the level to which social justice

principles are infused into counselor preparation programs.

Department chairs and/or coordinators of all CACREP-accredited counselor

preparation programs were contacted via email and telephone to help identify instructors

in their department who teach counseling courses that meet CACREP standard section

II.K.2 (Social and Cultural Diversity). An undergraduate student majoring in intercultural

communications from a local community college was paid $300.00 to contact each

CACREP-accredited department chair/coordinator to obtain the requested information.

This student utilized a list obtained from the CACREP website, which contains the names

and contact information for each department chair/coordinator (CACREP, 2005b,

Directory of CACREP accredited programs section). The departmental secretary was also

contacted to obtain the necessary contact information in cases where the department

chair/coordinator could not be reached. Similarly, the department's website was also

utilized to locate the name and campus mailing address of potential participants in cases

when the departmental secretary could not obtain the needed information.

As mentioned, this study includes all CACREP-accredited counselor preparation

programs. Accordingly, issues related to nonrandom sampling was not a concern. In most

cases, using a nonrandom sample increases sampling error (Gall et al., 2005). Sampling

error is the, "…difference between the statistic for the sample and the same statistic for the population" (Gall et al., 2005, p. 129). However, sampling error is not a concern in this study because all the CACREP-accredited counselor preparation programs were included. Including all CACREP-accredited counselor training programs also meets the sample size recommendations made by Salant and Dillman (1994).

The rationale for studying CACREP-accredited counselor preparation programs is to gain a better understanding of how master's level counseling students are being prepared for social justice counseling. In addition, including all participants in a study also increases the likelihood that more accurate generalizations could be made about a particular population (Gall et al., 2005). In this case, precise generalizations may be inferred about whether social justice principles are incorporated into counselor training and the scope of social justice training efforts in CACREP-accredited counselor preparation programs.

Instrumentation

The SJC survey (see Appendix 1) was used for this study to collect data. The SJC survey was developed by this researcher for purposes of this study. The SJC survey includes sixteen questions.

The SJC survey was reviewed and piloted for face validity. Two counselor educators reviewed the instrument: Dr. Cass Dykeman (Associate Professor, Counselor Education & Supervision, Oregon State University) and Dr. July Dinsmore (Professor, Counseling & School Psychology, University of Nebraska). The instrument was also reviewed by Dr. Timothy M. Bergquist (Professor, Quantitative Methods & Director,

Institutional Research and Assessment, Northwest Christian College). Suggestions for

improving the questions and survey format were taken into consideration in making the

final revisions to the SJC survey. The SJC survey was then piloted by Dr. Farah Ibrahim

(Professor and Chair of the Counselor and Teacher Education department at Oregon State

University). Revisions were made to the SJC survey based on feedback from Dr. Ibrahim.

The SJC survey contains two sections. Section one of the survey explores

demographic information about respondents (Questions 1-9). These include gender,

race/ethnicity, sexual orientation, disability status, age range, religion, economic status,

faculty rank, and tenure status. Items in the demographic data section of the SJC survey

will be measured by requesting respondents to check whichever box is most applicable to

them.

Section two of the SJC survey explores how social justice content is integrated

into the curriculum (See questions 10-16). These questions ask respondents to list the title

of the counseling course they teach, what textbooks are used in the course, whether the

course addresses social justice principles and social advocacy/activism paradigms, to

identify the type of social justice content included in the course, and to rank in numerical

order the degree to which various forms of oppression are addressed within the course.

Respondents were also asked if social justice content was included in other courses in the

program and/or department. Space for additional comments was also available for

respondents toward the end of the survey. Items on the SJC survey were measured using

categorical scales (e.g. yes/no responses) and check list.

A tailored design method as outlined by Dillman (2000) was used as a guide to

administer the SJC survey. The tailored design method involves five pivotal points of

contact that are recommended to increase response rates. These include: (1) sending a brief pre-notice letter a few days prior to sending the SJC survey, (2) mailing the SJC survey with a detailed letter explaining the importance of the study and including an enclosed self addressed stamped envelope (SASE), (3) a thank you postcard that is sent a few days to a week after sending the SJC survey, (4) a replacement SJC survey that is sent to non-respondents three weeks after sending the SJC survey, and (5) a final contact that is made a week after the fourth contact to non-respondents reminding them to complete the SJC survey. These will be explained in more detail in the research procedures section of this chapter.

Variables

The SJC survey measures four variables (See Table 3 below). The table below describes each independent and dependent variable as well as the relationship between the variables, research questions, and items on the SJC survey. These were suggested by Creswell (2003):

Table 3: Variables

Variable Name	Research Question	Item on the Survey
Independent Variable #1: Social justice training	*Descriptive Research Question:* Does this course address social justice principles and social advocacy/activism?	See Question 10, 11, and 12: Identifies the course, textbook used, and whether this course addresses social justice principles and social justice advocacy/activism.
Independent Variable #2: Social justice training content	*Descriptive Research Question:* What specific content is covered in the area of social justice in your course?	See Question 14: Identifies the social justice content included in the course.
Independent Variable #3: Social justice content in other coursework	*Descriptive Research Question:* Are social justice and social advocacy/activism content addressed in other CACREP areas in the department?	See Question 16: Identifies whether social justice principles and social advocacy/activism are included in other courses.
Dependent Variable #1: Degree to which various forms of oppression are addressed	*Inferential Research Question:* Is there is a difference between which oppression topics are addressed by *target group members* (e.g. women/transgender, faculty of color, lesbian/gay/bisexuals, young/elderly, and non-Christians) and *dominant group members* (e.g. men, Whites, heterosexuals, middle/adult, and Christians)?	See Questions 1-9 and 15: This question explores how oppression topics are ranked by respondents and whether there is a difference that exists between which oppression topic is addressed.

The *t*-test, ANOVA test, and Fisher's LSD test will be used to determine the degree to which oppression topics are addressed by dominant and target group members. If assumptions for the *t*-test are violated, the Mann Whitney *U* test, which is the nonparametric equivalent of the *t*-test, will be utilized. If assumptions for the ANOVA test are violated, the Kruskall-Wallis test may be utilized. This is the nonparametric equivalent of the ANOVA test.

The significance level will be set at .05 for all the parametric tests. |

Table 4 below is a detailed list of how the above variables fit into a framework of a hypothesis and what statistic will be used to analyze the research question.

Table 4: Null Hypothesis and Alternative Hypothesis

Research Question	Null Hypothesis and Alternative Hypothesis	Statistic
Research Question #1: Does this course address social justice principles and social advocacy/activism?	Ho: This course does not address social justice principles and social advocacy or social activism. Ha: This course does address social justice principles and social advocacy/activism.	Descriptive statistics will be used (i.e. Frequency, mean, and percentages)
Research Question #2: What specific content is covered in the area of social justice in your course?	Ho: Social justice content is not covered in this course. Ha: Social justice content is covered in the course.	Descriptive statistics will be used (i.e. Frequency, mean, and percentages)
Research Question #3: Is social justice content included in other CACREP areas in the department?	Ho: Social justice content is not covered in other CACREP areas in the department. Ha: Social justice content is covered in other areas of the department.	Descriptive statistics will be used (i.e. Frequency, mean, and percentages)
Research Question #4: Is there a difference between what oppression topic is addressed by respondents?	Ho: There is no significant difference between which oppression topics are addressed by dominant and target group members. Ha: There is a significant difference between which oppression topics are addressed by dominant and target group members.	The *t*-test, ANOVA test, and Fisher's LSD tests will be used to determine whether significant differences exist between mean scores of oppression topics for dominant and target group members. If significant differences do exist for the ANOVA test, a post hoc analysis will be conducted using Fisher's LSD test. The alpha level will be set at .05.

Research Procedures

Upon passing the proposal phase of the dissertation, application was made to

Oregon State University's (OSU's) Institutional Review Board (IRB) for approval to

conduct the study. Dillman's (2000) tailored design method was used to administer the

survey. As indicated above, the Dillman method involves five pivotal points of contact

that are recommended to increase response rates. These are outlined in detail below.

First Contact: Pre-Notice Letter. In November 2005 a brief pre-notice letter (See

Appendix 2) was sent to instructors who teach counseling courses designated to meet

CACREP standard section II.K.2 (Social and Cultural Diversity) in all CACREP-

accredited counselor preparation programs (N=192). As suggested by Dillman (2000), the

pre-notice letter addressed what will happen, what the study is about, and the purpose of

the survey. The pre-notice letter was sent three days prior to sending the SJC survey.

Second Contact: Mailing the SJC Survey. Three days after the pre-notice letter

was sent, a packet containing a cover letter outlining the scope of the study (See

Appendix 3), the SJC survey, and a SASE was mailed to selected instructors in CACREP

programs. The letter explained: The purpose of the study, instructions, confidentiality

rights, volunteer participation, and informed consent. The SASE was addressed to the

home of this researcher. Due to geographic reasons, a decision was made to have

respondents return the completed survey to this researcher's home address as opposed to

this researcher's OSU's mailbox. In addition, each SJC survey and SASE was numbered

to correspond with the master list of CACREP-accredited counselor preparation

programs. This allowed for cross-referencing purposes. Cross-referencing entails making

sure each returned survey is checked with each listed program to measure the accuracy of returned surveys. Counting the number of returned and completed surveys is particularly important to determine whether accurate generalizations may be inferred from the collected data.

Third Contact: Thank You Postcard. One week after sending the SJC survey, a thank you postcard (See Appendix 4) was mailed to respondents. The postcard served two purposes (Dillman, 2000). The first purpose was to thank respondents who completed and returned the survey. A second purpose was to remind those who have not completed and/or returned the survey to do so as soon as possible.

Fourth Contact: The First Replacement SJC Survey. Two weeks after sending the thank you postcard, a replacement SJC survey, a second cover letter (See Appendix 5), and a SASE was mailed to nonrespondents. This was in accordance with Dillman's survey methods (Dillman, 2000; Salant & Dillman, 1994). As suggested by Dillman, the second cover letter was different from the first letter in that the tone of the second letter was stronger in an attempt to persuade nonrespondents to complete and return the survey.

Fifth Contact: The Invoking of Special Procedures. A week after mailing nonrespondents a replacement SJC survey, a 3rd and final cover letter along with the SJC survey was sent to nonrespondents in PDF format (See Appendix 6). Unlike the previous mailings this fifth and final contact was made by email. This email served as a reminder for nonrespondents to complete the electronic SJC survey. Altering the delivery method was highly recommended by Dillman (2000) in order to increase the response rate.

Dynamics of the Implementation Process

Handling Undelivered Questionnaires

According to Dillman (2000), one issue that may arise when conducting survey research concerns the return of undelivered questionnaires. This can occur for a variety of reasons such as the wrong mailing address, clerical errors, or the survey is refused by the recipient. Fortunately, no SJC surveys were returned undelivered.

Handling Respondent Inquiries

Another issue which may arise concerns questions from respondents regarding the SJC survey (Dillman, 2000). Dillman notes that respondents may have a variety of questions upon receiving the survey and recommends all questions need to be addressed by the researcher. With that being said, no respondents contacted this researcher with questions regarding the research.

Evaluating Early Returns

Processing of the data began immediately upon receiving the SJC survey. Specifically, the data was coded and analyzed using Microsoft Excel 2003. Final results of the SJC survey were also sent to respondents who requested this information.

Data Analysis

As indicated above, Microsoft Excel 2003 was used to code and analyze the data from the SJC survey. Specifically, descriptive statistics and inferential statistics were employed to examine the data. The level alpha level for this study was set at .05. According to Gall et al. (2005) and Huck (2004), setting the level of significance or alpha at .05 is common practice in social science research. This level of significance can help determine whether findings are generalizable or whether they occurred by chance (Gall et

al., 2005). Setting the significance level at .05 also balances concerns regarding Type I error (i.e., rejecting the null hypothesis when in fact it is true) and Type II errors (i.e., not rejecting the null hypothesis when in fact it is false). A more detailed explanation and rationale for why each statistical measure was used follows.

Descriptive Statistics

For purposes of this study, the following descriptive statistics were used: *frequency, mean,* and *percentages* (i.e., proportion) to analyze the demographic data and social justice content covered in CACREP-accredited counselor training programs.

According to Gall et al. (2005), using descriptive statistics is appropriate when trying to understand characteristics of a population. In this particular case, the objective of this study was to determine whether CACREP-accredited counselor preparation programs were training master's level students for social justice counseling.

Inferential Statistics

This study also employed the *t*-test, analysis of variance (ANOVA), and Fisher's Least Significant Difference (LSD) test to determine if significant differences existed between target and dominant groups in they type of oppression topics addressed by respondents. There were seven oppression topics included in this study. They consist of: racism, sexism, heterosexism, classism, ageism, ableism, and religious oppression. Both socioeconomic status and disability status were excluded from these tests due to a lack of respondents in the target group for these demographic variables.

With respect to the *t*-test, Gall et al. (2005) note that it is an appropriate statistic to use when comparing two mean scores. This study compared mean scores for the seven oppression topics between members of dominant and target groups. Specifically, the *t*-

test analyzed the following demographic variables: gender (female faculty vs. male

faculty), race/ethnicity (faculty of color vs. Whites), sexual orientation (sexual minorities

vs. heterosexuals), and religious oppression (non-Christians vs. Christians). The *t*-test

was used to determine whether significant differences exist between mean scores for each

comparison group. For example, are there significant differences between which

oppression topics are addressed between faculty of color and White faculty or between

female faculty and male faculty? In other words, does being a member of a dominant or

target group affect the degree to which issues of oppression are addressed?

  The ANOVA parametric test was also utilized to analyze whether significant

differences exist between mean scores for the following demographic variables: age (20-

40 vs. 41-50 vs. 51+), faculty rank (assistant professor vs. associate professor vs.

professor), and tenure status (non-tenured faculty in non-tenure track positions vs. non-

tenured faculty in tenure track positions vs. tenured faculty). In particular, the ANOVA

test was employed to determine whether respondents' age range, faculty rank, and tenure

status influenced the degree to which oppression topics are addressed. According to Gall

et al. (2005), the ANOVA parametric test is an appropriate inferential statistic to use

when comparing three or more mean scores. However, the ANOVA test does not depict

where significant differences exist (Huck, 2004). For this reason, a post hoc analysis

using Fisher's LSD test was conducted to determine where significant differences existed

between mean scores for age, faculty rank, and tenure status. Gall et al. (2005) add that

Fisher's LSD test is an appropriate measure to use when determining where significant

differences might exist between three or more mean scores.

If assumptions needed to use the *t*-test or ANOVA test are violated: (e.g. lack of a normal distribution and lack of homogeneity of variance), then the Mann Whitney U test (for the *t*-test) and the Kruskall-Wallis test (for the ANOVA test) will be utilized. These tests are considered to be the nonparametric equivalent of the *t*-test and ANOVA test (Gall et al., 2005; Huck 2004). The *t*-test and ANOVA test assumes that the dependent variable (e.g., oppression topics) will be normally distributed and there will be homogeneity of variance. That is, the variance (of the dependent variable) is the same for both samples (e.g., dominant vs. target groups). The normal distribution will be tested looking at the distribution of scores (e.g., histograms) and homogeneity of variance will be examined by the *F* test.

Chapter 4: Results

SJC Survey Results

The purpose of this dissertation study was to ascertain whether CACREP-accredited counselor preparation programs prepare master's level students for social justice counseling. To this end, one hundred ninety two (N = 192) SJC Surveys were distributed to instructors who teach master's level "Social and Cultural Diversity" designated CACREP counseling courses. A total of one hundred thirteen (N = 113) SJC surveys were returned. Of these, one hundred eight (N = 108) were completed for a response rate of 56%. The Division of Instructional Innovation and Assessment (DIIA) at the University of Texas at Austin considers the following to be acceptable response rates for mail surveys: 50% adequate, 60% good, and 70% very good (The University of Texas at Austin: DIIA, 2006, Quick tips section, para. 6.16). Using this as a baseline, the adequacy of the response rate for this study is between the "adequate" and "good range". Five of the returned SJC surveys were left blank. This indicated respondents' desire to be excluded from the study. In addition, not every question was addressed by respondents who completed the SJC survey. As a result, the total number of responses for each question of the SJC survey will vary.

This chapter begins by presenting the data collected for each question in the SJC survey. There were a total of sixteen questions on the SJC survey. An explanation of the data collected for each question on the SJC survey is also included. A summary of the results collected also follows.

