

RELATIONSHIPS BETWEEN INSITUTIONAL TYPE, PERCEIVED EXPERIENCES OF
RACIAL AND ETHNIC MICROAGGRESSIONS, MULTICULTURAL COUNSELING
COURSE EXPERIENCE AND SOCIAL JUSTICE ADVOCACY ORIENTATION AMONG
COUNSELORS IN TRAINING AND PROFESSIONALS

by

Allura Racquel Pulliam

A dissertation submitted to the faculty of
The University of North Carolina at Charlotte
in partial fulfillment of the requirements
for the degree of Doctor of Philosophy in
Counselor Education and Supervision

Charlotte

2022

Approved by:

Dr. Sejal Parikh Foxx

Dr. Lyndon Abrams

Dr. Taryne Mingo

Dr. Claudia Flowers

ABSTRACT

ALLURA PULLIAM. Relationships Between School-Based Racial and Ethnic Microaggressions, Institutional Type, Multicultural Counseling Course Experience and Social Justice Advocacy Orientation among counselors in training and professionals. (Under the direction of DR. SEJAL PARIKH FOXX)

The manifestations of institutional and interpersonal racism have been linked to lower recruitment, retention and matriculation rates among ethnic minority students in predominantly white institutions (Harper, 2012). Those who experience racial and ethnic microaggressions have been impacted in numerous deleterious ways. Physical, mental, emotional and political outcomes have been examined in prior research (McGee & Stovall, 2016; Sue, 2010;). In counselor training programs, specific coursework in multicultural education introduces counselors to the foundational aspects of the Multicultural and Social Justice Advocacy Competencies (Ratts et al, 2016). Using Critical Race theory as a framework, a non-experimental, correlational survey design was used to explore the relationship between institutional type, perceived experiences of racial and ethnic microaggressions, racialized experiences in multicultural coursework and social justice advocacy orientation among counseling students and professionals ($N= 346$). A standard multiple regression indicated a significant relationship between the school-based racial and ethnic microaggressions and racialized experience in multicultural coursework with social justice advocacy orientation. However, there was no significant relationship with social justice advocacy orientation and institutional type. Results from an independent sample *t*-test indicated higher experiences with school-based racial and ethnic microaggressions and racialized

experience in multicultural counseling coursework in PWI's. There however, was no significant difference between institutional type with regard to the social justice advocacy orientation of participants in this study.

ACKNOWLEDGEMENTS

As I officially close my academic journey, I'm full of appreciation and gratitude. If it were not for the direction and of the Most High, I surely would not have persevered. First, I would like to thank my family for their unwavering love and support. To my parents, Debra Black and Curtis Pulliam, you two mean the world to me. To my son Nature, you've been my greatest inspiration since the day you were born. I hope I've made you proud. To my husband Ryan, you are my rock. I could not have completed this study without you. We did it, together. I would like to extend my gratitude to my dissertation committee. To my chair, Dr. Sejal Parikh Foxx, I am extremely grateful for your leadership, patience and mentorship throughout my entire program. You have been there throughout each ebb and flow along my journey. Your authenticity, poise and strength is what I continue to aspire to. Thank you for believing in me and my research when I felt like I'd faint. To Dr. Lyndon Abrams, your wisdom, encouraging words and subtle guidance will always be appreciated. Thank you reminding me of my "why." To Dr. Claudia Flowers, I can't thank you enough for your support throughout my entire journey as a growing researcher. Thank you for your patience, instruction and guidance. I could not have completed this without you. To Dr. Taryne Mingo, thank you so much for your clarity and insight throughout this process. I'd like to thank all the professors who supported me throughout my journey. A special thank you to Dr. Daniel Gutierrez. I struggle to express how much your mentorship, candor and integrity has impacted me. Finally, I'd like to send love beyond the veil to my ancestors not present in flesh, my grandparents Francis and Clifford Pulliam, Max and Mariam Black, Uncle Bruce, Uncle Tim and Lovie Gibson. Finally, to Robert White Sr., Speedy did it.

DEDICATION

I would like to dedicate this publication to my grandparents, Mr. and Mrs. Clifford J. Pulliam. Although missed or unavailable opportunities often produce regret and dismay. I hope you are satisfied with the manifestation of your wisdom and guidance you planted in me many years ago, along the fulfillment of your dreams through mine. With love eternally, Suge.

Table of Contents

LIST OF TABLES	xii
CHAPTER I: INTRODUCTION	1
Theoretical Orientation	3
Outcome Variable	5
Social Justice Advocacy	5
Predictor Variables	8
Institutional Type	8
Perceived Experiences with School Based Racial and Ethnic Micro-aggressions	10
Racialized Experience in Multicultural Counseling Coursework	11
Purpose of Study	14
Significance of Study	14
Research Questions	15
Research Design	16
Assumptions	16
Delimitations	16
Limitations	16
Validity	17
Internal Validity	17
External Validity	17
Operational Definitions	17

School Based Racial and Ethnic Microaggressions	17
Racialized Experiences in Multicultural Coursework	18
Council for the Accreditation of Counseling and Related Educational Programs	18
Social Justice Advocacy	18
Institutional Type	19
Counselors in Training	19
Summary	20
Organization of Study	21
CHAPTER II: LITERATURE REVIEW	22
Social Justice Advocacy in Counseling	22
Need For Counselors As Advocates	25
Orientation Towards Social Justice	27
Institutional Type	30
Predominantly White Institutions	30
Historically Black Colleges and Universities	32
Racialized Institutional Experience and Relationship to Social Justice Advocacy	33
Perceived Experiences with Racial and Ethnic Micro-aggressions	36
Racial and Ethnic Microaggressions	36
Summary	39
Significance of Multicultural Coursework	39

MC Training in Counselor Education	40
Research Constructs Related to SJA	44
Summary and Conclusions	46
CHAPTER III: METHODOLOGY	48
Introduction	48
Description of Participants	48
Data Collection Procedures	51
Informed Consent	52
Instrumentation	52
Demographic Questionnaire	52
Social Issues Advocacy Scale	52
School Based Racial and Ethnic Micro-aggressions Scale	53
Multicultural Racial Experiences Inventory	53
Research Design	54
Research Questions	55
Data Analysis	56
Multiple Regression	57
Summary	57
CHAPTER IV: RESULTS	58
Instrument Reliability	58
Data Screening	59
Missing Values	59
Screening Data	59

Descriptive Statistics	60
Bivariate Correlation	61
Multiple Regression	63
Summary	65
CHAPTER V: DISCUSSION	67
Discussion of Results	67
Discussion of Demographic Data	67
Discussion of Multiple Regression Analysis	68
Social Justice Advocacy Orientation	69
Institutional Type	70
School-Based Racial and Ethnic Microaggressions	71
Racialized Experience on Multicultural Coursework	72
Contributions of This Study	73
Limitations of This Study	74
Implications of Findings	74
Recommendations for Future Research	77
Concluding Remarks	78
References	81
APPENDIX A: INFORMED CONSENT	71
APPENDIX B: INTRODUCTORY EMAIL TO PARTICIPANTS	72
APPENDIX C: SCHOOL BASED REM SCALE	74
APPENDIX D: SOCIAL JUSTICE ADVOCACY ORIENTATION SCALE	75
APPENDIX E: RACIALIZED EXPERIENCES IN MCC SCALE	76

LIST OF TABLES

Table 1: Participant demographics	49
Table 2: Survey instruments related Cronbach's alpha	59
Table 3: Descriptive statistics for variables	61
Table 4: Descriptive statistics for institutional type	61
Table 5: Pearson correlation between predictor and outcome variable	63
Table 6: Regression Model	64
Table 7: Group statistics with institutional type and dependent variables	65

Chapter I: INTRODUCTION

Following multiculturalism, social justice advocacy was deemed the “fifth force” in counseling (Myers, Sweeney & White, 2002). After a growing body of social justice-oriented literature, the American Counseling Association’s development and endorsement of the Multicultural and Social Justice Counseling Competencies (MSJCC), the counseling profession has acknowledged the ethically imperative need for counselors to become social justice advocates (American Counseling Association Code of Ethics, 2014; Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016). These competencies embody the evolution of previous Multicultural Competencies designed by Arredondo, Sue and McDavis (1992), which challenged the Eurocentric framework used to address the mental health needs of a diversifying population. The initial Multicultural Competencies provided counselors, psychologist and other helping professions, a framework to provide culturally responsive services that meet client needs. This takes place through a developmental sequence which assesses counselor's attitudes and beliefs, knowledge and skills (AKS). The MSJCC operates with an understanding of the ways in which privilege, power and oppression impact the way clients interact with individuals and institutions. In addition to the three tenants of the MCC developmental model, the MSJCC challenges counselors to act as advocates in order to address the systems that oppress marginalized groups (Ratts, et al., 2016).