SJC Survey Questions

Respondents were asked a variety of demographic information regarding aspects

of their identity. This included information on their gender, race/ethnicity, sexual

orientation, disability status, age range, religion, economic status, faculty rank, and tenure

status. These are presented in the form of tables and figures.

SJC Survey Question #1: Gender

Respondents were asked to identify their gender. For this particular study, gender

was categorized as female, male, transgender or other. The total number of responses

received for this question was 107 (See Table 5 and Figure 2 below). Female respondents

constituted the majority (57%, N=61)) in this study. Males made up less than half (43%,

N=46) of respondents. No respondents identified with being transgender or "other".

Table 5: Gender

Gender	N	Percentage
Female	61	57%
Male	46	43%
Transgender	0	0%
Other	0	0%

Figure 2: Gender
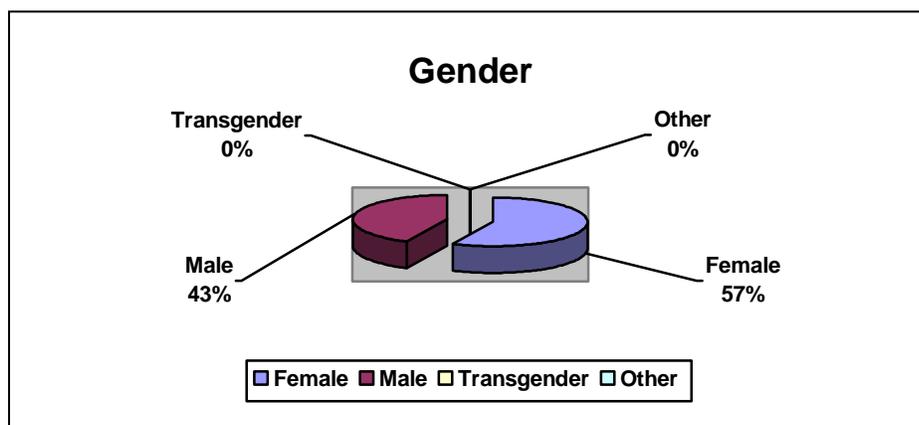
SJC Survey Question #2: Race/Ethnicity

Participants were asked to identify their racial/ethnic background. Table 6 and Figure 3 illustrate the racial/ethnic composition of respondents. The racial/ethnic identities respondents had to select from included: Asian American/Pacific Islander, Biracial, African American/Black, European American/White, Latino/a American, Native American/American Indian, and Other. One hundred six (N = 106) total number of responses were accounted for in this question. A majority of respondents identified with being European American/White (46%) or African American/Black (27%). This is followed by Latino/a American (9%), Asian American/Pacific Islander (7%), Other (6%), Native American/American Indian (3%), and Biracial (2%).

Table 6: Race/Ethnicity

Race/Ethnicity	N	Percentage
Asian/Pacific Islander	7	7%
Biracial	2	2%
Black	29	27%
European	49	46%
Latino/a	10	9%
Native American	3	3%
Other	6	6%

Race/Ethnicity Other: Total Number of Responses = 6

Race/Ethnicity – None	N
American/White	1
Asian American/Pacific Islander & Multiracial	1
European American & Native American	1
European Canadian/White	1
South American – Brazilian	1
Not Specified	1

Figure 3: Race/Ethnicity

Race/Ethnicity

Other 6%
Asian 7%
Native American 3%
Biracial 2%
Latino/a 9%
Black 27%
European 46%

Legend		
■ Asian/Pacific Islander	■ Biracial	□ Black
□ European	■ Latino/a	■ Native American
■ Other		
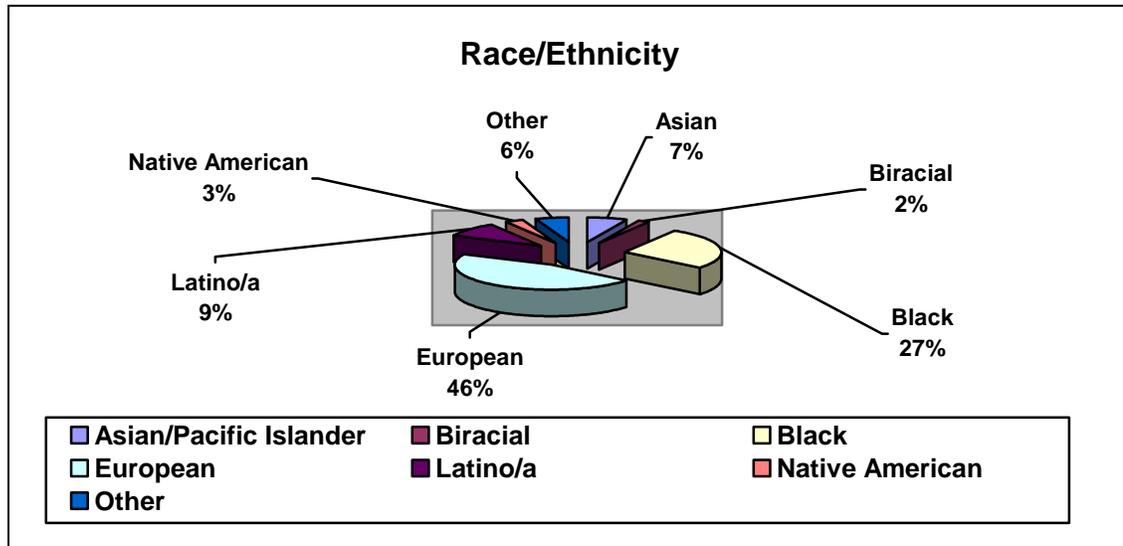
SJC Survey Question #3: Sexual Orientation

Respondents were asked to identify their sexual orientation. For purposes of this study, sexual orientation included: asexual, bisexual, gay male, heterosexual, and lesbian female. One hundred four (N = 104) total responses were received for this question. Table 7 and Figure 4 provide an illustration of the sexual orientation breakdown of respondents in the study. 81% of respondents identified with being heterosexual, 8% as gay males, 5% as lesbian female, and 6% identified with being bisexual. No respondents selected "asexual" as a category.

Table 7: Sexual Orientation

Sexual Orientation	N	Percentage
Asexual	0	0%
Bisexual	6	6%
Gay Male	8	8%
Heterosexual	85	81%
Lesbian Female	5	5%

Figure 4: Sexual Orientation
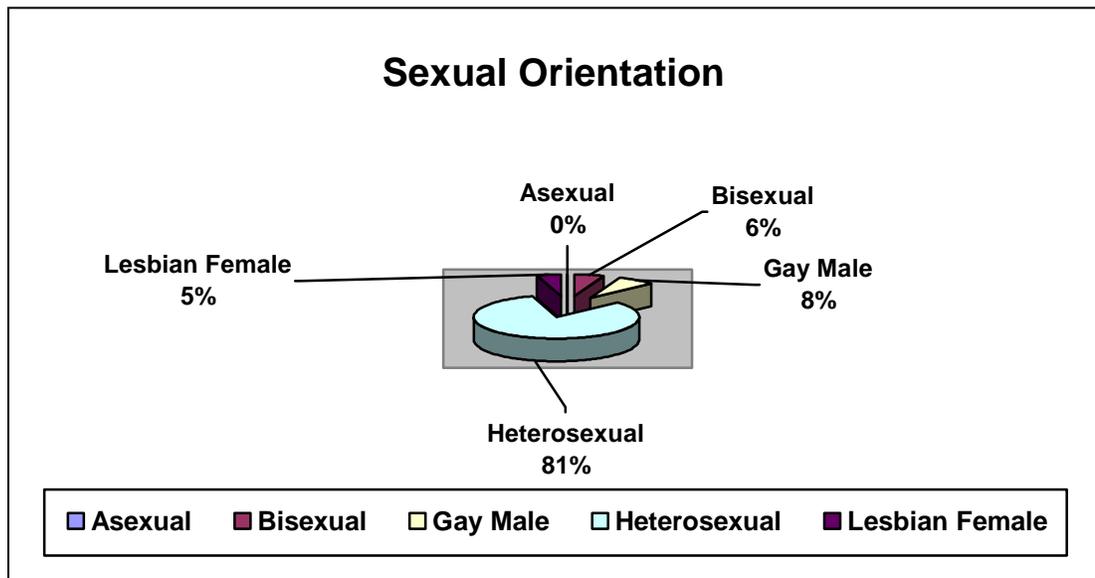
SJC Question #4: Disability Status

Participants in this study were asked whether they identified with having a

disability or if they considered themselves to be temporarily able-bodied. The total

number of responses received for this question was 89 (See Table 8 and Figure 5 below).

The response rate for this demographic question was the lowest compared to the response

rate for other demographic questions. The lower response rate for this demographic

variable may be attributed to a lack of a clear definition for the terms "disability" and

"temporarily able-bodied".

Table 8: Disability Status

Disability Status	N	Percentage
Disability	8	9%
Temporarily Able-bodied	81	91%

Figure 5: Disability Status
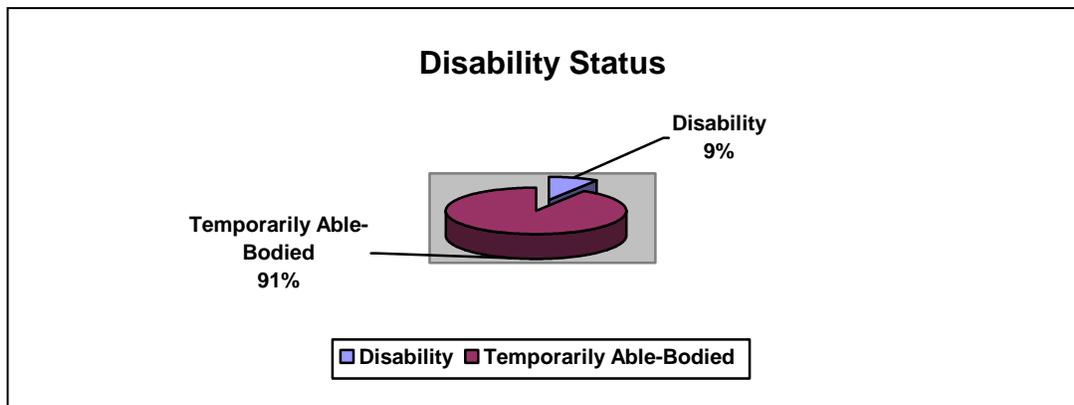
SJC Survey Question #5: Age Range

Respondents were asked to identify their age range. The total number of

responses received was 107 (See Table 9 and Figure 6 below). The ages of respondents

ranged from 20-61+. The majority of respondents (39%) who teach "Social and Cultural

Diversity" designated CACREP courses categorized themselves with being in the 51-60

age range. The second highest age category (29%) included faculty in the 41-50 age

range. The 31-40 age range (25%) identified as the third highest age category for this

study. This statistic seems to suggest that older faculty members appear to be instructors

who teach "Social and Cultural Diversity" designated CACREP counseling courses.

Table 9: Age Range

Age Range	N	Percentage
20-30	3	3%
31-40	27	25%
41-50	31	29%
51-60	42	39%
61+	4	4%

Figure 6: Age Range
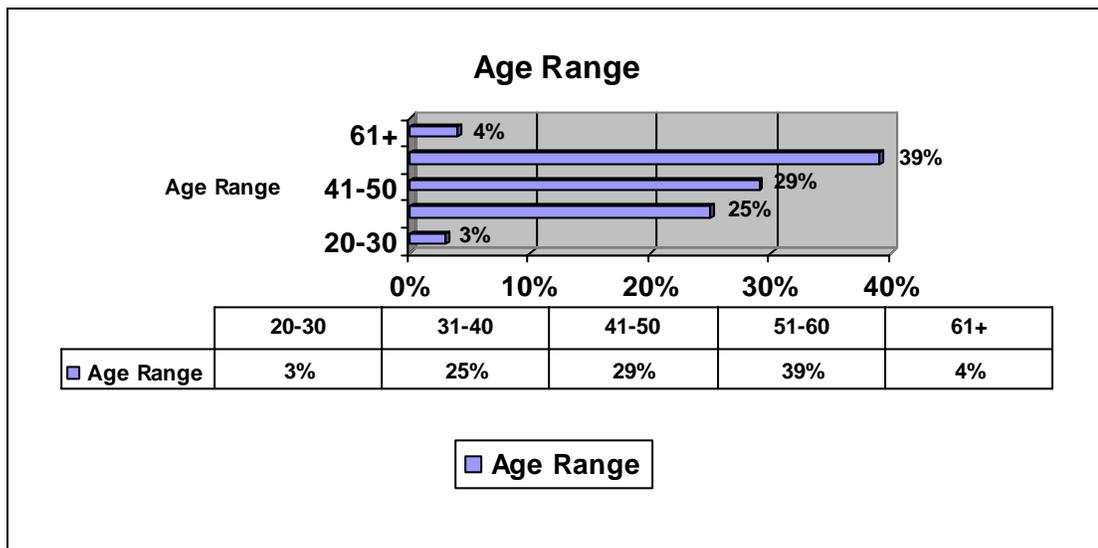
SJC Survey Question #6: Religion

Respondents were asked to identify their religious status. The total number of

responses accounted for was 104. Religion included the following categories: Agnostic,

Atheist, Buddhist, Christian, Jewish, Muslim, Other, and Pagan. Table 10 and Figure 7

provide an illustration of the religious breakdown of respondents. A majority of

respondents (68%) identified with being Christian. The second highest group identified

with the religious category of "Other" at 10%. The "Other" category for religion included

respondents from a variety of faiths and spiritual orientations (See Table 10 and Figure 7

below).

Table 10: Religion

Religion	N	Percentage
Agnostic	10	9%
Atheist	9	8%
Buddhist	2	2%
Christian	71	68%
Jewish	1	1%
Muslim	1	1%
Other	11	10%
Pagan	1	1%

Religion – Other	Total
Believe in higher power	1
Buddhist and Native American	1
Buddhist, Christian, Naturalist	1
Eclectic	1
Jewish	1
NR	1
Spiritual/use various practices from Buddhism & Christianity	1
Atheist	1
Unitarian Universalist	1
Universalist	1
Unknown	1
Total	11

Figure 7: Religion
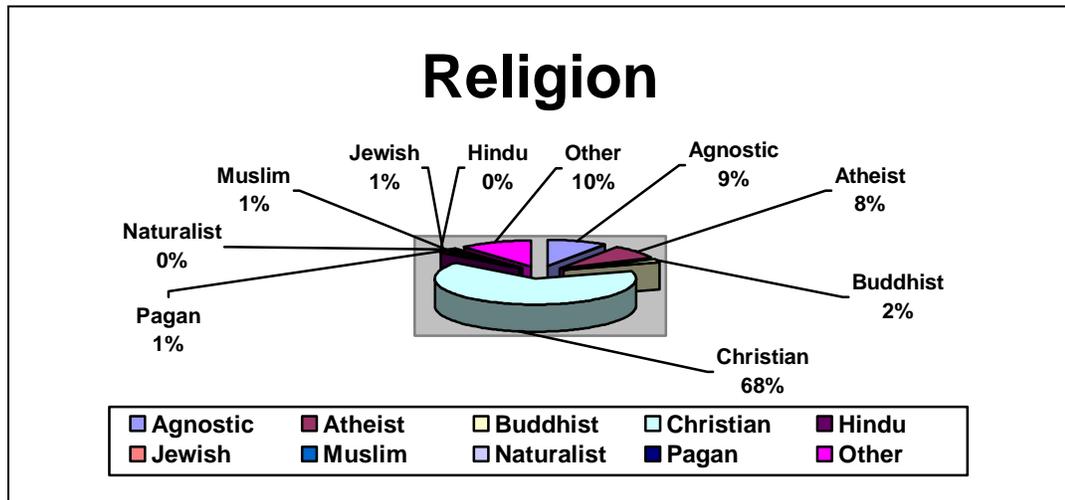
SJC Survey Question #7: Economic Status

Respondents were asked to identify their economic status (See Table 11 and

Figure 8 below). The total number of responses received was106. The economic status

categories were based on Adam et. al.'s (1997) breakdown of economic status from their

Teaching for Diversity and Social Justice text. These economic categories include: poor,

working class, lower middle class, upper middle class, and rich. A majority of

respondents (97%) in this study identified with being "upper middle class". Two percent

of respondents identified with being "working class", and 1% of respondents identified

with being in the "lower middle class" category.

Table 11: Economic Status

Economic Status	N	Percentage
Poor	0	0%
Working Class	2	2%
Lower Middle Class	1	1%
Upper Middle Class	103	97%
Rich	0	0%

Figure 8: Economic Status
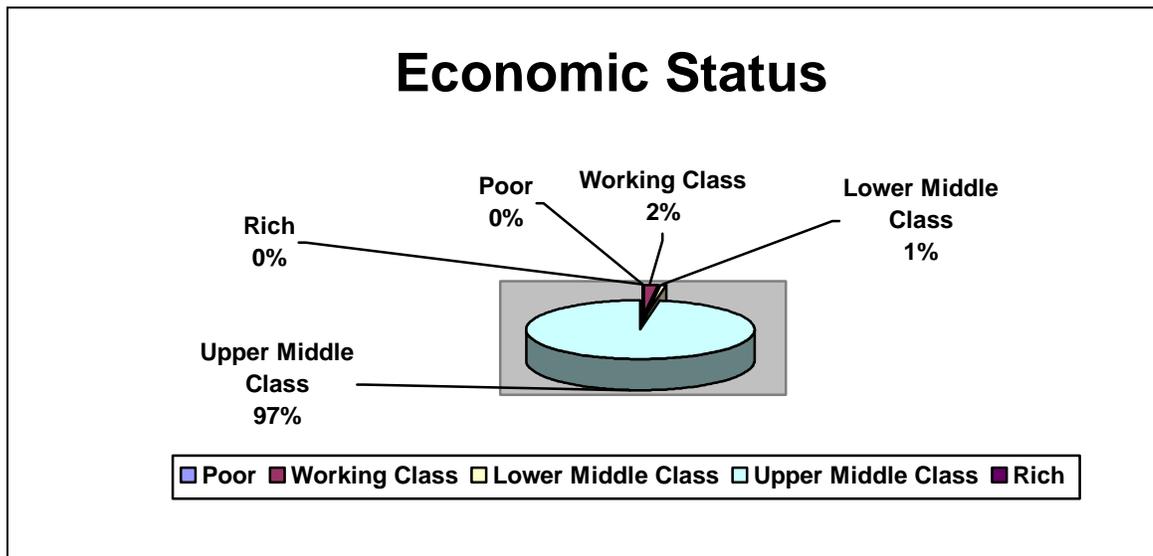
SJC Survey Question #8: Faculty Rank

The number of responses for faculty rank totaled 106. Categories for faculty rank included: adjunct, instructor/lecturer, assistant professor, associate professor, and professor (See Table 12 and Figure 9 below). Based on the data, a majority of respondents identified with being assistant professors (40%). This is followed by those in the professor rank (26%) and associate professor rank (25%). Six percent of adjunct

faculty and three percent of instructors/lecturers reported teaching "Social and Cultural

Diversity" designated CACREP counseling courses.

Table 12: Faculty Rank

Faculty Rank	N	Percentage
Adjunct	6	6%
Instructor/Lecturer	3	3%
Assistant Professor	42	40%
Associate Professor	27	25%
Professor	28	26%

Figure 9: Faculty Rank
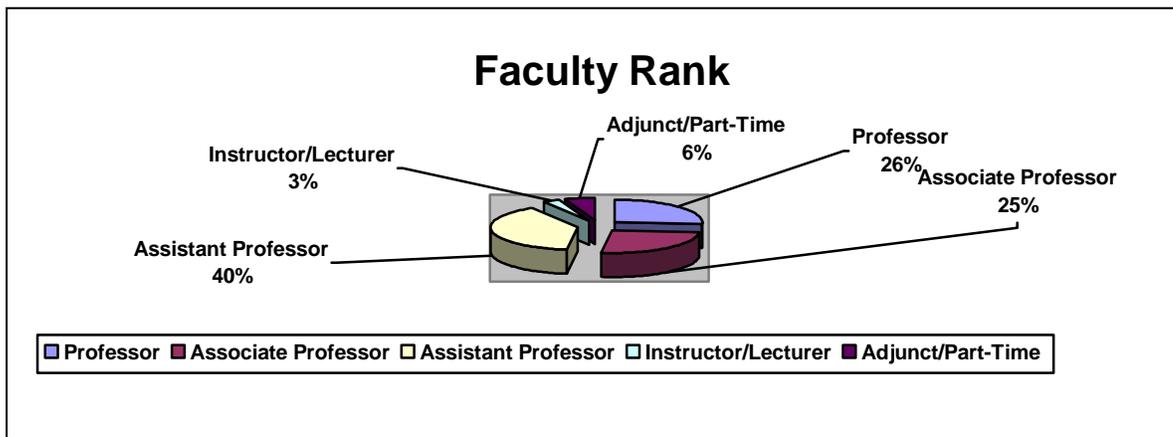
SJC Survey Question #9: Tenure Status

One hundred six total responses were collected for this category. Of these, 47% of

respondents identified with being tenured, 34% non-tenured in tenure track positions, and

19% of respondents identified with being in non-tenure track positions (See Table 13 and

Figure 10 below).

Table 13: Tenure Status

Tenure Status	N	Percentage
Non-Tenure Track Position	20	19%
Tenure	50	47%
Non-Tenured, Tenure Track Position	36	34%

Figure 10: Tenure Status
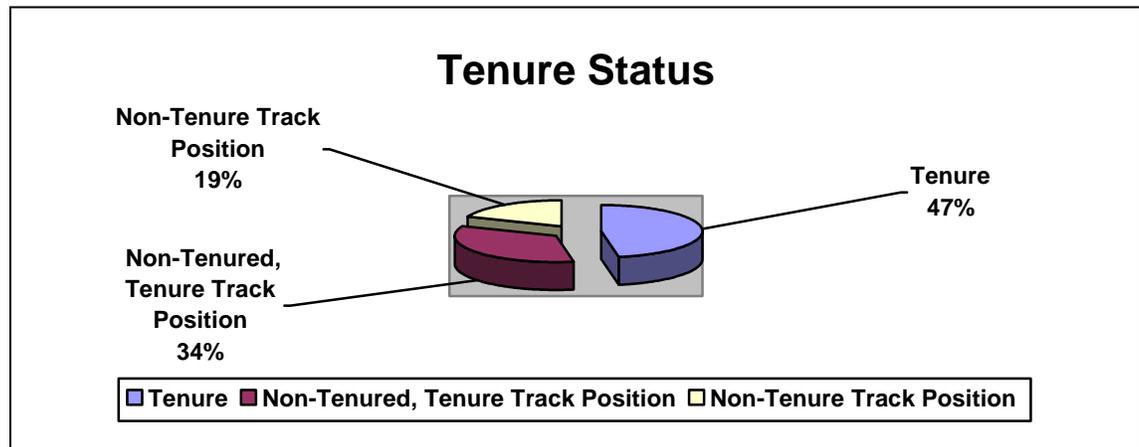
SJC Survey Question #10: Social and Cultural Diversity Designated CACREP Courses

Instructors in this study were asked to list the title of the "Social and Cultural Diversity" designated CACREP course they teach. A total of 104 responses were received and categorized. These are listed in alphabetical order in Table 14 below. The most popular course title used by CACREP-accredited counseling programs was "Multicultural Counseling" at 31% (N = 32). Only one institution used the term "social justice" in the course title (Social Justice in School Counseling). In addition, a total of 101 (98%) "Social and Cultural Diversity" designated courses were listed as a

requirement for graduation (See Table 15 below). Only two CACREP-accredited

counselor preparation programs listed their "Social and Cultural Diversity" designated

counseling courses as optional for students.

Table 14: Social and Cultural Diversity CACREP Courses

Title of Course	N
Appreciating Diversity and Similarity	1
Counseling Diverse Populations	8
Counseling Special Populations	2
Cross-Cultural Awareness	1
Counseling and Human Diversity	1
Counseling Culturally Diverse Clients	1
Counseling Foundations of Multicultural Education	1
Counseling Special Needs Populations	1
Counseling the Culturally Different	1
Cross Cultural Counseling	4
Cross Cultural Issues in Counseling	1
Cultural and Diversity Issues in Mental Health Treatment and Research	1
Cultural Basis of Behavior	1
Cultural Counseling	1
Cultural Diversity and Counseling	1
Cultural Foundations	1
Cultural Issues in Counseling	1
Diversity and Multicultural Issues in Counseling	1
Diversity Issues in Counseling	2
Foundation for Multicultural Counseling	1
Foundations of Multicultural Counseling	1
Multicultural Aspects of Counseling	1
Multicultural Awareness Development and Multicultural Counseling	1
Multicultural Counseling	32
Multicultural Counseling/Helping	1
Multicultural Counseling: Theory and Practice	1
Multicultural Counseling: Worldview and Systems Orientation	1
Multicultural Counseling; Social Cultural Foundations of Education	1
Multicultural Diversity Counseling	1
Multicultural Education	1
Multicultural Education in a Pluralistic Society	1

Multicultural Issues in Counseling	1
Multicultural Issues for Psychologists and Counselors	1
Multicultural Issues and Strategies in Counseling	1
Multicultural Issues, Human Diversity, and Preventive Community Education	1
Multicultural Perspectives in Counseling	1
Multicultural Perspectives in Intervention	1
Multiculturalism in Helping Professions	1
Professional Issues in Multicultural Counseling	1
Psychosocial and Multicultural Theories and Issues	1
Sociocultural Factors in Counseling	1
Social and Cultural Foundations	4
Social and Cultural Issues	3
Social and Cultural Foundations in Counseling	7
Social and Cultural Foundations of Behavior	1
Social and Cultural Issues in Counseling	2
Social Cultural Foundations	1
Social and Cultural Competencies in Counselors	1
Social Justice in School Counseling	1
Societal Issues; Multicultural Counseling	1
Theory and Practice of Multicultural Counseling	1
Total	104

Table 15: Required/Optional Courses

Course Required?	N	Percentage
Yes	101	98%
No	2	2%
Total	103	

SJC Survey Question #11: Textbooks

Instructors were asked to list the type of textbooks used for the "Social and

Cultural Diversity" designated CACREP course they teach. A total of 102 responses were

accounted for. Table 16 illustrates the types of textbooks used from most to least used. A

total of 70 respondents (67%) reported using single textbooks and 32 respondents (31%)

reported using multiple textbooks or reading materials in their courses. The top three

textbooks used were: Sue and Sue's (2003) *Counseling the Culturally Diverse* at 45%,

Robinson's (2004) *Convergence of Race, Ethnicity, and Gender: Multiple Identities in*

Counseling at 11%, and Baruth and Manning's (2006) textbook titled, *Multicultural*

Counseling and Psychotherapy: A Life Span Perspective at 9%.

Table 16: Textbooks
(From Most Used to Least Used)

Author (Year)	Textbook Title	N	Percentage
Sue and Sue (2003)	Counseling the Culturally Diverse: Theory and Practice (4th Edition)	46	45%
Robinson (2004)	Convergence of Race, Ethnicity, and Gender: Multiple Identities in Counseling (2nd Edition)	11	11%
Baruth and Manning (2006)	Multicultural Counseling and Psychotherapy : A Life Span Perspective (4th Edition)	9	9%
Atkinson (2003)	Counseling American Minorities: A Cross-Cultural Perspective (6th Edition)	5	5%
Ponterotto, Casas, Suzuki, and Alexander (2001)	Handbook of Multicultural Counseling (2nd Edition)	5	5%
Vontress, Johnson, and Epp (1997)	Cross-Cultural Counseling: A Casebook	4	4%
Anderson and Middleton (2004)	Explorations in Privilege, Oppression and Diversity	3	3%
Atkinson and Hackett (2003)	Counseling Diverse Populations (3rd Edition)	3	3%
Harper and McFadden (2002)	Culture and Counseling: New Approaches	3	3%
Tatum (2003)	Why Are All The Black Kids Sitting Together in the Cafeteria? And Other Conversations About Race (Revised Edition)	3	3%
	Readings for Diversity and Social Justice: An Anthology on Racism,		

Adams et al. (2000)	Sexism, Anti-Semitism, Heterosexism, Classism, and Ableism	2	2%
Brammer (2003)	Diversity in Counseling	2	2%
Hays (2001)	Addressing Cultural Complexities in Practice: A Framework for Clinicians and Counselors	2	2%
Vacc, Devaney, and Wittmer (1994)	Experiencing and Counseling Multicultural and Diverse Populations (3rd Edition)	2	2%
Thomas and Schwarzbaum (2005)	Culture and Identity : Life Stories for Counselors and Therapists	2	2%
Ridley (1994)	Overcoming Unintentional Racism in Counseling and Therapy : A Practitioner's Guide to Intentional Intervention	2	2%
Rothenberg (2003)	Race, Class, and Gender in the United States : An Integrated Study (6th Edition)	2	2%
Smith (2003)	Practicing Multiculturalism: Affirming Diversity in Counseling and Psychology	2	2%
Trusty, Looby, and Sandhu (2002)	Multicultural Counseling: Contest, Theory and Practice, and Competence	2	2%
Pederson, Draguns, Lonner, and Trimble (2002)	Counseling Across Cultures (5th Edition)	1	0.9%
Slattery (2003)	Counseling Diverse Clients : Bringing Context into Therapy	1	0.9%
McGoldrick, Pearce, and Giordano (1996)	Ethnicity and Family Therapy (2nd Edition)	1	0.9%
Axelson (1998)	Counseling and Development in a Multicultural Society (3rd Edition)	1	0.9%
Wilber (2000)	Integral Psychology : Consciousness, Spirit, Psychology, Therapy	1	0.9%
Bock (1994)	Psychological Anthropology	1	0.9%
Banks and Banks (2003)	Multicultural Education : Issues and Perspectives (5th Edition)	1	0.9%
Negy (2005)	Cross-Cultural Psychotherapy	1	0.9%
Paniagua (2005)	Assessing and Treating Culturally Diverse Clients : A Practical Guide (3rd Edition)	1	0.9%

Suzuki, Ponterotto, and Meller (Editors) (2000)	The New Handbook of Multicultural Assessment: Clinical, Psychological, and Educational Applications (2nd Edition)	1	0.9%
American Psychiatric Association (2000)	Diagnostic and Statistical Manual of Mental Disorders DSM-IV TR (Text Revision) (4th Edition)	1	0.9%
Guadalupe and Lum (2004)	Multidimensional Contextual Practice : Diversity and Transcendence	1	0.9%
Pedersen and Carey (2002)	Multicultural Counseling in Schools: A Practical Handbook (2nd Edition)	1	0.9%
No Author Identified	Readings Handed Out and Online	1	0.9%
Ehrenreich (2002)	Nickel and Dimed: On (Not) Getting By in America	1	0.9%
Diller (2003)	Cultural Diversity : A Primer for the Human Services (2nd Edition)	1	0.9%
Bohan (1996)	Psychology and Sexual Orientation: Coming to Terms	1	0.9%
Nieto (2003)	Affirming Diversity: The Sociopolitical Context of Multicultural Education (4TH Edition)	1	0.9%
Schmidt (2005)	Social and Cultural Foundations of Counseling and Human Services : Multiple Influences on Self-Concept Development	1	0.9%
A.E. Ivey, D'Andrea, M.B. Ivey, and Simek-Morgan (2001)	Theories of Counseling and Psychotherapy: A Multicultural Perspective (5th Edition)	1	0.9%
Frankl (1997)	Man's Search For Meaning (Revised and Updated Edition)	1	0.9%
Wise (2005)	White Like Me : Reflections on Race from a Privileged Son	1	0.9%
Andersen and Collins (1997)	Race, Class, and Gender: An Anthology (2nd Edition)	1	0.9%
Gilbert and Scher (1998)	Gender and Sex in Counseling and Psychotherapy	1	0.9%
McFadden (1993)	Transcultural Counseling: Bilateral and International Perspectives	1	0.9%
Kiselica (1998)	Confronting Prejudice and Racism During Multicultural	1	0.9%

	Training		
B.F. Okun, Fried, and M.L. Okun (1998)	Understanding Diversity : A Learning-as-Practice Primer	1	0.9%
Helms and Cook (1998)	Using Race and Culture in Counseling and Psychotherapy: Theory and Process	1	0.9%
No Author Identified	Varies	1	0.9%
No Author Identified	A Compilation	1	0.9%
No Author Identified	A Course Reader With 40 Contemporary Articles	1	0.9%
No Author Identified	Journal of Counseling and Development: Special issue on Racism V77, No. 1, Winter 1999	1	0.9%
No Author Identified	Readings Based on Upcoming Book: Culturally Alert Counseling	1	0.9%
No Author Identified	Selected Readings and Global Education Text	1	0.9%
No Author Identified	Additional Readings	1	0.9%
No Author Identified	A Reading Developed For Class	1	0.9%
No Author Identified	None Listed	1	0.9%
No Author Identified	Counseling Immigrants and Refugees	1	0.9%

SJC Survey Question #12: Social Justice Principles and Social Justice

Advocacy/Activism

This question asked respondents whether the "Social and Cultural Diversity" designated CACREP course they teach addresses social justice principles and social advocacy/activism. One hundred four (N = 104) total number of responses were accounted for in this question (See Table 17 below). In terms of percentages, 97% of respondents (N = 101) indicated their course addressed social justice principles and social advocacy/activism. Only 3% (N = 3) of respondents identified there course did not address social justice principles and social justice advocacy/activism.