Racism in its various forms remains a major tool of oppression in the United States and can manifest at the institutional, cultural, and interpersonal levels leading to consequences at the interpersonal level (Harper, 2012; Shavers, Boyington, Fagan, Jones, Klein Moten & Rorie, 2012; Sue, 2010). Race has been a major contributor to disparities in healthcare, education, judicial practices and wealth (Shavers et al, 2012). These matters illustrate the pervasive nature

of institutional racism and its' far-reaching consequences to the optimal health and well-being of members of marginalized groups. Institutional racism refers to the manner in which a society's institutions operate systematically, both directly and indirectly, to favor some groups over others regarding access to opportunities and valued resources (Brodolo & Libretti, 2012). This concept helps explain how a society can discriminate unintentionally against particular groups. Acts of racism and discrimination have been linked to numerous negative physical and mental health outcomes in ethnic minority client populations, a concern for social justice advocates that further illuminates areas in which advocacy is the necessary next step in counselor training, practice, supervision and research (Husband, 2016; Lopez-Baezz & Paylo, 2009; Ratts, et al., 2016).

Although, Sue and colleagues (2010) consider cultural racism the way in which societal beliefs promote the assumption of white superiority and influences the dissemination attitudes surrounding non-white cultures; at the interpersonal level, racism can be made manifest in the form of racial and ethnic micro-aggressions (Sue, 2010). Micro-aggressions are common, daily, intentional and unintentional verbal and behavioral communications of racial slights, insults and indignities (Nadal, 2014). These indignities are manifested through micro-insults, micro-invalidations and micro-assaults (Sue, 2010). Racial and ethnic micro-aggressions have been identified as factors that negatively impact clients, students and faculty of color in counseling literature (Husband, 2016; Karkouti, 2016; Sue, 2010). With these findings in mind, it is imperative that researchers assess if these experiences may impact the way in which ethnic minority counselors in training operate as advocates who challenge oppression in its various forms.

Theoretical Orientation

Critical Race Theory (CRT) is a theoretical framework introduced in legal scholarship in the form of critical legal studies (Delgado & Stefancic, 2017). According to CRT scholars such as Derrick Bell, there is a reality in U.S. culture that assigns power, status, privilege and oppression based on the artificial construct of ‘race’. Within this reality, the understanding that advances in civil rights have always been in close alignment with the economic self-interest of upper class or elite Whites anchors the critique of all institutions. Furthermore, additional analysis must take place to evaluate the ways in which racial dynamics and movements toward inclusion, civil rights and other perceived advancements operate as a “psychic shield” that preserves the sensibilities of the majority white culture, which inadvertently inhibits further depth (Delgado & Stefancic, 2017)

CRT is considered radical by many due to its assumption that racism is embedded within the culture of the United States and the western world (Ladson-Billings, 1998). This is due to the legacy of colonialism and the perpetual marginalization of people of color within the paradigm of what is considered “White Supremacy”. This is particularly relevant to this study due to the history of racism and desegregation within predominantly white institutions (PWI’s). Students of color in graduate programs are still underrepresented and therefore, must operate in institutions that have not been historically inclusive. This research used CRT as a means to ground this study with a theoretical framework that examines how various components of racialized experiences impact the social justice orientation of counselors in training.

There are specific principles unique to CRT. They are as follows:

- i. Centrality of Racism- Ladson-Billings (1998) articulates the idea that racism does not necessarily operate in the crude or explicit forms, but operates in sociopolitical contexts

and can be manifested through seemingly natural processes and relations, irrespective of intent.

- ii. Challenge to Dominant Ideology (White Supremacy) - Ladson-Billings (1998) asserts that there exists a political, economic and cultural system in which whites overwhelmingly control power and material resources and is central to the perpetuation of inequality. This idea contradicts the conscious white supremacist groups often recalled in popular memory when this term is uttered.
- iii. Counter-story telling- CRT uses storytelling often as a means to give voice to the marginalized. People of color are nuanced and not a monolith. However, the schemas exposed through the narratives among people of color represents a power means to speak out against racism and facilitate a form of “psychic preservation” (Ladson-Billings, 1998). This provides an opportunity to maintain narrative autonomy while operating in systems and institutions that inherently devalue marginalized voices.
- iv. Interest Convergence- Ladson-Billings (1998) considers racism a means of maintaining the status-quo and white superiority. This principle rests upon the position that white people have little incentive to eradicate racism because of the power they retain within its system. However, in times when equality operates in the perceived interest of white people, changes take place systemically.
- v. Intersectionality- this tenant accounts for in group differences and the complexities of identity. This recognizes the forms various systems of subordination come together at the same time and serve the purpose of oppression. This study used CRT as a lens to determine the ways in which whiteness impacts the experiences of ethnic minority students. Although counter-story telling provides a means of

giving voice to marginalized members of society, this study attempted to engaged white students in a way that can provide insight into the ways in which a critical consciousness or, lack thereof can impact social justice advocacy orientation. For example, a study conducted in 2011 studied the ways in which a brief video intervention impacted white students' racial attitudes (Soble, Spanierman and Liao, 2011). Members of the control group showed increases in racial awareness after viewing the video on institutional racism and the presence of white privilege in the U.S.

Considering the ways in which critical consciousness can help facilitate a deeper understanding of institutional racism, oppression and privilege, it is also theoretically appropriate to consider how white students respond when their experiences aren't centralized in coursework or institutional settings. Centrality of racism and challenge to dominant ideology have been indirectly used in to consider how racism and the effects of oppression effect white student in studies by Spanierman and associates (2006, 2012). CRT's foundation is built partly on Feminist theory (Delgado & Stefancic, 2017). In Spanierman and associates 2012 study, scholars explored ways in which Whiteness was affectively operationalized by gender. They argued that white men and white women contend with differing identities based upon the intersection of race and gender. It was found that white men respond to racism with anger, frustration even hostility often feeling as though their power is being encroached upon. While white women often respond with tears, sadness. For this reason, this study can specifically consider how an explicit CRT framework can ground findings pertaining to racialized experiences, including white participants.

Outcome Variable

Social Justice Advocacy

Counseling leaders and students alike have recognized the critical importance of advocacy to the future of the counseling profession (Myers & Sweeney, 2004). Professional

counselors suggest 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,” (Goodman, et al. 2004, p.797). Most recently, the American School Counseling Association and the Association and the Council for Accrediting Counseling and Related Educational Programs have identified the intersectionality of power, privilege and oppression with the approval of the Multicultural and Social Justice Competencies (Ratts et al.,2016). This integration of competencies provides a framework for counselors and advocates to identify and acknowledge ways in which their own power, privilege and oppression impact the way we service and advocate for privileged and historically marginalized groups.

In an effort to support the AKS developmental tenets, counselor training programs are responsible for facilitating learning environments in which counselors in training are able to become more aware of injustice and oppression in its various forms. Facilitating an understanding of interpersonal and institutional factors that impact members of racial and ethnic minority groups is imperative to developing advocacy identities. Findings highlighting the underutilization of mental health services in ethnic minority populations, the preference for ethnic minority groups to seek care from practitioners of similar ethnic backgrounds and cultural mistrust each contributed significantly to research related to how oppression impacts ethnic minority populations (Scott, McCoy, Munson, Snowden & McMillen, 2011). With this in mind, ethnic minority counselors may have more opportunity to advocate for clients who seek non-majority practitioners. Therefore, there is a need to assess what factors may contribute to the social justice advocacy orientation of ethnic minority counselors in training.