Table 17: Social Justice

Social Justice /Social Activism?	N	Percentage
Yes	101	97%
No	3	3%
Total	104	

SJC Survey Question #13: If social justice is not included in your course, what is the primary reason?

A total of four responses were received for this question (See Table 18 below). These responses suggest social justice needs to be more systematically integrated into the CACREP standards. In addition, social justice training for counselor educators may need to occur. Lastly, the political nature of social justice may also be problematic for those who view counseling as a "value-neutral" and "apolitical" process.

Table 18: Other Reasons

Rationale	N
1. No room to add more topics	0
2. Topic is not a CACREP requirement	1
3. Lack of staff with knowledge to address topic	2
4. Not a relevant/necessary topic area to include for counselors	0
5. It is offered in a different class	0
6. Other: "This notion of "social justice" is politically motivated, whose view of "social justice" is to be espoused?"	1

SJC Survey Question #14: Social Justice Content

This question explored the type of social justice content (SJC) included in "Social and Cultural Diversity" designated CACREP counseling courses. The 20 SJC content areas were gleaned from a review of social justice principles in the counseling literature

(See section titled "Social Justice Principles in Counseling and Human Services

Disciplines" above). The total number of responses accounted for in this question was

107. Respondents were provided with twenty SJC content areas from which to choose

(See Table 19 and Figure 11 below).

Table 19: Social Justice Content

Social Justice Content (SJC)	N	Percentage
SJC 1. Provide clients with tools for social change	54	50%
SJC 2. Helping clients find their voice	83	78%
SJC 3. Concept of power, privilege, and oppression	101	94%
SJC 4. Social justice theories (distributive/procedural/retributive)	21	10%
SJC 5. Counselor as an oppressor and oppressee	74	69%
SJC 6. Client as an oppressor and oppressee	51	48%
SJC 7. Encourage community involvement	79	74%
SJC 8. ACA's multicultural counseling competencies	96	90%
SJC 9. ACA's advocacy competencies	43	40%
SJC 10. AGLBIC's GLBT competencies	41	38%
SJC 11. Importance of sharing power with clients in the counseling relationship	84	79%
SJC 12. The sociopolitical nature of counseling	79	74%
SJC 13. Building on client's strengths	86	80%
SJC 14. Examine counselor's stereotypes, beliefs, and values	100	94%
SJC 15. Risks involved with being a social justice advocate	62	58%
SJC 16. Connecting client problems to oppression	86	80%
SJC 17. Collaborate with others in social justice work	53	50%
SJC 18. Role of a counselor as a social justice advocate	84	79%
SJC 19. Maintaining a multisystems perspective	70	65%
SJC 20. Other: 　a)　4 comments: 　　- Counselor cultural identity development to enable awareness of power and privilege 　　- Avoiding multicultural pitfalls in supervision 　　- Addressing power and difference with client and supervisor 　　- Strategies when supervisor is less experienced the counselor 　b)　All the "isms:	12	11 %

c) APA multicultural guidelines d) Class Issues (Socioeconomic) e) Eco-development and advocacy f) Ethics of social justice/advocacy g) Family of origin dynamic re: oppression/victim oppressor h) Global issues in advocacy i) Global peace and justice advocacy j) Institutional and cultural bias k) Introduce the concept of conflict transformation l) Revitalization of culture synthesis to achieve freedom	

Figure 11: Social Justice Content
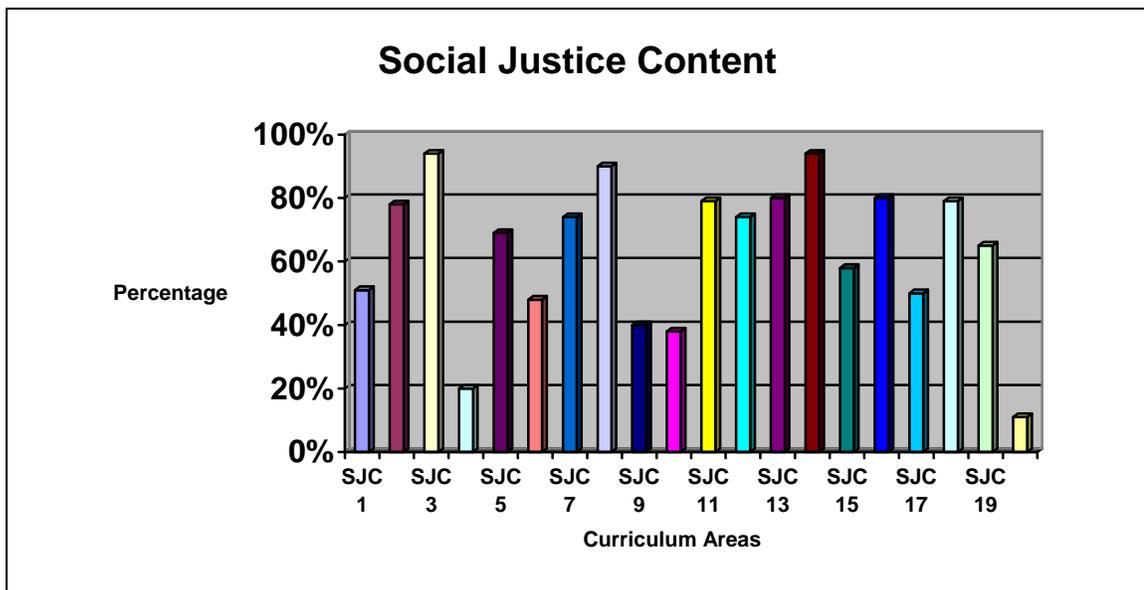
The most addressed SJC areas included: the concept of power, privilege, and

oppression (94%), examining counselor's stereotypes, beliefs and values (94%), the ACA

MCC's (90%), building on client's strengths (80%), and connecting client problems to

oppression (80%). This suggests that possessing an understanding of one's values and

beliefs, obtaining a certain level of multicultural competence, helping clients understand

their lives-in-context, and assisting students with exploring how client problems may be

rooted in oppressive social conditions are critical to preparing counselors for social justice counseling.

The following were also identified as significant SJC areas to address: the role of a counselor as a social justice advocate (79%), sharing power with clients in the counseling relationship (79%), helping clients find their voice (78%), and the sociopolitical nature of counseling (74%). This suggests being a social justice advocate entails more than possessing a certain level of knowledge about social justice. Specifically, the data implies being a social justice counseling advocate requires a certain understanding of the role counselors play in social justice advocacy, the need to create an egalitarian relationship with clients, the importance of empowering clients, and the political nature of the counseling process.

Respondents also addressed the following SJC areas: counselor as an oppressor and oppressee (69%), maintaining a multisystems perspective (65%), risks involved with being a social justice advocate (58%), collaborating with others on social justice work (50%), and providing clients with tools for social change (50%). It is interesting to note that 80% of respondents reported they focused their efforts on helping clients find their voice. However, only 50% of respondents reported that they addressed the need to provide clients with tools for social change. This disparity seems to indicate that empowering clients may primarily be viewed as a process of helping clients gain awareness or understand their situation-in-context.

The MCC's, ACA advocacy competencies, and the Gay, Lesbian, Bisexual, and Transgender (GLBT) competencies were also addressed to varying degrees. The MCC's were addressed by 90% of respondents, the ACA advocacy competencies were addressed

by 40% of respondents, and the AGLBIC GLBT competencies were addressed by 38% of respondents in "Social and Cultural Diversity" designated CACREP counseling courses.. This suggests that social justice advocacy tends to be centered on microlevel approaches as opposed to macrolevel systems approaches.

Respondents also had an opportunity to comment on the type of social justice content they included in the "Social and Cultural Diversity" designated courses they teach (See Table 19 above). Twelve respondents (11%) commented on this section of the SJC survey. Comments varied based on respondents.

SJC Survey Question #15: Oppression Topics

This question explored the degree to which issues of oppression (i.e. the "isms") are addressed in "Social and Cultural Diversity" designated CACREP counseling courses (See Table 20 and Figure 12 below). On average, racism (M=3.8252) was addressed the most. This is followed by sexism (M=3.3462), classism (M=3.2404), heterosexism (M=3.2019), ableism (M=2.8462) religious oppression (M=2.7282), and ageism (M=2.6731). The data appears to indicate that respondents address issues of oppression to varying degrees.

Table 20: Oppression Topics

Groups	Count	Sum	M	SD	Variance
Racism	103	394	3.8252	*0.0273*	0.1652
Sexism	104	348	3.3462	*0.2907*	0.5392
Heterosexism	104	333	3.2019	*0.4990*	0.7064
Classism	104	337	3.2404	*.2850*	0.5339
Ableism	104	296	2.8462	*.6266*	0.7916
Ageism	104	278	2.6731	*.5573*	0.7465
Religious Oppression	103	281	2.7282	*.7509*	0.8666

Figure 12: Oppression Topics

Oppression Topics

	Not Addressed	Somewhat Addressed	Often Addressed	Strongly Addressed
Racism	0	1	16	85
Sexism	0	16	35	52
Heterosexism	3	19	35	46
Classism	0	18	42	43
Ableism	5	34	35	29
Ageism	6	42	34	21
Religious Oppression	9	34	34	25

Degree Topics are Addressed
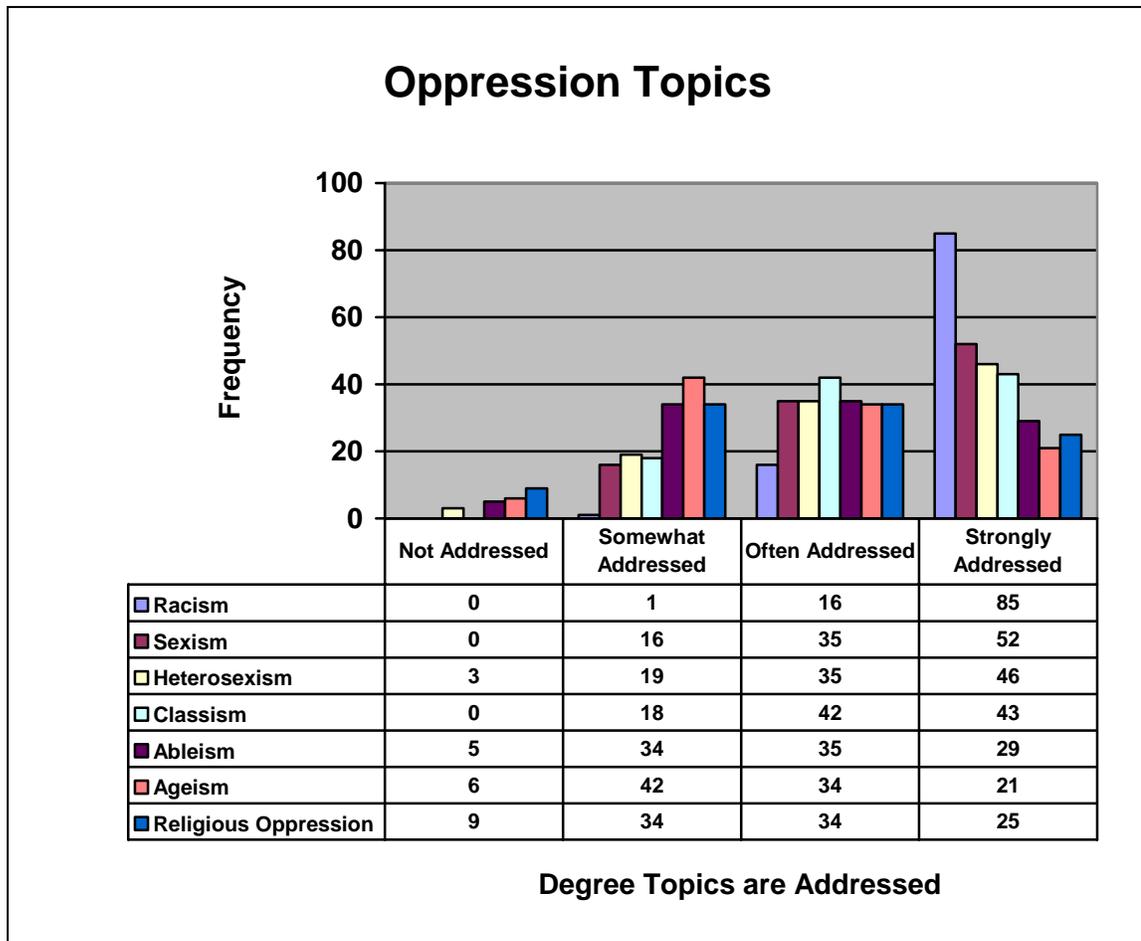
Inferential statistics (i.e., *t*-test, ANOVA test, and Fisher's LSD test) were also employed to determine whether instructor's dominant and target group identities influenced the type of oppression topics introduced in "Social and Cultural Diversity" designated CACREP counseling courses. The alpha level was set at .05 for these parametric tests. Specifically, the *t*-test was conducted to compare mean scores for the following demographic variables: race/ethnicity (faculty of color vs. White faculty), gender (females vs. males), sexual orientation (LGBT vs. heterosexuals), and religious oppression (non-Christians vs. Christians).

The ANOVA test of significance was conducted to compare mean scores for the following demographic variables: age (20-40 vs. 41-50 vs. 51+), faculty rank (assistant professor vs. associate professor vs. professor) and tenure status (non-tenured track positions vs. non-tenured in tenure track positions vs. tenured positions). Instructor's economic status and disability status were excluded from the *t*-test and ANOVA test due to a lack of respondents in the target group categories for these two variables. What follows is a breakdown of the parametric tests which were employed in this study.

Gender. The *t*-test was conducted to see if gender influences the degree to which issues of oppression are addressed by respondents (See Table 21 below). Specifically, do female respondents address certain issues of oppression more than male respondents? Mean scores indicate female respondents (N = 60) tend to cover issues of oppression more than male respondents (N = 44). In addition, the *t*-test found significant differences for classism [$t(102) = 2.38$ p <=.019], ableism [$t(102) = 3.85$ p <= .000], and ageism [$t(102) = 2.00$ p <= .047]. Specifically, results of the *t*-test suggest that females tend to address issues of classism, ageism, and ableism more than males.

Table 21: *t*-test on Gender

Gender	Female			Male			t-test (2 tail)	Significant? (Yes/No)
Oppression Topics	*n*	*Mean*	*SD*	*N*	*Mean*	*SD*	*p-value*	
Racism	59	3.864	0.392	44	3.773	0.424	0.260	No
Sexism	60	3.417	0.696	44	3.250	0.781	0.255	No
Heterosexism	60	3.283	0.885	44	3.091	0.772	0.251	No
Classism	60	3.383	0.691	44	3.045	0.746	0.019	Yes
Ableism	60	3.117	0.804	44	2.477	0.876	0.000	Yes
Ageism	60	2.817	0.873	44	2.477	0.821	0.047	Yes
Religious Oppression	60	2.817	0.965	43	2.605	0.877	0.256	No

Race/Ethnicity. With respect to race, the *t*-test was employed to determine whether race/ethnicity influenced the degree to which issues of oppression are addressed. The *t*-test found no significant difference between faculty of color and White faculty with respect to racism, heterosexism, classism, ableism, ageism, and religious oppression (See Table 22 below). However, a significant difference existed for sexism [$t(102) = 2.07$ p< = .041]. This appears to suggest that faculty of color tend to address issues of sexism more than White faculty respondents.

Table 22: *t*-test on Race

Race	Faculty of Color			White Faculty			t-test (2 tail)	Significant? (Yes/No)
Oppression Topics	*n*	*Mean*	*SD*	*n*	*Mean*	*SD*	*p-value*	
Racism	55	3.873	0.336	48	3.771	0.472	0.206	No
Sexism	56	3.482	0.713	48	3.188	0.734	0.041	Yes
Heterosexism	56	3.196	0.903	48	3.208	0.771	0.943	No
Classism	56	3.232	0.763	48	3.250	0.699	0.902	No
Ableism	56	3.000	0.934	48	2.667	0.808	0.056	No
Ageism	56	2.786	0.868	48	2.542	0.849	0.152	No
Religious Oppression	56	2.691	1.051	48	2.771	0.778	0.666	No

Sexual Orientation. In terms of sexual orientation, the *t*-test was conducted to determine whether respondents' sexual orientation influenced the degree to which issues of oppression were addressed in "Social and Cultural Diversity" designated CACREP counseling courses (See Table 23 below). The p-values for each of the oppression topics were all less than the alpha-values. This indicates that no significant differences were found between which oppression topics were addressed based on respondent's sexual orientation

Table 23: *t*-test on Sexual Orientation

Sexual Orientation		Other			Heterosexual		t-test (2 tail)	Significant? (Yes/No)
Oppression Topics	*N*	*Mean*	*SD*	*n*	*Mean*	*SD*	*p-value*	
Racism	19	3.737	0.562	82	3.841	0.367	0.318	No
Sexism	19	3.368	0.831	83	3.325	0.718	0.819	No
Heterosexism	19	3.316	0.820	83	3.157	0.848	0.460	No
Classism	19	3.474	0.772	83	3.169	0.713	0.101	No
Ableism	19	2.842	0.834	83	2.819	0.899	0.920	No
Ageism	19	2.474	0.772	83	2.687	0.869	0.328	No
Religious	19	2.842	1.015	82	2.671	0.903	0.468	No

Age. The ANOVA parametric test was conducted for age (See Table 24 below). The ANOVA test was employed to determine whether respondents' age range influenced the degree to which issues of oppression are addressed in "Social and Cultural Diversity" designated CACREP counseling courses. The ANOVA test found no significant differences existed between the following age categories: 20-40 years old (N =30) 41-50 years old (N=30), and 51+ years old (N=44). Results appear to indicate that one's age does not influence the degree to which issues of oppression are addressed by respondents in "Social and Cultural Diversity" designated CACREP counseling courses.

Table 24: ANOVA and Age

Age		20-40			41-50			51+		ANOVA	Significant? (Yes/No)
Oppression Topics	*N*	*M*	*SD*	*N*	*M*	*SD*	*n*	*M*	*SD*	*p-value*	
Racism	30	3.90	0.305	29	3.862	0.351	44	3.75	0.488	0.253679	No
Sexism	30	3.43	0.728	30	3.13	0.776	44	3.18	0.695	0.170848	No
Heterosexism	30	3.30	0.794	30	3.10	0.885	44	3.20	0.851	0.658011	No
Classism	30	3.37	0.765	30	3.10	0.759	44	3.25	0.686	0.36943	No
Ableism	30	2.90	0.995	30	2.93	0.785	44	2.75	0.892	0.638249	No
Ageism	30	2.77	0.898	30	2.57	0.774	44	2.68	0.909	0.670655	No
Religious Oppression	30	2.77	1.01	30	2.60	1.003	43	2.79	0.833	0.669893	No

Religion. With respect to religion, the *t*-test was conducted to determine whether respondents' religious status influenced the degree to which issues of oppression are addressed in "Social and Cultural Diversity" designated CACREP counseling courses. Mean scores indicate non-Christians (i.e. Buddhists, Atheists, Jewish, Pagans, etc.) tend to cover issues of oppression more than Christians (See Table 25 below). In addition, the *t*-test found a significant difference for heterosexism [$t(100) = 3.17$ p $< = .002$]. That is, non-Christians appear to address issues of heterosexism more than Christians in this study. No significant differences were found for the other oppression topics.

Table 25: *t*-test and Religion

Religion	Non-Christians			Christians			t-test (2 tail)	Significant? (Yes/No)
Oppression Topics	*n*	*Mean*	*SD*	*N*	*Mean*	*SD*	*p-value*	
Racism	33	3.818	0.392	68	3.838	0.409	0.815	No
Sexism	33	3.424	0.663	69	3.319	0.776	0.504	No
Heterosexism	33	3.576	0.502	69	3.029	0.923	0.002	Yes
Classism	33	3.333	0.736	69	3.203	0.739	0.406	No
Ableism	33	3.000	0.866	69	2.768	0.910	0.224	No
Ageism	33	2.727	0.911	69	2.638	0.857	0.629	No
Religious	32	2.781	1.039	69	2.696	0.896	0.672	No

Faculty Rank. The ANOVA test was employed to determine whether faculty rank influences the degree to which issues of oppression are addressed in "Social and Cultural Diversity" designated CACREP counseling courses. Means scores between professors, associate professors, and assistant professors were compared for each of the seven oppression topics (See Table 26 below). Respondents who identified with being adjunct professors and lecturers/instructors were excluded from the ANOVA test due to the low number of respondents in this category. Significant differences existed for racism based

on faculty rank [$F(2,92) = 4.073$, $p < = .020$]. This suggests that respondents' faculty rank does influence the degree to which racism is addressed among respondents in "Social and Cultural Diversity" designated CACREP courses. Accordingly, Fisher's LSD test was employed to determine where significant differences existed between the three faculty ranks. The Fisher's LSD test was not able to determine where significant differences existed between each of the three faculty ranks. This may be due to the large sample population. However, an analysis of mean scores indicate that differences were largest between assistant professors and professors. Based on this analysis, assistant professors appear to address issues of racism more than professors.

Table 26: ANOVA and Faculty Ranks

Rank	Professor			Associate			Assistant			ANOVA	Significant? (Yes/No)
Oppression Topics	*n*	*Mean*	*SD*	*n*	*Mean*	*SD*	*n*	*Mean*	*SD*	*p-value*	
Racism	27	3.704	0.465	26	3.808	0.402	41	3.951	0.218	0.020	Yes
Sexism	27	3.407	0.636	26	3.308	0.838	42	3.310	0.715	0.839	No
Heterosexism	27	3.111	0.698	26	3.192	0.981	42	3.167	0.853	0.938	No
Classism	27	3.074	0.675	26	3.231	0.710	42	3.262	0.767	0.561	No
Ableism	27	2.667	0.832	26	2.769	0.951	42	2.929	0.894	0.478	No
Ageism	27	2.593	0.747	26	2.731	0.919	42	2.714	0.891	0.806	No
Religious	26	2.808	0.749	26	2.615	1.061	42	2.690	0.975	0.760	No

Tenure Status. With respect to tenure, the ANOVA parametric test was conducted to determine whether tenure status influenced the degree to which issues of oppression are addressed in "Social and Cultural Diversity" designated CACREP counseling courses (See Table 27 below). Specifically, the ANOVA test compared mean scores between non-tenured faculty, non-tenured faculty in tenure track positions, and tenured faculty.

No significant differences were found for the following oppression topics: sexism, heterosexism, ageism, ableism, classism, and religious oppression.

However, a significant difference existed for racism [$F(2,100) = 3.603$, $p <= .030$]. This seems to indicate that tenure status does influence the degree to which racism is addressed in "Social and Cultural Diversity" designated CACREP counseling courses. Accordingly, Fisher's LSD test was employed to determine where significant differences existed between the three tenure statuses. The Fisher's LSD test was not able to determine where significant difference existed for these three variables. This may be due to the large sample population. Nevertheless, mean scores do indicate that differences were largest between two variables. The first was between non-tenured faculty in tenure track positions and non-tenured faculty in non-tenured positions. The second was between non-tenured faculty in tenure track positions and tenured faculty. This seems to suggest that non-tenured faculty in tenure track positions tend to address issues of racism more than non-tenured faculty in non-tenured positions and tenured faculty.

Table 27: ANOVA and Tenure Status

Tenure Status	Tenured			Non-tenured, tenure track			Not on tenure track			ANOVA	Significant? (Yes/No)
Oppression Topics	n	Mean	SD	n	Mean	SD	n	Mean	SD	p-value	
Racism	48	3.750	0.438	35	3.971	0.169	20	3.750	0.550	0.031	Yes
Sexism	48	3.333	0.724	36	3.444	0.695	20	3.200	0.834	0.488	No
Heterosexism	48	3.125	0.841	36	3.222	0.898	20	3.350	0.745	0.598	No
Classism	48	3.167	0.663	36	3.361	0.762	20	3.200	0.834	0.469	No
Ableism	48	2.646	0.838	36	3.056	0.893	20	2.950	0.945	0.095	No
Ageism	48	2.604	0.792	36	2.694	0.951	20	2.800	0.894	0.688	No
Religious	47	2.702	0.931	36	2.667	0.926	20	2.900	0.968	0.650	No

SJC Survey Question #16: CACREP Core Areas

      This particular question asked respondents whether they integrate social justice principles and social advocacy/activism into other CACREP courses they teach (See Table 28 and Figure 13 below). Based on mean scores, social justice principles were addressed in the following order: Helping Relationships (M=3.3457), Professional Identity (M=3.2750), Assessment (M=3.1587), Theories (M=3.1029), Human Development (3.0606), Group Work (M=2.8816), Career Development (M=2.7705), and Research (M=2.5333).

Table 28: CACREP Areas

CACREP Areas	Count	Sum	Average	Variance
Professional Identity	80	262	3.2750	0.7589
Human Development	66	202	3.0606	0.7963
Career Development	61	169	2.7705	0.8131
Helping Relationships	81	271	3.3457	0.5790
Group Work	76	219	2.8816	1.0391
Assessment	63	199	3.1587	0.7486
Research	60	152	2.5333	1.0328
Theories	68	211	3.1029	0.8101

Figure 13: CACREP Areas

CACREP Areas

Frequency

	Not Addressed	Somewhat Addressed	Often Addressed	Strongly Addressed
☐ Professional Identity	3	13	23	41
■ Human Growth & Development	4	12	26	24
☐ Career Development	5	18	24	14
☐ Helping Relationships	2	8	31	40
■ Group Work	9	17	24	26
☐ Assessment	2	13	21	27
■ Research & Program Evaluation	10	21	16	13
☐ Theories of Counseling	3	15	22	28

CACREP Areas
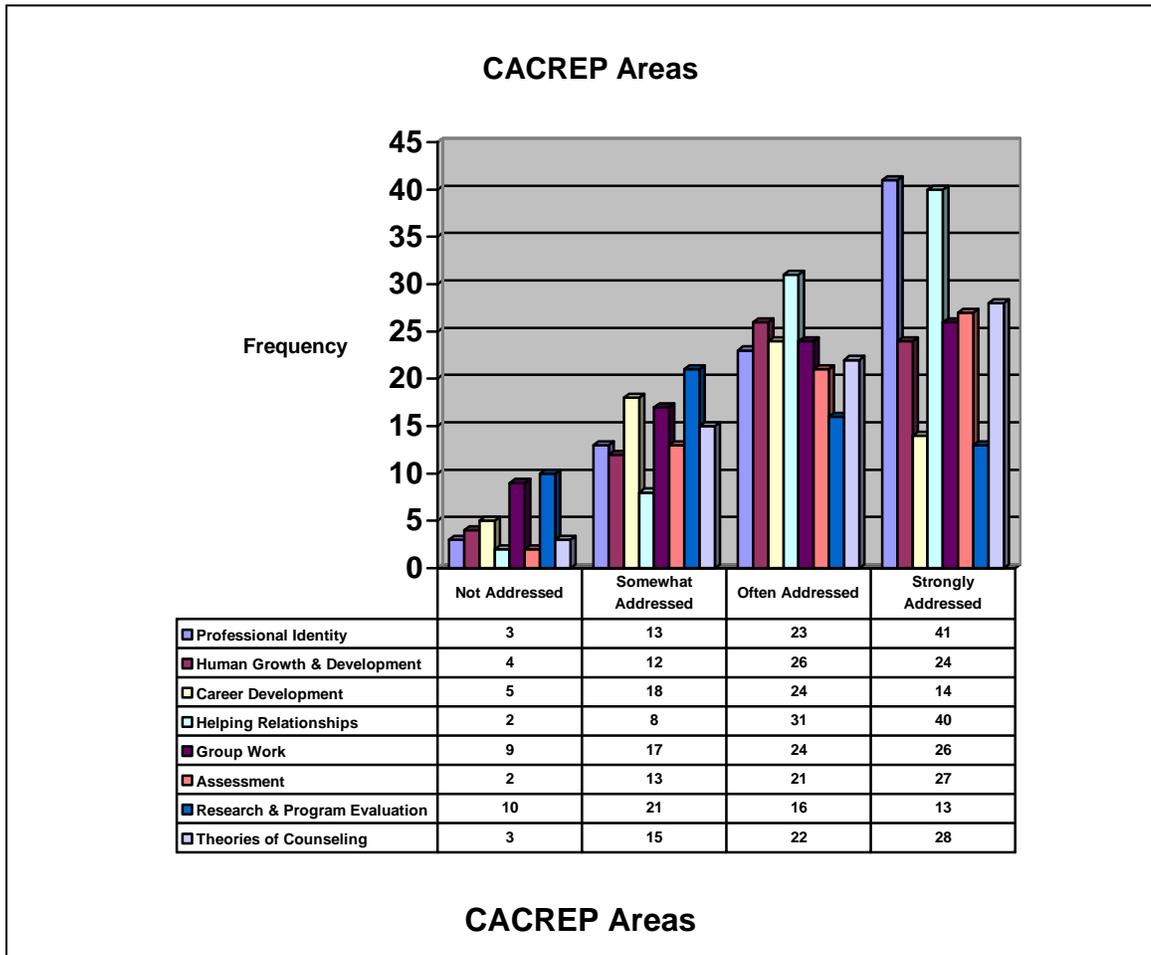
Respondents were also given the opportunity to make general comments at the end of the SJC Survey. A total of 16 general comments were made by respondents. These comments, listed in verbatim, are below:

1. As my degree and training certainly impact my own teaching of this class content, it is worth noting that my degree is doctor of social welfare.

2. Consultation and community counseling also address these issues.

3. Cultural techniques are not emphasized enough. "Diversity" concepts are vacuously misused.

4. Good topic! Curious what you plan to do with the results. I'd like to see social justice portion be a requirement for CACREP! Good luck =)

5. Great survey. Made me really think about my commitment to social justice.

6. I am concerned about validity issues with the structure of this survey.

7. I'm interested to see what you find!

8. Interesting study and look forward to the results.

9. Most of the other faculty do not address these principles in other courses.

10. Other courses taught by other instructors may also need to be evaluated. Of the ones listed above. I only teach the two ones checked. A problem with social justice principles being addressed may relate to instructors not being consistent.

11. Our program is in the process of looking at how we might systematically address the MCC & advocacy competencies throughout the curriculum. Good luck with the study, I look forward to the results.

12. Quite challenging to promote multicultural awareness in a small rural Midwest area. Add to this demographics the fact that this area is in the midst of the "Bible belt" - quite conservative, Baptist-rooted. Biases toward homosexualism, and religious diversity.

13. Thank you. This is valuable research.

14. To me there is a great deal of difference between "somewhat addressed" and "often addressed" and it has to be taken into the context of the course and the program. "Somewhat addressed" to my liking maybe more than expected.

15. We have only the one class, and its really tough to give enough attention to all three areas: knowledge, skills, and awareness. But I sure try. The hardest part is confronting resistance when we all talk about White privilege.

16. We include development of interpersonal interactions with individuals/families/and or groups outside the students past experiences.

Chapter 5: Discussion

Discussion of Results

This section of the dissertation will address the four research questions outlined in this study. Discussion of the results is based on the data collected for each of the 16 questions on the SJC survey. In particular, this chapter will present this researcher's evaluation and conclusions of the research questions, the limitations, implications for researchers and practitioners, recommendations, and summary of results and findings.

Evaluation and Conclusions of Research Questions

The four research questions examine: (1) whether social justice principles are included in "Social and Cultural Diversity" designated CACREP courses, (2) the type of social justice principles covered in these courses, (3) whether social justice principles are covered in other CACREP core areas by respondents, (4) and if respondents' social group identities (i.e., dominant and target group status) influence the type of oppression topics covered in "Social and Cultural Diversity" designated CACREP courses.

Research Question #1. Does this course address social justice principles and social advocacy/activism?