The need for multicultural counseling coursework came with the endorsement of the Multicultural Counseling Competencies and the Council for The Accreditation of Counseling and Related Educational Programs (CACREP) credentialing requirements (CACREP, 2016). Counselors are uniquely equipped to engage in advocacy work due to the nature of training and skills development. There are specific scenarios in which the reflective and interpersonal skills of counselors proved valuable in advocacy- based dialogues and change making. For example, Malott, Cates, Conwill, D'Andrea, Daniels and Schaefer, (2010) used a national social justice group advocacy project to demonstrate how practitioners and educators can effectively apply group counseling skills and theories to address social justice advocacy issues. Counselors conducted meetings with between 20 and 200 participants. Findings suggest that the use of group counseling skills was very helpful in the facilitation of group advocacy work. Toporek and Pope-Davis (2005) conducted a study with 158 master's level counselors in training in an effort to determine if increased multicultural counseling training and cognitive racial attitudes related to perceptions of systemic or individual attributions to poverty. Results indicated that the more multicultural counseling training a trainee had, the more likely they were to attribute poverty to structural barriers. Furthermore, fewer multicultural training and less sensitive (more stereotypical) attitudes about race correlated with a greater proclivity to endorse individual attributions to poverty. These studies indicate the critical importance multicultural knowledge and awareness has regarding the understanding of equality and oppression in today's sociopolitical climate.

Predictor Variables

Institutional Type

Throughout the history of the U.S., the construct of racism has permeated all facets of life; particularly how institutions may dehumanize people of color and favor whiteness (Ladson-Billings, 1998). While considering the ways in which racism has influenced our society, it must be understood that institutions of higher education were built upon the notion of racial exclusion (Arroyo & Gasman, 2014; Harper, 2012; Henry & Closson, 2010; Tuitt, 2012). Institutional type is related to the historical presence of institutional racism and segregation in the United States. Institutional segregation describes the manner in which schools of higher education excluded ethnic minority students, particularly African-American students based upon views of human, racial and intellectual inferiority (Henry & Closson, 2010). Prior to the landmark case *Brown v Board of Education* (1954) and The Higher Education Act of 1965, students of color were denied educational equity and legislatively excluded from attending schools intended with white students. Students of color report more difficult excelling academically on historically white campuses as well as race-based stress (Blume, Lovato, Thyken & Denny, 2012).

The term, predominantly white institution (PWI) references colleges and universities that were not originally intended to educate ethnic minority populations (Higher Education Act, 1965). Consequences of this harken to the overall cultural hegemony that has viewed white people as superior and therefore, maintained the status-quo of ethnic minority intellectual and cultural inferiority. Due to this, an unwelcoming environment at PWIs has been linked to lower persistence towards graduation in students of color (Henry & Closson, 2010; Pittman, 2012; Keels, Durkee & Hope, 2017). Experiences of racial and ethnic microaggressions at PWIs have been linked to binge drinking, anxiety, depression in students of color (Blume, Lovato, Thyken

& Denny, 2012). Furthermore, ethnic minority students choose to attend historically black colleges and universities (HBCUs) for race related reasons (Van, Barden & Sloan, 2010).

Historically black college or university (HBCU) refers to institutions that were founded by necessity and designed with the specific purpose of meeting the unique educational needs of black students (Haskins, Whitfield-Williams, Shillingford, Singh, Moxley & Ofauni, 2013). However, HBCUs do not operate from an exclusionary platform and offer a racially diverse student body. HBCUs often recruit members of majority and marginalized (Henry & Closson, 2010). In fact, Henry and Closson (2010) reference institutions such as Lincoln University in Missouri and Bluefield State University in West Virginia that boasts white student matriculation grossly outnumbering that of students of color. However, generally speaking HBCUs student body still predominantly consist of ethnic minority and marginalized group members (Ford & Malaney, 2012; Henry & Closson, 2010; Sloan, Barden & Camp, 2010).

In a study considering the relationship between race-related stress, racial cohesion, racial dissonance, school and civic engagement and type of institution, several research questions extremely relevant to the current research study were asked (Bentley-Edwards & Chapman-Hilliard, 2015). In a national sample of 242 black students attending both PWI and HBCUs, results of a regression analysis found that students attending PWIs experienced more experience of individual and institutional racism. There were no statistically significant differences in overall civic engagement. However, students at HBCUs were significantly more involved with environmental service than those at PWIs. Findings also indicated a higher level of race-based agency and empowerment to engage in political and race-related social change (Bentley-Edwards & Chapman-Hilliard, 2015). Considering the ways in which these constructs interact, this study would provide further insight into the ways institutional type, race related stress in the

form of racial and ethnic microaggressions and racial battle fatigue specifically influence the social justice advocacy of ethnic minority counselors in training.

Perceived Experiences with Racial and Ethnic Microaggressions

Racial and ethnic micro-aggressions have detrimental effects on ethnic minority members of our community (Blume, Denny, Lovato & Thyken, 2012; Pieterse Carter, Evans & Walter, 2010; Pittman, 2012; Smith, Allen & Danley, 2007, Sue, 2010). For example, Nadal et al. (2014) examined the relationship between racial and ethnic microaggressions and mental health of various racial groups. In a sample of 506 participants, results indicated that individuals who experienced racial and ethnic microaggressions were more likely to exhibit negative mental health and wellness. Symptoms included depression, lack of behavioral control, negative affect and worldview and anxiety. White participants experienced significantly lower perceptions of racial and ethnic microaggressions.

In another example, Owen, Imel, Wampold and Rudolfa (2014) sought to explore the influence of perceived racial and ethnic microaggressions on therapeutic progress. In a sample of 120 clients from a university counseling center, 53% of clients reported experiencing racial and ethnic microaggressions from their therapist. These experiences were negatively correlated to the working alliance between the therapist and client, even after controlling for client psychological well-being, race of therapist and number of sessions. Furthermore, in a meta-analysis surveying 66 studies between 1996 and 2011 found a positive correlation between psychological distress and perceived racism (Pieterse, Neville, Todd & Carter, 2012). These findings support the position that race based stress negatively and uniquely impacts the quality of life of people of color in a variety of settings.

More specifically, microaggressions have impacted ethnic minority undergraduate students, masters and doctoral level counselors, as well as counselor educators (Bradley & Holcomb-McCoy, 2014; Smith et al., 2004; Smith, et al., 2006). Critical race theorists contend that race based microaggressions have a pervasive impact on marginalized groups and simultaneously protects white power and privilege. While examining group membership in multicultural training of counseling and counseling psychology students, one of several themes that emerged in research surrounded negative racial experiences and safety in course experience (Pieterse, Lee & Fetzer, 2015). Given these documented experiences, there exists an unmet need in counselor research to examine the relationship between microaggressions and social justice advocacy.

Racialized Experience in Multicultural Counseling Coursework

Racialized experience in multicultural counseling coursework refers to the ways in which students experience course content that explores dynamics of power and oppression, in relation to their race and perception of race (Pieterse, Lee & Fetzer, 2016). Research has established that diversity, power and oppression-based constructs impact students cognitively and emotionally (DiAngelo, 2011; Pieterse, 2009; Pieterse, Lee & Fetzer, 2016; Spanierman, Poteat, Beer & Armstrong, 2006). For example, white students experience costs of racism according to Spanierman, Poteat, Beer & Armstrong (2006) in the form of guilt, shame, fear, loss of identity and helplessness in ending racism. After recruiting 230 undergraduate students, a cluster analysis was created by using the Psychosocial Costs of Racism Scale. Five unique cluster groups were identified; the unempathetic and unaware group, the insensitive and afraid group, the empathic but unaccountable group, the informed empathy and guilt group, and the fearful-guilt group. This

study exhibits the varying levels of responsiveness in white students who begin to explore concepts of anti-racist nature.

Pieterse and colleagues (2016) completed a mixed methods study that considered how ethnicity impacted the experience of a diverse group of counseling and counseling psychology students. Although elements of safety influenced growth among personal and professional domains, students of color recognized ways in which the coursework was geared more towards white students. White students reported viewing students of color in the course as sources of judgement or sources of knowledge. Students of color felt the pressure to educate white students while white students felt the need to be "politically correct" and defend their race.

Because society has created a dynamic that insulates and protects white people from race related stress, the exposure to such stress through multicultural coursework forces critical analysis deemed uncomfortable for white students (DiAngelo, 2011; Pieterse, 2009). Critical whiteness scholars refer to the way in which white people respond to race related stress as white (DiAngelo, 2011). Due, in part, to this notion and the maintenance to the status-quo, ethnic minority classmates are put in the position to teach the course, bear the burden of empathetic responsibility and patiently await the emergence of a sustainable critical consciousness that empathizes with oppressed groups (DiAngelo, 2011; Pieterse, 2009). This imbalance of accountability and resistance to racial truths creates a chasm often too deep to mend during multicultural course experiences.