As indicated above, 97% of respondents indicated they infuse social justice principles into the "Social and Cultural Diversity" designated CACREP course they instruct. This appears to suggest that master's level counseling students are being introduced to social justice principles. In addition, it also indicates that social justice is an important component of counselor training programs. The fact that a majority of students

are being introduced to social justice principles is particularly important to note for a couple of reasons. One reason has to do with the rise in calls for counseling professionals to embrace a social justice counseling perspective (See, Kiselica & Robinson, 2001). That 97% of respondents address social justice principles in "Social and Cultural Diversity" designated counseling courses seems to also suggest that counselor preparation programs are meeting demands from the field for counselors to embrace a social justice perspective.

A second reason the 97% statistic is important to highlight is because social justice counselor training appears to be occurring even though it is not mandated by the profession. This is evident when examining the most recent 2005 ACA Code of Ethics (ACA, 2005). The recently revised 2005 ACA Code of Ethics does not address social justice as a construct. In fact, the term "social justice" is not even present in the revised 2005 ACA Code of Ethics.

In spite of the 97% statistic, caution should be taken in concluding that master's level students in CACREP-accredited counselor preparation programs are being adequately equipped to infuse social justice principles into their practice. This point is made for reasons which are articulated below.

First, due to the nature of this study, respondents may provide false reports indicating they include social justice principles in "Social and Cultural Diversity" designated CACREP counseling courses. According to Gall et al. (2005) false reporting is likely to occur in survey research when dealing with sensitive topics. In this case, false reporting may occur because respondents either want to impress the researcher, or because they do not want appear they are not current with respect to social justice

training efforts. To illustrate, respondents may report they address all issues of oppression equally in their course when in reality they may only address certain issues of oppression.

Second, social justice principles may not necessarily be infused throughout the department. This may occur for several reasons. One possible reason is because respondents' colleagues may have a different opinion regarding the need to prepare students for social justice counseling. In turn, this could influence the effectiveness of social justice training efforts by respondents. This point was illustrated in a self-study by Cochran-Smith et al. (1999). In this self-study, Cochran-Smith et al. examined a teacher education program's attempt to integrate social justice principles into a teacher training program. These researchers discovered that respondents had diverse views about social justice. These diverse views also complicated the degree to which social justice principles were infused into teacher training. According to the Education Trust (2005, Transforming school counseling link, para. 1), an organization which works toward increasing the academic achievement of all students in pre-kindergarten through college, this is reason for concern because effective social justice advocacy is more likely to occur when the entire faculty is on the same page with respect to social justice training.

Three, only 10% (N=21) of respondents identified they introduced students to social justice theories (e.g., distributive/procedural/retributive justice) in their courses. This seems to indicate that students may be introduced to issues of social justice. However, they may not be as familiar with social justice theories to the same degree. This is noted because it brings into question whether students are being adequately equipped to carry out social justice initiatives. The assertion being made is that an understanding of

social justice theories is needed in order to inform one's practice as a social justice advocate (Field & Baker, 2004).

A fourth reason is related to the limited use of the term "social justice" in the course titles and textbooks indicated by respondents. According to Longres and Scanlon (2001), use of the term "social justice" may serve as an indicator that social justice principles are systematically being integrated into a course. With respect to course titles, only one CACREP-accredited counselor preparation program used the term "social justice" as part of the course title (Social Justice in School Counseling). The majority of CACREP programs used the course title, "Multicultural Counseling" (N=32, 32%). Likewise, only two respondents (2%) utilized textbooks which included the term "social justice" in the title. The most utilized textbook was Sue and Sue's *Counseling the Culturally Diverse* (2003) at 45% (N=41). A review of this textbook identified most of the chapters focused on developing multicultural awareness, knowledge, and skills within the context of direct counseling. This finding infers that students may be encouraged to develop microlevel advocacy strategies over macrolevel advocacy strategies.

Research Question #2: What specific content is covered in the area of social justice in your course?

Respondents were asked to select from 20 SJC areas (See Table 19 above). The 20 SJC areas were gleaned from a review of the counseling literature. The data from the 20 SJC areas indicates several conclusions. They are explained below.

Of the 20 SJC areas, most respondents identified it was important for counselors to examine their values, beliefs and biases (94%), to explore the concept of power,

privilege, and oppression (94%), and that it was important to familiarize students with the MCC's (90%). This seems to suggest that: (1) knowing thyself, (2) helping clients and counselors understand their lives-in-context, and (3) possessing a certain level of multicultural competence is critical to preparing students for social justice counseling.

With respect to other SJC areas, "helping clients find their voice" (N = 83, 78%) was also viewed as being critical. This seems to indicate respondents felt it was important to teach emerging counselors how to empower the clients they serve. Yet, only 50% (N=54) of respondents indicated teaching students about the type of "tools" clients would need for social change. This may be counterproductive. Helping clients find their voice and understand their "lives-in-context" may be empowering. However, it may not lead to long lasting changes if clients are not also provided with the necessary "tools" to navigate oppressive conditions (L. A. Goodman, Liang, Helms et al., 2004). The raison d'être is that a combination of empowerment strategies and "self-advocacy tools" is needed if clients are to experience true social justice. Given this understanding, counselor educators may want to explore the type of "tools" clients may need to develop so they can advocate for social changes on their own behalf.

The degree to which the MCC's and ACA advocacy competencies were introduced in "Social and Cultural Diversity" designated CACREP counseling courses may also be important to note in this study. As indicated earlier, the MCC's were introduced to emerging counselors by 90% of respondents. However, the ACA advocacy competencies were addressed by only 40% of respondents. This discrepancy may exist because the ACA advocacy competencies are rather new to the field. The fact that the

ACA advocacy competencies were not endorsed by the ACA Governing Council until

2003 serves to illustrate this point (J. Lewis, personal communication, August 1, 2005).

Regardless, this appears to further support the assertion that social justice training

efforts in CACREP-accredited counselor preparation programs tend to center on

preparing counselors to implement microlevel advocacy strategies over macrolevel

advocacy strategies. As indicated earlier, microlevel advocacy strategies tend to address

social justice issues in direct counseling, and macrolevel advocacy strategies tend to

focus on changing the environment. The fact that only 68% of respondents addressed

multisystems perspectives in "Social and Cultural Diversity" designated courses seems to

support this claim. According to Vera and Speight (2003), focusing solely on microlevel

interventions without equally attending to macrolevel interventions may be in and of

itself counterproductive. The rationale is that social justice advocacy needs to equally

take into consideration both microlevel and macrolevel counseling interventions in order

to have long-lasting effects.

Similarly, the AGLBIC GLBT competencies were also introduced by only 38%

(N=41) of respondents in "Social and Cultural Diversity" designated CACREP

counseling courses. This appears significant to address given the prevalence of

homophobia and heterosexism in society, and requests for counseling professionals to

develop GLBT specific counseling skills (Buhrke, 1989; Pope, 1995). The fact that the

AGLBIC GLBT competencies were rarely addressed in "Social and Cultural Diversity"

designated CACREP counseling courses suggest that AGLBIC leaders may want to

explore ways to systematically integrate the GLBT competencies into counselor training.

Likewise, only 50% (N=53) of respondents in this study indicated they addressed the need for counselors to collaborate with others in social justice work. This may be important to highlight given Adams et al.'s (1997) contention that social justice advocacy needs to be a collaborative process. According to Adams et al, doing social justice work alone may be difficult because it can lead to feelings of alienation, frustration, and burnout. Based on this point of view, it may be important to address how emerging counselors can work in collaboration with others and the systems in which they are employed when carrying out social justice initiatives.

Research Question #3: Is social justice content included in other CACREP areas in the department?

The ANOVA parametric test was conducted to determine whether there were significant differences in the amount of time spent on social justice principles in other CACREP core areas by respondents. No significant differences existed. This suggests that instructor's identities did not influence whether they integrated social justice principles into other CACREP core areas of which they served as an instructor.

However, mean scores do indicate respondents tend to address social justice principles in the "Helping Relationships" (M=3.3457) CACREP category the most. This is followed by courses which meet the following CACREP areas: Professional Identity (M=3.2750), Assessment (M=3.1587), Theories (M=3.1029), Human Development (M=3.0606), Group Work (M=2.8816), Career Development (M=2.7705), and Research (M=2.5333).

Research Question #4: *Is there is a difference between which oppression topics are addressed by target group members (e.g. women/transgender, faculty of color, lesbian/gay/bisexuals, young/elderly, and non-Christians) and dominant group members (e.g. men, Whites, heterosexuals, middle/adult, and Christians)?*

This research question explores whether respondents' target (oppressed) or dominant (oppressor) group identities influences the type of oppression topics introduced in "Social and Cultural Diversity" designated CACREP counseling courses. For example, are females (target identity) more likely to address issues of sexism than males (dominant identity)? As indicated earlier, the *t*-test was conducted to determine whether significant differences existed for gender, race/ethnicity, sexual orientation, and religion with respect to the seven oppression topics. The ANOVA parametric test was also employed to establish whether significant differences existed for age, faculty rank, and tenure status. An evaluation of each of these demographic variables is outlined below.

Gender. As mentioned in the results section, there is a significant difference between females and males in the average time spent on issues of classism, ableism, and ageism (alpha = 0.05). It appears that females tend to focus on issues of classism [$t(102) = 2.38$ p <= .019], ableism [$t(102) = 3.85$ p <= .000], and ageism [$t(102) = 2.00$ p <= .047] more than male respondents. In terms of classism, female respondents may feel obligated to address class issues more often because of the unequal status of women in America (Worell & Remer, 2003). It is this unequal status between men and women that has led to inequities in earning power experienced by women. This rationale is based on the Faculty Salary and Faculty Distribution Fact Sheet 2003-04 prepared by the American Association of University Professors (AAUP). According to the 2003-04 AAUP report,

female faculty members earn on average 80% of what male faculty members earn in

higher education. In addition, the salary advantage male faculty members hold over

female faculty members is consistent across all ranks and institutional types (Curtis,

2003, section II, bullet 1). The inequities in pay between male and female faculty

members appears to have also increased over the years (Hill, Leinbaugh, Bradley, &

Hazler, 2005). According to Oleck and McNatt (1999), male professors earned 9.2%

more than female professors in 1975. However, by 1998 this pay differential had

increased to 12.5%.

Women are also more likely to be paid less than men because they tend be

overrepresented in lower ranking positions in higher education (Mirsa, Kennelly, &

Karides, 1999). Oftentimes, individuals in lower ranking positions will be paid a lower

salary. This phenomenon is also reflected in the business world where women are

overrepresented among part-time workers (Barnett, 2005). According to Barnett, women

comprise about 44% of the workforce. However, they account for over 70% of all part-

time workers. Similarly, while 30.1% of females constitute all faculty appointments, only

17% of full professors identify as female (National Center for Education Statistics, 1996).

In light of these statistics, discrepancies in salary, academic rank, and promotions may

serve as reasons why female respondents in this study addressed issues of classism more

than male respondents.

The *t*-test also demonstrated that female respondents (N=50) covered issues of

ableism more than male respondents (N=39). Of the respondents who identified as having

a disability five were female and three were male. A review of the counseling literature

did not lead to any conclusive evidence for why this phenomenon occurred. However,

Bentley-Townlin, the Director of Services for Students with Disabilities at OSU, postulated that female respondents may have addressed issues of ableism more than male respondents in "Social and Cultural Diversity" designated courses because they are members of an oppressed group (Bentley-Townlin, personal communication, March, 18 2006). In other words, being a member of an oppressed group (i.e., female) may lead a person to develop empathy for other oppressed groups. In turn, this empathy for others may steer a person to address another group's issues. While this argument may be plausible, it is dubious at best, because it does not explain why female respondents did not address issues of racism, religious oppression, or sexual orientation more than male respondents. A follow-up study may need to be conducted to further understand this phenomenon.

With respect to ageism, female respondents in this study were more likely to address issues of ageism than male respondents. This may be a result of the differing perceptions society holds of women and men as they age. According to Barnett (2005), women are more likely to experience negative perceptions and stereotypes as they age than men. For example, with age men who have achieved career success are considered to be skilled and knowledgeable. In contrast, successful career-oriented women who age such as teachers, "…are often seen as old-fashioned and behind the times" (Barnett, 2005, p. 26). In addition, a women's self worth has also been linked to their physical appearance (Hatch, 2005). More specifically, as women age they are viewed as declining in beauty (Hurd, 2000). This is reflected in mass media which often contributes to the negative stereotypes of older women in society. According to Bazzini and McIntosh (1997), older women on-screen are often underrepresented. When they are on-screen they

are often portrayed as unattractive and less successful compared to older men. This creates a "double-bind" for older women in that they experience both sexism and ageism. Older women are also underrepresented in advertising (Hatch, 2005). While positive images of older women are increasing in ads (Miller & Miller, 1999), older women are still more likely than older men to be displayed in a negative fashion. Accordingly, this "double-bind" affect of sexism and ageism may be considered a rationale for why women tend to address issues of ageism more than males in "Social and Cultural Diversity" designated CACREP counseling courses.

   Race/Ethnicity. The *t*-test found significant differences existed between faculty of color and White faculty respondents for sexism. The data suggest that faculty of color are likely to address issues of sexism more than White faculty. It is difficult to draw conclusive conclusions for why this phenomenon occurred in this study. However, one rationale was provided by Byers, an assistant professor in the counseling psychology program at the University of Colorado at Denver and Health Sciences Center. According to Byers, faculty of color may address issues of sexism more in "Social and Cultural Diversity" designated courses because sexism tends to be an easier topic to broach for faculty of color than issues of racism (Byers, personal communication, March 15, 2006). While this may have been the case, a follow up study is needed to further examine why this phenomenon occurred.

   Religion. The *t*-test was conducted and found significant differences existed between Christians and non-Christians. The data indicates that non-Christians tend to address issues of heterosexism more than Christians in "Social and Cultural Diversity" designated CACAREP counseling courses. One argument for why this phenomenon

occurred may be due how individuals interpret Biblical scripture. To illustrate, Helminiak

(2000) asserts there are four main Biblical passages cited by conservatives to justify

Christian beliefs against homosexuality. These include: (1) the story of Adam and Eve,

(2) the story of Sodom and Gomorrah, (3) the prohibition in Leviticus, and (4) the

writings of Paul. According to Helminiak, an understanding of these four Biblical

passages is often based on one's personal interpretation. In other words, it is the

individual interpretation of Biblical scripture that is often utilized to explain why

homosexuality is immoral and to justify the creation of anti-gay policies. Similarly,

Deacon (2000) adds it all depends on whether people read the Bible literally and

legalistically. Read literally, "…sections of the Bible support slavery, the property status

of women, racial segregation, and genocide on religious grounds" (Deacon, 2000, p.

290). However, unlike Biblical passages that reference homosexuality, these forms of

discrimination are not considered to be as socially acceptable in American society. Thus,

respondents in this study may not address issues of heterosexism to the same degree as

non-Christians because of how they may interpret the Bible.

Faculty Rank. The ANOVA parametric test was conducted to determine whether

being an assistant professor, associate professor, or professor influenced the type of

oppression topics addressed in "Social and Cultural Diversity" designated CACREP

counseling courses. Significant differences were found for racism [$F(2,92) = 4.073$, p

$<=.020$]. This seems to suggest that faculty rank does influence the degree to which

racism is addressed in "Social and Cultural Diversity" designated CACREP counseling

courses. Accordingly, a post hoc analysis using the Fisher's LSD test was employed to

establish where significant differences existed among mean scores between assistant

professors, associate professors, and professors. The Fisher's LSD test was not able to

determine where significant differences existed between each of the three faculty ranks.

This may be a result of the large differences in the degrees of freedom (T. Bergquist,

personal communication, March 10, 2006). Degrees of freedom pertain to the measure of

how much precision an estimate of variation has (Gall et al., 2005). Nonetheless, mean

scores indicate the largest difference exists between professors and assistant professors

(See Table 29 below). The difference between mean scores for professor and assistant

professors is: 0.2475. This seems to suggest that assistant professors tend to address

issues of racism more than professors. This may occur because assistant professors are

apt to have received more formalized training in multiculturalism than professors in

counselor education programs. In other words, multicultural counselor training is now

more systematically integrated into the counselor education curriculum than before. This

point was illustrated in a study by Dinsmore and England (1996). In this study, these

researchers concluded that junior faculty were more likely to address issues of

multiculturalism than senior faculty because of the recent addition of multicultural

content to accreditation standards and the increased emphasis on recruiting new faculty

who possess multicultural counseling skills.