However, the lack of critical consciousness is not exclusive to majority group members. In fact, the internalization of euro-hegemonic ideologies uniquely and negatively impact, both minority and majority group members (DiAngelo, 2011; Liao, Soble & Spanierman, 2011; Pieterse, Lee & Fetzer, 2015; Spanierman, Poteat, Beer & Armstrong, 2006). Among minority

and majority group members, higher levels of system justification were related to a greater tendency to blame minority groups for economic disparities than structural inequities (Liao, Soble & Spanierman, 2011; Neville, 2000; Neville et al. 2014). However, in a 2014 study that surveyed 207 black college students, Barr and Neville found that the minimization of race and the internalization of colorblind racial attitudes negatively affected young black adults. This is considered internalized racism and acts as a defense mechanism with the intention of fostering survival in an inherently hostile cultural climate.

The presence of colorblind racial attitudes and environmental cultivation of euro-hegemonic ideologies impacts minority and majority groups and can present in multicultural coursework. This can lead to problematic discourse in diversity coursework. Research shows some counselor educators are not culturally aware enough to address in the context of the course, therefore missing opportunities of shared growth and interpersonal introspection (Pieterse, 2009; Pieterse, Lee & Fetzer, 2015). Colorblind racial ideologies are more contemporary expressions of racism (Neville, Awad, Flores & Bluemel, 2013). Colorblind racial attitudes rests on the premise that race is not a factor and therefore, should not matter (Neville, 2013). Instead of operating from an overtly superior positioning, colorblind racial attitudes implicitly support the status quo by denying its existence and in doing so, perpetuates racism. Colorblind racial attitudes are held by minority and majority group members and impact the level of introspection needed to facilitate enhanced multicultural knowledge and awareness (Liao, Soble & Spanierman, 2011; Neville et al. 2014). However, based upon current interdisciplinary research the simultaneous presence of differing perspectives may uniquely impact ethnic minority counselors in training, and their social justice advocacy ideals. This study explored the ways in

which racialized experience in multicultural coursework relates to social justice advocacy in ethnic minority counselors in training.

Purpose of Study

The purpose of this study was to examine how type of institution, perceived experiences with school based racial and ethnic microaggressions, and racialized experience in multicultural coursework relate to social justice advocacy orientation in counselors in training.

Significance of Study

Previous research explored factors that influence social justice advocacy attitudes, such as belief in a just world, gender, socioeconomic status, counselor training programs and colorblind racial ideologies (Beer, Spanierman, Green & Todd, 2012; Parikh, Post & Flowers, 2011; Nilsson & Schmidt, 2005). However, no research located to date explores the relationship between experience with racial and ethnic microaggressions (REM) or Racial Battle Fatigue (RBF) and social justice advocacy attitudes in ethnic minority counselors in training. Due to the diversification of counseling programs at predominantly white institutions through recruitment strategies, the attitudes of counseling students in training may differ by race and experience with racial and ethnic micro-aggressions (ACA, 2014; Tuitt, 2016). These experiences and attitudes may also differ by type of institution due to differing cultural norms (Bentley-Edwards & Chapman-Hilliard, 2015). Multicultural counseling coursework provides foundational knowledge in diversity and social justice (DiAngelo, 2011). Antiracist coursework may facilitate dialogue that may reveal different forms of racism exhibited through dialogue with instructors and peers, as well as cause conflict in multicultural courses (DiAngelo, 2011; Pieterse, 2009; Pieterse, Lee & Fetzer, 2016). Understanding how these factors impact the development of social justice advocacy attitudes and assist in cross cultural development between majority and

minority group members could also have implications for multicultural counseling and social justice related coursework.

Research Questions

Research Question 1: Is there a significant relationship between the outcome variable social justice advocacy orientation and the linear combination of predictor variables, type of institution, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework on campus.

Hypothesis: The researcher hypothesized that there will be a relationship between the outcome variable of social justice advocacy and the linear combination of the predictor variables of type of institution, school based racial and ethnic microaggressions on campus and racialized experience in multicultural counseling coursework on campus.

Null Hypothesis: There was no relationship between the outcome variable of social justice advocacy and the linear combination of the predictor variables of type of institution, school based racial and ethnic microaggressions in campus and racialized experience in multicultural counseling coursework.

Research Question 2: Are there differences between institutional type of participants in social justice advocacy orientation, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework.

Hypothesis: The researcher hypothesized there would be a difference between institutional type of participants in social justice advocacy orientation, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework.

Null Hypothesis: There was no difference between institutional type of participants in social justice advocacy orientation, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework.

Research Design

The research for this study employed a correlational, non-experimental survey design. A multiple regression was conducted to determine how institutional type, perceived experiences with school based racial and ethnic microaggressions, racialized experience in multicultural coursework relate to social justice advocacy in counselors in training. Survey data was also collected that explores demographics of research participants.

Assumptions

1. Participants responded honestly and introspectively on the instruments.
2. The researcher assumed participants comprehended and responded to items on all instruments.
3. The researcher assumed that all instruments measured what the researcher intends them to measure.

Delimitations

1. This study was limited to those able to read and respond in English.
2. Variation in specific counseling program of study may impact responses.
3. Data was self-report.

Limitations

1. Incentivizing participation with a random \$75 Amazon gift card drawing could have limited reliability of responses.
2. Data was self-report, which limited reliability of responses.
3. This is a correlational study; therefore, causal inference could not be made.

4. Social desirability may have been a limitation.

Threats to Validity

Threats to Internal Validity

1. Instrumentation error may have impacted internal validity.
2. Social desirability may have impacted internal validity.
3. This was a correlation design, not experimental. Therefore, causality was limited.

Threats to External Validity

1. The results may have only be generalizable to those of similar demographics.
2. The method in which participants were recruited may not accurately reflect the populations needed for generalization.

Operational Definitions

The operational definitions used in the current study are as follows:

School Based Racial and Ethnic Microaggressions

As cited by Nadal et al. (2014) racial and ethnic microaggressions are defined as “brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults to the target person or group.” (Sue et al., 2007, p 273). Due to the specificity of this study’s environmental context, this construct will be measured by the School-Based Racial and Ethnic Microaggressions Scale (Keels, Durkee, & Hope, 2017.) This instrument consists of 14 items each measured by 3-point Likert scale questioning the frequency of specified experiences throughout this past academic year. The scale ranges from 1-(never), 2- (sometimes) to 3-(regularly). Total score will be used.

Racialized Experiences in Multicultural Coursework

Racialized experience in multicultural coursework referred to the counselor in training's level of formal multicultural knowledge and awareness as well as how salient their racialized experience was during the time of exposure (Pieterse, Lee & Fetzer, 2015). According to CACREP (2016), counseling programs are required to infuse diversity coursework into the program. Most programs also require counselors in training complete a multicultural counseling course. The researcher examined the unique racialized experiences of counselors in training, professionals and supervisors. This was measured using the instrument Multicultural Racial Experience Inventory (MCREI). Total score was used of this instrument. (Pieterse, Lee & Fetzer, 2016).

Council for the Accreditation of Counseling and Related Educational Programs

There are 737 CACREP Accredited counseling programs in the U.S (www.cacrep.org, 2016). This organization encompasses the credentialing body of the counseling profession and related educational programs. As of March 2016, of the 737 CACREP Accredited counseling programs, 20 of them are at Historically Black Colleges and Universities (HBCUs) (www.cacrep.org, 2016). Therefore, programs with CACREP accreditation was identified on the demographic questionnaire. "Is your current program CACREP accredited?" was asked, in an effort to code the participant's program.

Social Justice Advocacy

Social justice advocacy was defined using the Social Issues Advocacy Scale (SIAS, Nilsson et al, 2011). The authors defined advocacy as "action that is directed toward changing or transforming the process by which public decisions are made, thereby affecting the political, social, and economic contexts that influence peoples' lives (Nilsson et al., p. 259, 2011)." The

instrument is equipped with four sub-scales with varying items each, the SIAS divide advocacy into categories; the political and social advocacy scale contains eight items, the political awareness subscale uses six items, social issues awareness subscale has four items, finally the confronting discrimination has three items. This instrument has a total of 21 items. Total score was used.

Institutional Type

This study differentiated between two type of institutions of higher education. Historically black college or university referred to “any historically black college or university that was established prior to 1964, whose principal mission was, and is, the education of Black Americans,” (Higher Education Act, 1965).

The term predominantly white institution refers to colleges and universities in the United States where White students make up 50% or more of the student enrollment. Additionally, PWI’s may also be considered historically White institutions that excluded students of color on the basis of educational policies in support of segregation prior to the Higher Education Act of 1965 (Higher Education Act, 1965). For the purposes this study, PWI included both operational variations. Participants self- reported institutional type.

Counselors in Training and Professionals

Counselor in training referred to masters and doctoral level counselors currently or previously enrolled in an addiction counseling, career counseling, school counseling, student affairs and college counseling, counselor education and supervision, clinical mental health counseling, clinical rehabilitation counseling and marriage, couple and family counseling program.

Summary

This chapter presented the outcome variable and the predictor variables of this research study, as well as the proposed research design. As indicated by the Multicultural and Social Justice Advocacy competencies, there exists an integral relationship with multicultural knowledge, awareness and social justice advocacy (American Counseling Association, 2015). The development of social justice advocacy competencies is also closely related to the way programs provide multicultural and advocacy related course content. The institutional culture of the programs counselors in which counselors receive training may also influence their advocacy attitudes (Middleton, Erguner-Tekinalp, Williams, Stadler & Dow, 2011). Historically black colleges and universities are culturally and historically different than predominantly white institutions (Higher Education Act, 1965). Diversification efforts in predominantly white institutions of higher education as well as counseling programs leads to a pluralistic composition in student bodies that will also be present in program courses (American Counseling Association Code of Ethics, 2014). As research has suggested, the burden of operating in predominantly white environment takes emotional, psychological, physiological and behavioral tolls on ethnic minority students. These experiences are crystallized through REM. The Differences in racial and ethnic identity development stages can also lead to misunderstanding in communication and social justice advocacy, therefore uniquely impacting counselors in training of various ethnic backgrounds in various institutional and program settings (Middleton et al, 2011.) Hence, focusing on these factors will provide a valuable addition to the current advocacy literature and the counseling profession.

Organization of Study

This proposal was divided into three chapters. Chapter one includes an overview of important research conducted in this area, a statement of the problem, followed by the purpose of the study, significance of these research study, research questions, delimitations, limitations, and operational definitions.

Chapter Two provided a detailed literature review. The four dependent variables in the study; institutional type, perceived experiences with school based racial and ethnic microaggressions on campus, and racialized experience in multicultural coursework was expounded upon. The single independent variable, social justice advocacy orientation was studied in relation to counselors in training and in practice.

Chapter Three discussed this study's methodology. The section began with an introduction. Then, the research questions were stated followed by sampling methods of participants. The procedures used to conduct this study, required instrumentation used, as well as the strength of those instruments using validity and reliability measures were explored. Finally, analysis of specific research outcomes were discussed.

CHAPTER II: Literature Review

The purpose of this study was to examine how institutional type, perceived experiences of racial and ethnic micro-aggressions in school settings and racialized experiences in multicultural counseling coursework, related to the social justice advocacy orientation of counselors in training and professionals. This chapter was organized in five sections. The first section explored differing institutions of higher education as they related to social justice advocacy and identity (DiAngelo, 2011; Houshmand, Spanierman, Beer, Poteat & Lawson, 2014; Neville, et al, 2014; Pietierse, Soble, Spanierman & Liao, 2011; Spanierman et al, 2008; Spanierman, Beer, Poteat, & Armstrong, 2006). The second section of this chapter reviewed literature related to perceived experiences of racial and ethnic micro-aggressions amongst various demographic groups in society at large, particularly in school settings (Chao, 2012; Pieterse, 2009; Shavers et al., 2012). The fourth section focused on the racialized experience of counselors in training and professionals. The first section began by providing the history of social justice within the counseling professions in the early years of development while drawing a correlation to the Social Justice Attitude Orientations of Counselors in training. The concluding section provided an overview of the empirical studies regarding factors impacting the social justice advocacy orientation of counselors' in training and professionals, provided a summary and conclusions. Thereby demonstrating the need for this study.

Social Justice Advocacy in Counseling

The counseling field has long had a history of social justice advocacy, long before officially acknowledging advocacy as a key part of the counseling identity. When considering the early work of professional pioneers such as Frank Parsons and Carl Rogers, counselor responsibilities reached far beyond agency or office spaces (Miller & Moyers, 2017). For

example, Parsons spent a large portion of his time and influence addressing systemic issues negatively impacting career preparedness and employment opportunities for many of our most vulnerable populations (McCahon, Arthur & Collins, 2008). Parsons created the Vocation Bureau in Boston in 1908, designed to assist individuals in locating proper vocational training and eventual employment. For this reason, Parsons is considered the “Father of Vocational Psychology” (McCahon, Arthur & Collins, 2008). In 1951, Carl Rogers published several counseling books and articles that transformed the way counselors relate to clients. Roger’s philosophy on self-actualization and unconditional positive regard inspired many Humanists to integrate notions of freedom, goals, and values into their realm of expertise (Malott et al, 2010). Later in his life, Rogers spent a large portion of his time advocating for international peace, ending apartheid in South Africa and transformational diplomatic (Kaspberry, 1991). These pioneers are examples of the never-ending necessity for equity and social justice. Although neither men were part of a visibly marginalized group, they focused on empathy and equity for all clients and world citizens.

This work has been continued by other counselors who spoke up against injustice on behalf of their clients, advocated for social equality reform and better funding, and spoke up against oppression. For example, some practitioners have used group counseling techniques to continue the discussion on issues such as race, peace, justice on a national level (Mallot, Cates, Conwill, D’Andrea, Daniels & Schaefer (2010). Other counselors have advocated for the counseling profession by addressing legislative issues concerning licensure laws and educational requirements (Lawson, Kress, Lee & Trepal, 2016). Other counselors use their advocacy skills in school settings by assisting marginalized students and their families in navigating through microaggressions while seeking psychological services (Kennedy, 2016).

Despite the unspoken spirit of social justice advocacy that existed in the early years of the counseling profession, over time many counselors of color became discontent with the field's lack of attention to issues of multiculturalism. In the 1990s the "browning of America" inspired several spirited and courageous counselors to challenge the status-quo by tending to issues of multiculturalism (Arredondo, McDavis & Sue, 1992). This also challenged the profession to self-reflect, allowing one an opportunity to acknowledge their own hidden racial biases and overt racism. An impactful illustration of professional advocacy was displayed with the introduction of the Multicultural Competencies (which from here on throughout this manuscript will be referred to as MCC) (Arredondo, McDavis, & Sue, 1992). The introduction of the MCC inspired a very passionate professional debate between those who favored the competencies and those who were opposed to their implementation (Patterson, 2004; Weinrach & Thomas, 2002; Vontress & Jackson (2004).

Initially Arredondo, Sue and McDavis (1992) introduced the MCC in an effort to ensure that historically oppressed groups received culturally relevant counseling services. This position rested upon the notion that the counseling profession had historically operated within a white supremacist cultural framework due to the mono-cultural nature of training in counselor education programs (Ratts et al, 2016). The authors sought to address the notion that marginalized group members' racial identity is salient and must be considered when evaluating their lives and well-being (Arredondo, Sue & McDavis, 1992). This work challenged the profession by asking that practitioners evaluate their own assumptions and biases when considering the worldview of ethnically diverse clients. This was a revolutionary endeavor, met with strong criticism.

The primary dissent came from Weinrach and Thompson (2002; 2004). Their arguments contended that the MCC were critically flawed and loaded with biases based on an antiquated view of race relations in the counseling profession and society at large. This view was echoed by Vontress and Jackson (2004), as well as Patterson (2004). These scholars contended that the MCC were based upon a simplistic stereotype factor that can negatively impact the counseling relationship, therefore causing unethical practice. Patterson (2004) argued that we are all multicultural individuals. Hence, no specific set of competencies needed to be adopted in order to counsel an individual. Competent counselors need only any client based on standard, empirically validated factors such as empathy, congruence and genuineness. All these factors contribute to a positive client-counselor relationship and can be applied to all clients, not only those considered multicultural by MCC standards (Patterson (2004).