Table 29: Fisher's LSD and Faculty Rank

Fisher's Least Significant Difference		
Number of samples	3	
Total number of observations	94	
Alpha	0.01667	
t-value	2.4390	

	Difference	LSD	
Professor and Associate Professor	0.1040	0.48231	equal
Professor and Assistant Professor	0.2475	0.43504	equal
Associate Professor and Assistant Professor	0.1435	0.44006	equal

Racism					
Groups	*Count*	*Sum*	*Average*	*Variance*	*St Dev*
Professor	27	100	3.703704	0.216524	0.465322
Associate Professor	26	99	3.807692	0.161538	0.401918
Assistant Professor	41	162	3.95122	0.047561	0.218085

Tenure Status. The ANOVA parametric test was conducted to determine whether significant differences exited in mean scores between non-tenured track faculty, non-tenured faculty in tenure track positions, and tenured faculty. Significant differences existed for racism [$F(2,100) = 3.603$, $p <= .030$]. This seems to indicate tenure status does influence the degree to which issues of racism are addressed by respondents. Accordingly, the Fisher's LSD test was conducted. This post hoc analysis was not able to establish where significant differences existed between mean scores for each of the three tenure ranks based on racism. This may be because of the large differences in the degrees of freedom. However, mean scores indicate the largest difference existed in two areas. The first difference was between non-tenured faculty in tenure track positions and

tenured faculty (M=0.221). The second difference was between non-tenured faculty in

tenure track positions and non-tenured track faculty (M=0.221) (See Table 30 below).

This seems to suggest that non-tenured faculty in tenure track positions tend to address

issues of racism more than tenured faculty and non-tenured faculty.

One explanation for why non-tenured faculty in tenure track positions tend to

address issues of racism more than tenured faculty has to do with the fact that

multiculturalism is now more systematically integrated in the training of future counselor

educators (Dinsmore & England, 1996). This was articulated in a study on the level of

multicultural counselor training in CACREP-accredited counselor education programs by

Dinsmore and England (Dinsmore & England, 1996). In this study, these researchers

concluded junior faculty are more likely to address issues of multiculturalism in

counselor training because multiculturalism is now more integrated into the curriculum

and course objectives.

Furthermore, non-tenured faculty in tenure track positions may address issues of

racism more than non-tenured faculty in non-tenured positions because of issues of power

and privilege. That is, non-tenured faculty may be hesitant to talk about issues of racism

in the classroom because they lack the power that respondents in tenure track positions

hold. According to Adams et al. (1997), those who are in positions of power are more

likely to address issues of oppression because they hold the power which affords them the

freedom to do so.

Table 30: Fisher's LSD and Tenure Status

Fisher's Least Significant Difference		
Number of samples	3	
Total number of observations	103	
Alpha	0.01667	
t-value	2.4349	

	Difference	LSD	
Tenured and Non-tenured, on Tenure Track	0.2214	0.40734	Equal
Tenured and Non-tenure Track	0.0000	0.48774	Equal
Non-tenured, on Tenure Track and Non-tenure Track	0.2214	0.51370	Equal

Racism					
Groups	*Count*	*Sum*	*Average*	*Variance*	*St Dev*
Tenured	48	180	3.75	0.191489	0.437595
Non, on Track	35	139	3.971429	0.028571	0.169031
Not Track	20	75	3.75	0.302632	0.55012

Limitations

There are limitations that need to be considered in this study when drawing

conclusions. These limitations are categorized into the following: respondents,

population, and SJC Survey.

Respondents

One limitation had to do with the validity and reliability of respondents' responses

to the SJC Survey. According to Gall et al. (2005), survey research that deal with

sensitive topics, such as oppression, may lead respondents to withhold information in

order to make their course, and ultimately their department, appear better than it really is.

It is difficult to ascertain whether this actually occurred in this study. However, it is

within the realm of possibility to assume this may have occurred with some respondents. The rationale is that respondents may not want to appear as if they do not address social justice issues given that they are teaching a "Social and Cultural Diversity" designated CACREP counseling course.

In addition, because this was a survey research study it is difficult to determine whether respondents actually completed the SJC survey. For example, it is plausible the SJC survey may have been passed on to a graduate student to complete as opposed to the identified instructor. This could skew the data because graduate students may not possess the same degree of knowledge or expertise about social justice as instructors who teach "Social and Cultural Diversity" designated CACREP counseling courses.

Similarly, it was difficult to probe why respondents replied a certain way to questions on the SJC survey. At times, this made it hard to draw accurate conclusions. For example, it was not easy to ascertain why faculty of color appeared to address issues of sexism more than White faculty respondents. Likewise, accurate conclusions could not be made for why female respondents addressed issues of ableism more than male respondents in this study. Having the opportunity to interview respondents would have been helpful in determining and understanding why these experiences occurred in this study.

Population

Another limitation is related to the population of this study. In particular, caution should be taken in making generalizations to non-CACREP accredited counselor preparation programs. The results of this study may only be generalized to CACREP-

accredited counselor preparation programs. This is noted because all CACREP-accredited

counselor preparation programs were included in this study (N=192).

SJC Survey

The SJC Survey also has limitations that need to be considered. For example

question #4 asked respondents to identify their disability status. Only 89 respondents out

of a total of 108 responded to this question. The response rate for this question is 82%.

However, it is low considering that other demographic based questions had responses in

the upper 100's. The lower response rate may have occurred because of a lack of a clear

definition for what constituted a person to have a "disability" and/or be categorized as

"temporarily-able bodied". Consequently, respondents may not have addressed this

question because they may not have understood the distinction between disability and

temporarily-able-bodied.

Another limitation inherent in the SJC Survey may have been a lack of a clear

distinction between "multicultural counseling" and "social justice counseling" constructs.

As indicated in the literature review, multicultural counseling and social justice

counseling are different constructs. Multicultural counseling tends to focus on microlevel

interventions and social justice counseling tends to emphasize macrolevel interventions

(Vera & Speight, 2003). While a definition of social justice counseling was provided in

the SJC survey, respondents may not have differentiated between these two constructs.

Not providing this distinction may have influenced how respondents addressed question

#12 on the SJC survey. This question asked respondents whether they addressed social

justice principles and social advocacy in "Social and Cultural Diversity" designated

CACREP courses. An overwhelming majority (97%) of respondents indicated they

addressed social justice principles in their course. According to Schwarzbaum, this may be a misleading statistic given that respondents may be unaware about the distinctions which exists between these two constructs (Personal communication, March 8, 2006). In other words, respondents may view multiculturalism and social justice as one in the same.

Summary of Conclusions and Findings

The data leads this researcher to draw several conclusions. They are as follows:

- The MCC's were addressed by 90% of respondents. However, the advocacy competencies were addressed by only 40% of respondents. This seems to suggest that CACREP-accredited counselor preparation programs tend to focus social justice advocacy efforts at the microlevel (individual) more than the macrolevel (systemic).

- Ninety seven percent of programs indicated they address social justice principles. However, only 10% of respondents introduced students to social justice theories. This leads this researcher to question whether students are being adequately prepared to implement social justice advocacy strategies given that an understanding of social justice theories is vital to developing a solid social justice foundation and framework.

- The top five textbooks used by instructors [Sue and Sue's (2003) Counseling the Culturally Diverse at 45% , Robinson's (2004) Convergence of Race, Ethnicity and Gender at 11%, Baruth and Manning's (2006) Multicultural Counseling and Psychotherapy at 9%, Atkinson's (2003) Counseling American Minorities at 5%, and Ponterotto et al.'s (2001) Handbook of Multicultural Counseling at 5%] tended to focus on attaining multicultural awareness, knowledge, and skills over social justice advocacy.

- Only one program used the term "social justice" in their course title. Most programs used the terms "diversity", "culture" and "multicultural" as part of the course title. This seems to indicate that social justice counseling may not be emphasized to the same degree as multicultural counseling.

- The *t*-test demonstrated that women tend to address issues of classism, ableism, and ageism more than males. Female respondents may have addressed issues of classism more than male respondents because of the unequal treatment of women in America and because of the inequities in pay women experience in higher

education. In addition, female respondents may have addressed issues of ageism more than male respondents because of the differing perception society holds of women and men as they age. Decisive conclusions could not be drawn regarding why female respondents addressed issues of ableism more than male respondents.

⬧ The *t*-test found faculty of color tend to address issues of sexism more than White faculty. One rationale for why this occurred may be because sexism is easier to broach by faculty of color than racism. More research is needed in this area to determine why this phenomenon occurred.

⬧ The *t*-test also discovered that non-Christians tend to address issues of heterosexism more than Christians. This may be due in part to the homophobia and heterosexism that is prevalent in Christianity.

⬧ The ANOVA parametric test demonstrated that faculty rank and tenure status influences the degree to which issues of oppression are addressed. In particular, assistant professors were more likely to address issues of racism more than associate professors and professors. Similarly, non-tenured faculty in tenure track positions were more likely to address issues of racism than tenured faculty and non-tenured faculty in non-tenure track positions.

By and large, the data appears to indicate that social justice training efforts tend to emphasize microlevel interventions over macrolevel interventions. In addition, social justice advocacy appears to be "housed" under the multicultural counseling umbrella. Respondents' gender, race/ethnicity, religious status, faculty rank, and tenure status also seems to influence the type of oppression topics introduced in "Social and Cultural Diversity" designated CACREP counseling courses. This appears to signify that certain aspects of respondents' dominant and target group identities does influence the degree to which issues of oppression are addressed.

Implications

This study may be viewed as a baseline to understanding what CACREP-accredited counselor preparation programs are doing in the area of social justice training.

This section of the dissertation will outline implications that need to be considered for both researchers and practitioners. These implications are based on the data collected, the conclusions and interpretation drawn from the data, and the limitations inherent in the study.

Researchers

Researchers who are interested in replicating this study may want to consider the idea of obtaining respondents' course syllabi, studying APA-accredited counseling psychology programs, and designing a mixed-method study of social justice training efforts.

Course syllabi. This study did not ask respondents to include a copy of their course syllabi. Requesting that respondents include a copy of their course syllabi may have allowed for more accurate conclusions to be drawn regarding social justice training efforts in CACREP-accredited counselor preparation programs. To illustrate, respondents' course syllabi could have been used for cross-referencing purposes. This would allow researchers to determine whether social justice principles are included in the objectives section of a course syllabus. Obtaining respondents' course syllabi would also allow researchers to identify whether the term "social justice" was utilized in the syllabus. According to Longres and Scanlon (2001), use of the term "social justice" in a course syllabus is a good indicator that social justice principles may be systematically incorporated into the class. Examining respondents' course syllabi would have also been helpful given that respondents may have falsely reported that they addressed social justice principles. Gall et al. (2005) believe false reporting is likely to occur in survey research that deals with sensitive topics.

APA-accredited Counseling Psychology Programs. Studying how APA-accredited counseling psychology departments integrate social justice principles into their training programs may also be an area for future research. This is mentioned because social justice is an important area of study in counseling psychology (R. L. Toporek et al., 2006). This would allow for a better understanding of how APA-accredited counseling psychology programs are preparing counseling psychologists for social justice. For example, is there consensus regarding what social justice principles are included in APA-accredited counseling psychology training programs?

Studying the level of social justice training efforts in APA-accredited counseling psychology programs also allows for comparisons to be made with CACREP-accredited counselor preparation programs. Making comparisons between CACREP-accredited programs and APA-accredited programs seems important in that it permits for a deeper understanding of the level of social justice training in the human services profession.

Mixed-Method Design. Future researchers may also want to consider developing a mixed-method design study. A mixed-method design study is one which combines both qualitative and quantitative methodologies (Creswell, 2003). According to Gall et al. (2005), mixed-method design studies are advantageous because it allows researchers to use both questionnaires and interviews. Questionnaires help researchers to collect descriptive data and interviews allow researchers to address questions which may have arisen from the questionnaires. To illustrate, the *t*-test demonstrated female faculty respondents tend to address issues of ableism more than male faculty respondents in this study. Rationales for why this phenomenon occurred were inconclusive. Having the

opportunity to interview female respondents who addressed issues of ableism may have allowed for a better understanding of this occurrence.

Developing a mixed-method design study would also permit researchers to interview respondents to establish what criterion they used to determine whether they addressed social justice principles in their course. This would allow for a deeper understanding of respondents' perspective on social justice.

CACREP Program Chair/Coordinator. Researchers may also want to survey CACREP-accredited program chairs/coordinators to determine their perspective on social justice training efforts in their department. Surveying program chairs/coordinators may provide for a more holistic description of what an entire department is doing in the area of social justice training. For example, is social justice infused in a department's mission statement, admissions process, and is it apparent throughout the curriculum? This particular study did not address these aforementioned questions. Surveying CACREP program chairs/coordinators would also allow researchers to compare data between chairs/coordinators and instructors who teach "Social and Cultural Diversity" designated CACREP counseling courses.

Practitioners

With respect to practitioners, the data collected in this study is invaluable in carrying out social justice advocacy strategies and interventions. In particular, practitioners may want to use the data collected from this study to inform their practice as social justice practitioners. To illustrate, practitioners may want to utilize the ACA advocacy competencies as a framework for helping students/clients with social justice related concerns. This may allow practitioners to develop interventions and strategies that

focus on the client/student, school/community and public arena levels of advocacy. This is particularly significant to point out given the recently revised 2005 ACA Code of Ethics which states that advocacy is critical to being an effective counseling professional (ACA, 2006, ACA downloads section, p. 5).

Recommendations

Given the data collected and the conclusions drawn from this study several recommendations are in order. These recommendations highlight the importance of having CACREP-accredited counselor preparation programs systematically integrate social justice principles into counselor training. In particular, these recommendations are categorized into the following: developing social justice counseling competencies, institutionalization of social justice, microlevel and macrolevel social justice interventions, and social justice training.

Recommendation #1: Develop Social Justice Counseling Competencies

This researcher recommends efforts be made to develop and operationalize social justice counseling competencies (SJCC's). This is needed in an effort to make social justice more practical in the field. Developing SJCC's is similar in scope to how the MCC's are utilized to determine whether counselors are multiculturally competent. From this vantage point, SJCC's would serve as a baseline to ascertain whether students, counselors, and counselor educators are effectively implementing social justice counseling strategies.

Developing SJCC's is also imperative given that respondents did not equally address the twenty social justice content areas listed on the SJC survey. For example, only 65% of respondents indicated they introduced students to "multisystems perspectives" and only 10% indicated they introduced "social justice theories" to students. This seems to indicate there is no consensus regarding social justice training efforts in CACREP-accredited counselor preparation programs. SJCC's would help standardize social justice training efforts, and hopefully, ensure that all students were being adequately prepared to implement social justice counseling strategies and interventions.

Recommendation #2: Institutionalization of Social Justice into the Counseling Profession

Another recommendation for this study is related to the need to institutionalize social justice principles into the counseling profession. Even though 97% of respondents indicated they integrate social justice principles into their courses, this does not mean social justice is systematically being incorporated into counselor preparation programs. To illustrate, only one program offered a counseling course using the term "social justice", 45% of programs employed the title "Multicultural Counseling", and the top five textbooks used by respondents overwhelmingly addressed multicultural competence over social justice advocacy. This seems to indicate that most social justice training efforts are "housed" under the umbrella of multiculturalism, and that social justice advocacy tends to occur within the context of direct counseling. This is noted because proposals have been made to utilize social justice counseling skills outside one's office setting (S. Chen-Hayes, 2001; Kiselica & Robinson, 2001).

Institutionalizing social justice into the counseling profession may be accomplished in a couple of ways. One proposal is to make social justice more prominent in the CACREP Standards. For example, "social justice" could be considered a 9th CACREP core area. Currently, the concept of social justice is "housed" under the "Social and Cultural Diversity" CACREP area. Another suggestion is to incorporate social justice into future revisions of the ACA Code of Ethics. At this time, social justice is not prominent in the 2005 ACA Code of Ethics. In fact, the term "social justice" is not even utilized in the newest revision of the code of ethics. Both of these recommendations may be achieved by serving on future committees charged with this goal in mind.