Need For Counselors as Advocates

As the research base of the counseling and helping professions evolved, we can now say that the positions of Patterson (2004) and Weinrach and Thompson (2002; 2004) were influenced heavily by colorblind racial ideologies (Neville, et al., 2013). Color-blind racial ideologies are defined as the subtle attitudes and mechanisms that neglect the impact of oppression and privilege in an individual or group of marginalized individuals (Lewis, Neville & Spanierman, 2013). The belief that race is not a factor in the differentiation of group cultural needs, as it pertains to counseling practices and counselor education, therefore does not matter in these settings can be held by ethnic minority individuals as well as majority group members (Barr and Neville, 2014). Those who hold these ideas are more likely to blame minority groups for structural inequality and poverty. (Collins, Brown & Kennedy, 2014) and is associated with higher levels of fear and intolerance of minority groups.

Colorblind racial ideologies are vastly significant due to their emphasis on an individual's personal conception and understanding of racism, as well as what can promote and prevent positive social justice outcomes (Carr & Neville, 2014). In their 2014 study, Carr and Neville created an ecological model to investigate the impact of familial ethnic socialization, racial composition of school setting and peer groups, CBRI and mental health of young adults. The study found that emerging young adults who lived in predominantly black neighborhoods received higher levels of proactive racial socialization. Participants were more keenly aware of racial dynamics and those who received negative messages from parents concerning their ethnic group, faced negative mental health outcomes.

Two additional studies examined the persistence of colorblind racial ideologies amongst white undergraduate students, after immergence in diversity experiences (Neville, et al, 2013; Neville et al, 2014). The 2014 longitudinal study analyzed changes in participant ideology over a four-year period. Researchers found that white students who had more diversity experiences, as well as black and Latino friends had significantly lowered colorblind racial ideologies. The summation of colorblind research displays the ways in which a reluctance to address multicultural nuances in larger systemic contexts can inhibit social advancement counselors in training. Moreover, it lends to the current research base that examined the cultural competence in students at institutions of higher education (Harper, 2012).

The above has direct implications to the way leaders in the profession previously and some, currently lack awareness in what can be considered variations of racism. These implications can directly influence the way culturally relevant content is conceptualized amongst leaders in counselor education, educators and practitioners. More specifically, counselors in training are novices in what is culturally necessary to not only identify the needs of diverse

clients, but how they should best orient themselves as effective advocates. This directly impacts their social justice advocacy attitudes and orientation.

Orientation Toward Social Justice

Studies indicate that specific constructs such as belief in a just world, political and policy interests, commitment to social justice and perception of training environment (Burnett, Hamel & Long; Nilsson & Schmidt, 2005; Parikh, Ceballos & Post, 2013; Parikh, Post & Flowers, 2011). Research has suggested that counselors in training desire to become advocates, but face barriers in the development of advocacy identities (Beer, Spanierman, Green & Todd, 2012; Collins, et al., 2015; Miller & Sendrowitz, 2011). In 2012, scholars conducted a mixed methods study with 260 counseling psychology trainees. Results indicated students desired a more social justice training in their programs. From that sample, seven students possessing high social justice advocacy attitudes participated in a phenomenological study revealing four categories and several themes. Overall, a relationship between students' perceptions of their training environments significantly predicted social justice advocacy attitudes (Beer, Spanierman, Green & Todd, 2012.)

Miller and Sendrowitz (2011) tested a model that evaluated the role of program training environment, social cognitive factors and social justice interest and commitment in counseling psychology students in training. Over 240 participants completed the survey which concluded that students with commitment to social justice were more likely to commit to advocacy in the future. Participants also indicated that they were strongly encouraged in their respective programs to engage in advocacy work. However, they revealed they were not provided with the time, guidance or resources to do so. Collins et al. (2015) used the Critical Incident Technique to gather data from 32 counselors in training regarding their perceived self-efficacy and

preparedness to engage in social justice and multicultural counseling practice. Among other findings, participants indicated an absence or lack of attention to social justice tenants and advocacy in their respective programs.

Several researchers have studied constructs that influence counselor social justice advocacy attitudes (Burnett, Hamel & Long; Nilsson & Schmidt, 2005; Parikh, Ceballos & Post, 2013; Parikh, Post & Flowers, 2011). Parikh, Post and Flowers (2011) conducted a study consisting of 313 school counselors to determine if race, socioeconomic status, religious ideology, political ideology and belief in a just world related to social justice advocacy attitudes. Results indicated a positive relationship between religious ideology and social justice attitudes and belief in a just world was inversely related to social justice advocacy. No other variables were statistically significant.

In a similar study, researchers examined the advocacy attitudes of play therapists (Parikh, Ceballos & Post, 2013). The purpose of this study was to determine how belief in a just world, family origin SES, political ideology and percentage of ethnic minority clients relates to the social justice advocacy attitudes of play therapists. Using a non-experimental correlational research design, a total of 448 participants completed surveys that were included in the final data analysis. A demographic questionnaire, Global Belief in a Just World Scale and the Social Justice Advocacy Scale were completed by each participant. Findings indicated that political ideology as well as belief in a just world were significantly correlated to participants social justice advocacy attitudes. The majority of participants in this study identified themselves as liberal and somewhat liberal. This is noteworthy due to previous studies relating conservatism to a non-active political ideology. In other words, the more conservative the less social action (Watson, Corrigan & Angell, 2005 as cited by Parikh, Ceballos & Post).

In another quantitative study examining engagement in social justice advocacy of graduate counseling students, 134 students at a Midwestern university were surveyed to determine what factors influences social justice advocacy (Nilsson & Schmidt, 2005). Results determined only political interests and desire to become involved in social justice advocacy predicted engagement in social justice advocacy (Nilsson & Schmidt, 2005). Students who were interested in politics and social justice work tended to engage in advocacy work. In this study, men also reported greater desire to become involved in social justice work. In essence, action related to social change often proceeds an interest in politics and policy that impacts equity. In addition, the lack of female representation interested in advocacy work may impact the data in the current study. This outcome illustrates there may be a predisposition toward engaging in activism.

While considering this importance of social advocacy in training programs, it is also imperative that community based social justice initiatives be considered. For example, several studies utilize advocacy and empowerment models with vulnerable populations with noted benefits (Bhat, 2010; Brown, Payne, Dressner & Green, 2010; Pickett, et al, 2012). Bhat (2010) provides a group model for clinicians to use with disempowered unemployed individuals. The model helps increase empowerment as well as supporting the empowerment of others in the community. Pickett, et al. (2012) conducted an intervention study to evaluate the efficacy of a peer-led empowerment-based education intervention. Participants consisted of 428 adult clients with mental illness who were randomly assigned to BRIDGES or the control condition. Results indicated participants in the intervention group experienced statistically significant increases in self-advocacy assertiveness, empowerment self-esteem and overall empowerment. Participants also maintained these gains over time.

Brown, Dresser, Green and Payne (2010) noted in a case study that using the Sites of Resilience Framework when counseling street-life oriented black men offered useful advocacy related tools. This model proposes that in the face of educational and economic hardships, unique displays of resilience have been a means of survival. Examining notions of accountability and critical consciousness with acknowledging systemic barriers are imperative to advocating for and with street life oriented black men. Results in this case study indicated that applying an advocacy framework was helpful in counseling street life oriented black men.

As a result of the increased necessity of advocacy work within the counseling professions, it has become apparent that counseling programs, institutions and clinicians be acutely prepared to address the systemic barriers that impact clients of marginalized backgrounds. With this in mind, it is also important that an analytical and unbiased gaze evaluate how well institutions, programs and coursework is currently preparing counselors in training. It is important to consider training environments and pedagogy as we seek to improve best practices in these areas of counselor education and social justice. This study will fill the gap in current research by looking at each of these variables' relationship to one another.

Institutional Type

Predominantly White Institutions

Institutions of higher education were exclusively for those of white or European descent. Equity of education had no place amongst some inhabitants of the land. More specifically, African- American individuals (formerly known as 'colored', 'black', 'negro' or other more derogatory terms) were, according to the Constitution of the U.S. three- fifths of a human (U.S. Constitution, 1787). During this time, African-Americans were classified as inhuman property of their masters who were most often, White or of European descent. This is an important point to note because less than 100 years later, The Dred Scott Case echoed these sentiments when

Supreme Court Chief Justice Roger B. Taney determined and declared that all blacks in American, whether they be free or enslaved, “had no rights the white man were bound to respect.” (Dred Scott v Sanford, 1857)

The rights being referred to were those in the Bill of Rights. The right to bear arms, protection from unreasonable searches and seizures, due process, protection of cruel and unusual punishment were all luxuries not afforded to those of African descent. During slavery, it was also illegal for African-Americans to learn to read. Small exceptions were made for individuals who were allowed to read the Bible. Therefore, it is obvious to state that any formal educating of an individual of African descent was not only punishable by law, but was considered a tyrannical act in direct opposition to the institution of the United States of American. However, after the Civil War, promises were made to African-Americans in an effort to provide an education that would prepare them for life free of servitude. Yet, Jim Crow laws prevented these promises to manifest after Union soldiers were sent back to the Northern United States. With no enforcement of these new laws and amendments, there was little to no implementation.

Two landmark legal cases catapulted the battle for equity back into the political forefront. Plessy v Ferguson sanctioned segregation in the realm of transportation (1896). However, its ruling was applied to education as well. This case determined that African-Americans and White’s should not be educated in the same environments. However, as long as the quality of facility and services were equal, they could remain separate. Segregation would persist. The next case that revisited issues of equity between races was Brown v Board of Education and focused specifically on education. This ruling made segregation of U.S. public school illegal.

Segregation of white and colored children in public schools has a detrimental effect upon the colored children. The impact is greater

when it has the sanction of the law, for the policy of separating the races is usually interpreted as denoting the inferiority of the Negro group... Any language in contrary to this finding is rejected. We conclude that in the field of public education the doctrine of 'separate but equal' has no place. (Earl Warren, Chief Justice of the U.S. Supreme Court, 1954)

As it pertains to social justice, the institution of education became the harbinger of what would later be called the civil rights movement in the U.S. which formalized the battle for equality, equity and the thorough examination of systemic methods of oppression that had become ingrained in the cultural fabric of the U.S. and its institutions. With this in mind, the task of equalizing educational facilities to ensure all students received an equitable education and treatment was under weigh. The persistency of these matters provides the rationale for this study, as well as the continued need for the implementation of the Multicultural and Social Justice Advocacy Competencies.

Historically Black Colleges and Universities

Historically black colleges and universities were created out of necessity, due to the systemic exclusion of African Americans from the obtaining higher education. The term refers to “any historically black college or university that was established prior to 1964, whose principal mission was, and is, the education of Black Americans,” (Higher Education Act, 1965). The term predominantly white institution refers to colleges and universities in the U.S. where White students make up 50% or more of the student enrollment. Additionally, PWI’s may also be considered historically White institutions that excluded students of color on the basis of an educational policies in support of segregation prior to the Higher Education Act of 1965

(uncf.org/ retrieved/June 25,2020). For the purposes this study, PWI includes both operational variations.

Historically black colleges and universities are currently responsible for the matriculation of almost 20 percent of African American graduates. They make up a mere three percent of colleges and universities in the U.S. but only enroll ten percent on the total population of African Americans (uncf.org/ retrieved/June 25,2020). However, 24 percent of the population of HBCU's are of other ethnic groups, illustrating inclusion on campuses that were created by legal exclusion. One may presume a generally more inclusive or equitable culture in institutional and classroom experiences. This study will be the first to explore these variables as it relates to social justice in counselors in training.

Researchers have sought to examine differences in student outcomes and experiences at HBCU's and PWI's (Spurgeon & Myers, 2008; Spurgeon, 2009). Spurgeon examined differences in love, friendship, sense of control and gender identity between 203 African-American male students and PWI's and HBCU's. The study concluded participants at HBCU's scored significantly higher on friendship, love, sense of control and gender identity. In another study conducted by Spurgeon and Myers (2008), the relationship between racial identity, wellness and college type were examined between 203 African American male, juniors and seniors in college. Using three instruments, Racial Identity Attitude Scale, the 5-Factor Wellness inventory and a demographic questionnaire, this study discovered differences in internalization racial identity attitudes, social self-wellness and physical self-wellness.

Racialized Institutional Experience and Relationship to Social Justice Advocacy

In Hubain and associates 2016 study, a qualitative study was conducted to highlight the racialized experiences of students of color in higher education, specifically student affairs

training programs. The counter-narrative method native to Critical Race Theory was used to give voice to 29 students who elaborated on their perception of the cultural climate in a university that encourages diversity for recruitment and public relation purposes. However, “the endemic nature of racism” (Hubain et al., p947) hinders the full enactment of the espoused commitment to social justice and ultimately works to the disadvantage and emotional detriment of students of color.

Themes explored in this study included the experience of racial and ethnic microaggressions from faculty, peers, as well as site supervisors. Students of color also disclosed the experience of tokenization and interest convergence. This means that programs in higher education and student affairs preparation programs often recruit diverse students. However, the action is more for the benefit of the program than the student. For example, participants were used at recruitment events in an effort to increase enrollment of students of color. But they were generally unsupported in their departments. Students of color only felt supported when convenient for the program. Faculty used students of color to challenge white students in the program, due to not wanting to personally offend. Participants also indicated feelings of isolation due to only being supported by white peers beyond the gaze of other peers and/or faculty. This study highlights the ways in which students of color in interdisciplinary programs become disengaged and discouraged from engaging in civil engagement or advocacy due to their experiences within the respective program as well as experiences of institutional betrayal (Hubain et al, 2016).

In another qualitative study conducted by Spanierman and associates (2008), researchers attempted to investigate white student’s responses to societal racism. Eleven, white undergraduate students at a rural college in the mid-western U.S. were interviewed. The study focused on expanding the current body of research concerning psychological and effective costs of racism to white students. This study will be expounded on later in this manuscript. However,

there was a very important finding requiring immediate notation. Of the 11 student participants in this study, a student particularly referenced receiving hate mail due to an interest in African Studies and associating with people of color. Since gaining awareness, knowledge and the proper skills to advocate as counselors requires exposure, it is alarming that those who seek these desirable experiences could potentially be subjected to negative social and emotional consequences. Thus, discouraging the emergence of potential allies in the fight for equity through advocacy.

Finally, similar to previous findings that considered social dominance orientation as it pertained to perceived levels of injustice; scholars have more recently investigated the influence of advantaged and disadvantaged identities on activism (Curtin, Kende & Kende, 2016; Rabinowitz, 1999). Marginalized or disadvantaged populations often have to navigate multiple identities. Curtin and associates (2016) conducted 47 interviews in the U.S. and in Hungary. In Hungary, researchers conducted semi-structured interviews with 24 self-identified social activists. In the U.S., the same process was completed with 19 self-identified ally activists. The latter group, were considered members of advantaged group, allies to members of disadvantaged groups, as well as participated in in-group activism. This means they participated in activism for the benefit of a marginalized group they were not a part of, however they also participated in activism on the part of their own group interests.

Several themes emerged from the interviews that provide insight into what occurs when identity becomes politicized in a way that catalyzes activism (Curtin, Kende & Kende, 2016). First, the complication of one's own identity awareness is a pivotal realization as it relates to activism. Participants in this study specified the ways in which their understanding of the multiplicity of their being added to the critical consciousness necessary to become personally

and systemically engaged in change (Curtin, Kende & Kende, 2016). Participants were able to view themselves as having advantaged and disadvantaged status across multiple spectrums. This accounts for the differentiation of ally status. As noted, the complexity of ally identity carried implications in group and out group. As individuals who advocated for rights and liberties of members of marginalized groups they were not a part of, participants spoke of feeling unvalued and often discouraged by their advantaged groups. However, participants still voiced understanding the implications of their privilege working for the benefit of marginalized group they were working with. Experiences with privilege and marginalization became a catalyst for social activism and advocacy. This study also highlighted the degree in which participants identified with the historical plight of their group (Curtin, Kende & Kende, 2016). Given this research, it is important to examine how institutional type relates to social justice advocacy orientation in counselors in training.