Recommendation #3: Microlevel and Macrolevel Social Justice Interventions

The data collected in this study indicate that social justice training efforts tend to center on microlevel interventions over macrolevel interventions. For example, the MCC's were addressed by 90% of respondents. However, the ACA advocacy competencies were addressed by only 40% of respondents. This is concerning given the argument that effective social justice advocacy requires both microlevel and macrolevel interventions and strategies (Vera & Speight, 2003). Equally attending to both microlevel and macrolevel advocacy strategies in "Social and Cultural Diversity" designated counseling courses would ensure that students are being prepared to implement individual and systemic advocacy counseling strategies.

One suggestion to balance microlevel and macrolevel social justice strategies is to systematically integrate the ACA advocacy competencies into all aspects of counselor training. This suggestion is similar to how the MCC's have been systematically infused

into counselor training programs. Infusing the ACA advocacy competencies into counselor training may be accomplished in several ways. To illustrate, the ACA advocacy competencies could be introduced along with the MCC's in classes, presentations could be made at conferences, publications could take place in scholarly journals, and more research could be conducted to determine the effectiveness of these competencies. All of these suggestions would make the ACA advocacy competencies more prevalent in the field.

Recommendation #4: Development of Social Justice Textbooks and Courses

As indicated in the data, social justice principles tend to be introduced in multicultural counseling oriented courses. In addition, textbooks which center on multicultural competence are also utilized a great deal. This may further blur the boundaries between the multicultural counseling and social justice counseling constructs. In order to distinguish between these two constructs, more social justice oriented textbooks need to be published. These texts would focus on social justice advocacy and the need for counseling professionals to be social change agents. In addition, a recommended is also being made to develop counseling courses that focus specifically on social justice principles and social justice advocacy. This is particularly important for a couple of reasons. One, data from this study suggests that social justice efforts tend to focus on microlevel interventions. A second reason has to do with the contention that social justice advocacy requires a specific set of knowledge, values, beliefs, and skills (Kiselica & Robinson, 2001).

Recommendation #5: Target and Dominant Group Statuses

The data appears to indicate that respondents' gender, race/ethnicity, religious status, faculty rank, and tenure status tend to influence the type of oppression topics introduced in "Social and Cultural Diversity" designated CACREP counseling courses. Specifically, female respondents tend to address issues of classism, ageism, and ableism more than male respondents. Faculty of color appear to address issues of sexism more than White faculty respondents. Non-Christians seem to address issues of heterosexism more than Christians. Assistant professors tend to address issues of oppression more than professors. In addition, non-tenured faculty in tenure track positions appear to address issues of racism more than tenured faculty and non-tenured faculty in non-tenure track positions. This seems to signify that certain dominant and target group identities influence the degree to which issues of oppression are addressed in "Social and Cultural Diversity" designated CACREP counseling courses.

Accordingly, educating counselor educators about how target and dominant group identities might influence social justice training efforts in CACREP-accredited counselor preparation programs may need to take place. Specifically, counselor educators may want to examine how membership in target and dominant groups may influence the type of oppression topics they address in counselor training. This seems significant given Lorde's (1983) contention that all issues of oppression need to be addressed. This is particularly critical if the goal of social justice is to be achieved. These types of trainings could take place annually at ACA Conferences.

Conclusion

It is becoming increasingly apparent that a paradigm shift is occurring in the profession. Specifically, this movement is about promoting social justice in the counseling and human services discipline. The movement toward a social justice counseling perspective is reflected in the counseling literature and apparent with the inception of CSJ and the development and endorsement of the ACA advocacy competencies. The changes taking place in the profession are driven by the increased understanding of the negative impact oppression has on human development, and the growing awareness that individual and multicultural counseling paradigms are limiting (D'Andrea, 2002; Prilleltensky, 1994; Vera & Speight, 2003).

These developments are important to acknowledge because it signifies the need for CACREP-accredited counselor preparation programs to examine how they prepare master's level counseling students for social justice. The underlying justification is CACREP-accredited counselor training programs have an ethical responsibility to prepare students for success in the field (ACA, 2005). Hence, the need to examine and further develop social justice training efforts in CACREP-accredited counselor preparation programs. The need to examine social justice training efforts is critical because the counseling profession is at a significant juncture in its history and development. The role of school counselors is being questioned, mental health agencies are losing funding, and counselors are struggling with the challenges of an ever increasing managed-care industry (Bemak, 2005; House et al., 2002; Myers, Sweeney, & White, 2002). These challenges can be effectively addressed by preparing emerging counselors to adopt a social justice paradigm in our training programs. The belief is that

through social justice and social action, the counseling profession will be transformed,

liberating for clients, but also the profession itself.

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Appendix 1:

S O C I A L   J U S T I C E
C O U N S E L I N G   S U R V E Y

This survey takes approximately <u>10-minutes</u> to complete.
This section collects demographic data. Please check the box that best describes you.

1. **Gender***:*
☐ Female   ☐ Male   ☐ Transgender   ☐ Other: _____

2. Race/Ethnicity:
☐ African American/Black   ☐ European American/White
☐ Asian American/Pacific Islander   ☐ Latino/a American
☐ Biracial/Multiracial American   ☐ Native American/American Indian
☐ If none of the above choices apply to you, please use your own description: _____

3. Sexual Orientation:
☐ Asexual   ☐ Bisexual   ☐ Gay male   ☐ Heterosexual   ☐ Lesbian female

4. Disability Status:
☐ Person with a Physical/Psychological/Developmental Disability   ☐ Temporarily Able-bodied
(no disability)

5. Age Range:
☐ 20-30   ☐ 31-40   ☐ 41-50   ☐ 51-60   ☐ 61+

6. Religion:
☐ Agnostic   ☐ Atheist   ☐ Buddhist   ☐ Christian   ☐ Hindu   ☐ Jewish
☐ Muslim   ☐ Naturalist   ☐ Pagan   ☐ Other: _____

7. Economic Status:
☐ Poor - Income insufficient to   ☐ Working Class- Income depends on   ☐ Lower Middle Class- Incomes
to meet basic human   hourly wages for labor   due to lower-skilled or unstable
needs   employment

☐ Upper-Middle Class– Incomes due to   ☐ Rich- Income-producing assets
professional jobs   sufficient to make paid employment unnecessary.
and/or investments

8. Faculty Rank:
☐ Professor   ☐ Associate Professor   ☐ Assistant Professor   ☐ Instructor/Lecturer   ☐ Adjunct

9. Tenure Status:
☐ Tenure   ☐ Non-Tenured, Tenure Track Position   ☐ Non-Tenure Track Position

This section explores how social justice principles are integrated into your course designed to meet CACREP Standard Section II.K.2 (Social and Cultural Diversity). Within the context of counseling, social justice is described as a process of examining how mental health problems are rooted in oppressive social, political & economic conditions. Social justice also seeks to establish a more equal distribution of power & resources in society through social advocacy & politically conscious interventions.

10. **List the course you teach that meets CACREP's "Social & Cultural Diversity" requirement and check whether the course is required or optional. Check only one.**

    Title of Course _____

    ☐ Required?   ☐ Optional?

11. **What textbook(s) do you use for the above course?**
    Title: _____

12. **Does this course address social justice principles and social advocacy/activism?**
    Check only one.
    ☐ YES (If Yes, skip to Question 14)   ☐ NO (If No, go to question 13)

13. **If social justice is not included in your course, what is the primary reason?**
    Check all that apply.

    ☐ No room to add more topics
    ☐ Topic is not a CACREP requirement
    ☐ Lack of staff with knowledge to address topic
    ☐ Not a relevant/necessary topic area to include for counselors
    ☐ It is offered in a different class. *Please specify what class:* _____
    ☐ Other: _____

    You are done. Thank you!

14. **What specific social justice content or principles are covered in your course?**
    Check all that apply.

    ☐ Provide clients with tools for social change   ☐ Sharing power with clients in the relationship
    ☐ Helping clients find their voice   ☐ The sociopolitical nature of counseling
    ☐ Concept of power, privilege, and oppression   ☐ Building on client's strengths
    ☐ Social justice theories (distributive/procedural/retributive) ☐ Examine counselor's stereotypes/beliefs/values
    ☐ Counselor as an oppressor and oppressee   ☐ Risks with being a social justice advocate
    ☐ Client as an oppressor and oppressee   ☐ Connecting client problems to oppression
    ☐ Encourage community involvement   ☐ Collaborate with others in social justice work
    ☐ ACA's multicultural counseling competencies   ☐ Role of a counselor as a social justice advocate
    ☐ ACA's advocacy competencies   ☐ Maintaining a multisystems perspective
    ☐ AGLBIC's GLBT competencies   ☐ Other: _____

15. **To what degree (amount of time) are the following issues addressed in the "Social and Cultural Diversity" designated course you teach? Check only <u>one</u> area for each topic.**

Oppression Topic	Not Addressed	Somewhat Addressed	Often Addressed	Strongly Addressed
Racism (Race/Ethnicity)				
Sexism (Gender)				
Heterosexism (Sexual Orientation)				
Classism (Socioeconomic Class)				
Ableism (Disability)				
Ageism (Age)				
Religious Oppression (e.g. Anti-Semitism)				

16. **To what degree (amount of time) are social justice principles addressed in <u>other courses</u> you teach that meet the following CACREP core areas? Check only <u>one</u> area for each course:**

CACREP Course Area	Not Addressed	Somewhat Addressed	Often Addressed	Strongly Addressed
Professional Identity				
Human Growth & Development				
Career Development				
Helping Relationships				
Group Work				
Assessment				
Research & Program Evaluation				
Theories of Counseling				

Any Additional Comments:

If you would like a copy of the final results of this survey, please check here: _____

Appendix 2
Pre-Notice Letter

OSU
Oregon State
UNIVERSITY
School of Education

Manivong Ratts, PhD Candidate
3414 NE 19the Avenue
Portland, OR 97212
Phone: 503-358-5433
Email: rattsm@onid.orst.edu

Date

Participant Name
Address

In a few days you will receive in the mail a request to fill out a survey entitled *Social Justice Counseling Survey*. The survey takes approximately 10 minutes to complete. This survey study is an important research project being conducted by Oregon State University's Teacher and Counselor Education department.

This study explores whether social justice is incorporated into counselor training and the type of social justice content that is addressed in the *"Social and Cultural Diversity"* designated course you teach for the department. This usually entails *"Social and Cultural Foundations in Counseling"* or *"Multicultural Counseling"* oriented courses.

Results from is part of an effort to determine what counselor preparation programs accredited by the Council for Accreditation of Education and Related Educational Programs (CACREP) are doing to prepare master's level counseling students for social justice work. This is critical given the increase in calls for counselors to adopt a social justice perspective and in determining the future direction of social justice research and training efforts.

Your assistance with this research is critical and would be greatly appreciated. Thank you.

Sincerely,

Manivong Ratts, PhD Candidate
Teacher Education and Counselor Education Department

Appendix 3
First Cover Letter

Manivong Ratts, PhD Candidate
3414 NE 19the Avenue
Portland, OR 97212
Phone: 503-358-5433
Email: rattsm@onid.orst.edu

Date

Participant's Name
University Address
City, State, Zip

I am writing to ask for your participation in a survey study of instructors who teach courses designated to meet the "Social and Cultural Diversity" requirement of the Council for Accreditation of Counseling and Related Educational Programs (CACREP). At your institution, this is probably the _____ course in your department. This study is part of an effort to determine what CACREP-accredited counselor preparation programs are doing to prepare master's level counseling students for social justice counseling. For purposes of this study, social counseling is described as a process of examining how mental health problems are rooted in oppressive social, political and economic conditions. More specifically, social justice counseling seeks to establish a more equal distribution of power and resources in society through advocacy and politically conscious interventions.

You were selected to participate in this study based on a recommendation by your department chair/coordinator or because you have taught a *"Social and Cultural Diversity"* designated course in the department. Your experience and expertise with teaching *"Social and Cultural Diversity"* designated counseling courses is critical. For this reason, your input is essential. In addition, all CACREP-accredited counselor preparation programs are included in this study.

Results from this study will be used to determine: (1) the type of social justice content included in "Social and Cultural Diversity" designated courses, and (2) if there is consensus regarding the type of social justice content students are being taught. This information is critical given the increase in calls for counselors to adopt a social justice perspective and in determining the future direction of social justice research and training efforts.

Enclosed is the *Social Justice Counseling Survey*. Please complete the 10 minute survey and return it in the self-addressed stamped envelope included in this packet. Your answers to this survey are confidential and will be released only as summaries in which no individual's responses can be identified. Upon receiving and coding the data your name will be removed from the mailing list so that your answers will not be connected. This survey is also voluntary. If you choose to not participate in the study, please let me know by returning the blank survey in the enclosed stamped envelope.

If you have any questions or comments regarding this study please feel free to contact me. My phone number is: 503-358-5433. I can also be contacted via email at: rattsm@onid.orst.edu.

Thank you for your time with this important research.

Sincerely,

Manivong Ratts, PhD Candidate
OSU Counselor & Teacher Education Department

Appendix 4
Thank You Post Card

Date

Last week a survey entitled, *Social Justice Counseling (SJC) Survey*, was mailed to you. You were selected to participate in this study based on a recommendation by your department chair/coordinator or because you have taught a *"Social and Cultural Diversity"* designated course in the department.

Please ignore this "postcard" if you have already completed the survey. If you have not completed the survey, please do so today. It is critical that this survey be completed in order to determine the degree to which social justice principles are integrated into counselor training.

If you did not receive the SJC survey or misplaced it, please contact me at: rattsm@onid.orst.edu. I will then email you a PDF attachment of the survey. Thank you.

Manivong Ratts, PhD Candidate
Oregon State University

Appendix 5
Reminder Cover Letter

Manivong Ratts, PhD Candidate
3414 NE 19the Avenue
Portland, OR 97212
Phone: 503-358-5433
Email: rattsm@onid.orst.edu

Date

Participant's Name
University Address

Approximately three weeks ago a survey entitled, *Social Justice Counseling Survey,* was sent to your university mailing address. This survey requests information on the type of social justice content incorporated into the _____ course you teach. As of this writing, I have yet to receive the survey.

Thus far, I have received many completed responses to this study. These responses indicate that incorporating social justice content is important in the field, and that students need to be properly trained in order to be effective social justice advocates.

It is critical that I receive your completed survey. This is needed in order to obtain an accurate depiction of how CACREP-accredited counselor preparation programs are preparing master's level counseling students for social justice work. Moreover, your response to this survey would increase the profession's understanding of the type of social justice content included in *"Social and Cultural Foundations"* or *"Multicultural Counseling"* oriented courses.

As always, your confidentiality is of utmost importance. To ensure confidentiality, your name will be removed from this mailing list once I receive your completed survey. In no way will your responses to this survey be connected to your name.

I hope that you will complete the enclosed SJC survey soon and mail it in the enclosed self-addressed stamped envelope. However, if you decide that you prefer not to participate in this study, please let me know by returning the blank survey in the enclosed self-addressed stamped return envelope. Or, you can email me at: rattsm@onid.orst.edu.

If you have any questions or comments regarding this study please feel free to contact me at my email or phone listed above. Thank you for your time.

Sincerely,

Manivong Ratts, PhD Candidate
Teacher Education and Counselor Education Department

Appendix 6
Final Cover Letter

Manivong Ratts, PhD Candidate
3414 NE 19the Avenue
Portland, OR 97212
Phone: 503-358-5433
Email: rattsm@onid.orst.edu

Date

Participant's Name
University Address

During the last month, you have received several mailings regarding a study seeking to explore the type of social justice content included in the _____ course you teach.

The purpose of this study is to examine what CACREP-accredited counselor preparation programs are doing to prepare master's level counseling students for social justice work.

It is nearing the end of this study, and this will be the last contact letter you will receive regarding this study. As mentioned in my previous mailing, you were selected for this study based on a recommendation by your department chair/coordinator or because you teach a *"Social and Cultural Foundations"* or *"Multicultural Counseling"* oriented type of counseling course.

Attached is a PDF version of the *Social Justice Training Survey.* Please fill out the survey and mail it in the self-addressed stamped envelope that was enclosed in my previous mailing. If you need an additional stamped envelope with my mailing address, please email me to let me know. I will be more than happy to provide you with one.

While your participation in this study is voluntary, please keep in mind the importance of this study in determining the future direction of social justice research in the counseling profession.

Lastly, I appreciate your time and willingness in helping out with this dissertation study. If you have any questions or comments regarding this study please feel free to contact me via phone at: 503-358-5433. I can also be reached on email at: rattsm@onid.orst.edu. Again, thank you for your time.

Sincerely,

Manivong Ratts, PhD Candidate
Teacher Education and Counselor Education Department