Perceived Experiences of Racial and Ethnic Microaggressions

Racial and Ethnic Microaggressions

Although it is considered politically and socially deviant to uphold divisive and culturally insensitive ideologies, much research has been conducted across disciplines to evaluate the more covert ways that racial bias and oppression manifest themselves in academic and professional environments (Flynn, 2015; Smith, 2004; Sue et al., 2010; Nadal, 2011,). These covert manifestations of cultural bias are operationalized as micro-aggressions (Nadal, 2011). The negative affective, cognitive and physiological effects of micro-aggressions on ethnic and cultural minorities have been documented in higher education literature (Harlow, 2003; Smith 2004) psychological research (Anderson, Clark, R., Clark, V., & Williams, 1999) and counseling research (Buccerri, et al., 2007). Out of this research conditions known as Raced- Based Trauma

and a separate interdisciplinary condition known as Racial Battle Fatigue, the cumulative effect of daily exposure to micro-aggressions (Smith, 2004).

Who Experiences Racial and Ethnic Microaggressions

Experiences with racial and ethnic microaggressions have been heavily documented across numerous demographics (Blume, et al, 2012; Carter, et al., 2010; Liao, Weng & West, 2016; Nadal, et al, 2014; Smith, Solorzano & Yosso, 2006; Sue, et al, 2007; Sue, 2010).

Research has indicated negative outcomes from REM on black supervises and clients (Constantine, 2007; Constantine & Sue, 2007). Black supervisees view racial and ethnic micro-aggressions as a phenomenon that ruptures the supervisor and supervisee relationship and interrupts their professional development (Constantine & Sue, 2007). In a study that focused on black clients, Constantine (2007) evaluated the experience of 40 African-American clients and their perceptions of 14 White clinicians. Client perceptions of racial micro-aggressions and client perceptions of therapeutic alliance were studied with respect to counseling satisfaction and multicultural competence. Results indicated perceived micro-aggressions were correlated to weaker therapeutic alliance as well as lower ratings in multicultural counseling competence. Findings also revealed perceived micro-aggressions having a significant impact on lower ratings of clinicians.

Research has also indicated negative outcomes from REM on black supervises and clients (Constantine, 2007; Constantine & Sue, 2007). Black supervisees view racial and ethnic micro-aggressions as a phenomenon that ruptures the supervisor and supervisee relationship and interrupts their professional development (Constantine & Sue, 2007). In a study that focused on black clients, Constantine (2007) evaluated the experience of 40 African-American clients and their perceptions of 14 White clinicians. Client perceptions of racial micro-aggressions and client

perceptions of therapeutic alliance were studied with respect to counseling satisfaction and multicultural competence. Results indicated perceived micro-aggressions were correlated to weaker therapeutic alliance as well as lower ratings in multicultural counseling competence. Findings also revealed perceived micro-aggressions having a significant impact on lower ratings of clinicians.

Keels and associates (2017) conducted a study to examine the impact of school- based racial and ethnic microaggressions on high school students psychological and educational outcomes. This study used a sample of Black ($N = 221$) and Latinx ($N = 312$) college students attending HBCU's and PWI's. High school percentage of white students, high school and college GPA, depressive symptoms, race and ethnic identity were among the factors examined. Researchers also used financial distress to control for depressive symptoms. The study indicated that the higher the percentage of white students in the high school, the more the participants experienced racial and ethnic microaggressions. The study was able to show that ethnic minority students were well aware of their experiences with microaggressions and were able to report significant differences in their perceived experiences as they transitioned from one institutional setting to another. The study also noted significant detrimental effect educationally and psychologically to students who experienced racial and ethnic microaggressions.

This echoes the findings on Smith and colleagues who were able to identify symptoms of Racial Battle Fatigue in another group of college students (2007). A study examining the experiences of 36 black male college students determined through the use of focus group interviews the impact of pervasive racial and ethnic microaggressions across various domains. Participants reported symptoms consistent with racial battle fatigue. Symptoms include shock, anger, fear, frustration, hopelessness, helplessness, disappointment, resentment and anxiety

(Smith, Allen & Danley, 2007). Smith and colleagues also studied a sample of faculty of color through the use of counter narrative and critical race theory (2006). The study explored the experiences of faculty of color on predominantly white college campuses in an effort to illustrate the pervasive nature of racial battle fatigue and its psychological and physiological symptoms (Smith, Solorzano & Yosso, 2006). They found that negative experiences with students and peers significantly impacted the emotional, physical and emotional health of participants.

Summary

This section defined racial and ethnic microaggressions, provided details regarding the various negative outcomes related to these encounters. Participants in the research spanned from PWI's, HBCU's, high schools with high white student population, as well as settings with lower white student population. Negative experiences with racial and ethnic-microaggressions were reported by students, as well as faculty members. This was the first study that examined school based racial and ethnic microaggressions of counselors in training and professionals, specifically considering institutional type, multicultural course work experience and social justice advocacy orientation.

Significance of Multicultural Coursework

Counseling training programs are mandated by standards set by CACREP, and various governing bodies to integrate multicultural course work into the program curriculum (ACA, 2015; CACREP, 2016). This training can be infused into the program itself or one or more specific courses that ideally addresses interpersonal and systemic issues with race that impact help seeking behaviors and cultural competence of counselors in training. However, the general infusion of multicultural content or completion of a multicultural counseling course does not guarantee the advanced development of MCC or the increase of one's own racial or ethnic

identity (Middleton, et al., 2011). An integral component of increasing one's MCC is the analysis of ignorance related to counselor's race, gender and sexuality attitudes, as well as in depth exploration of ones' own values and ideals (Arredondo et al., 2004).

Racialized experiences in multicultural counseling coursework considers one's own ethnic background and how those experiences act as a determinant in the way counseling students conceptualize their experience as a racial being (Pieterse, Fetzner, & Lee, 2015). In the aforementioned study, researchers conducted a mixed methods study using a grounded theory approach that identified four components concerning racial membership that impacted the student processes of multicultural coursework. Students of marginalized backgrounds, particularly students of color experience this content differently than their white peers due to power dynamics and pedagogy. Much of this is based on the students' personal experiences with racism and other forms of oppression in their personal lives. Therefore, the information is processed emotionally and cognitively, while white students process course content cognitively. The reaction is much more visceral for students of color. Both students of color and white students reported having strong emotional experiences to the course content. Students of color reported feelings of sadness and anger associated with their racial identity and the oppression they have experiences, while white students reported feeling embarrassed, targeted and uncomfortable. Racial group membership was ultimately a factor that influenced the reaction of students of color as well as white students within the classroom.

Multicultural Training in Counselor Education

Varied training, including immersion or outreach projects, were found to increase sensitivity to diversity issues in counseling (Spanierman, Liao & Soble, 2011; Toporek & Pope-Davis, 2005). The need for increased training in multicultural education to facilitate a deeper

level of ethnic and racial identity development amongst practitioners has been discussed in empirical research (Ladany, 2010). It has been hypothesized that an increased development of racial identity would facilitate greater cultural competence (Ancis & Marshall, 2010). However, the movement through racial identity models differ for white counselors and minority counselors. Often, students internalize ideals that need to be unlearned in order to facilitate a higher level of multicultural competence. For white students in counseling programs, specific group courses taught on white culture or whiteness have been shown to lead to more advanced levels of White Identity Development, as well as commitment to antiracism (Malott, Paonne & Rothman, 2010). Frankenburg (2001) defines whiteness as the “socially constructed phenomenon that reflects the historical beliefs and subsequent practices that provide structural advantages to those of a lighter skin tone, while positioning itself as the norm by which all others are measured as culturally and phenotypically deficient.” Students not receiving this course content may be unable to conceptualize pertinent issues for clients of color.

In 2012, Spanierman and associates investigated the psychological costs of racism to whites undergraduate students at a Midwestern university. White woman (n= 227) and white men (n=175) participated in this study. A cluster analysis was conducted to determine the intersection between race, gender and racial affect types. Five clusters were established; oblivious, empathic but unaccountable, antiracist, fearful guilt, and insensitive and afraid. Each cluster embodied different affective responses. Fear, guilt, empathy and support for affirmative action were used as variables for consideration. Results indicated white women were more likely to fall into the more desirable antiracist cluster. While white men were more likely to be part of the insensitive and afraid cluster. This study displays the intersection between gender and race,

as well as the unique ways white identity is impacted by the exposure of racial inequality and privilege.

Although counselors in training seek competence in multiculturalism and advocacy, their unique racialized experiences may call for a more tailored and specialized curriculum that considered their identity development and prior experiences (Chao et al, 2014; Carter et al, 2010; Miller & Sendrowitz, 2011; Toporek & Pope-Davis, 2005). More specifically, ethnic minority counselors in training may offer a unique perspective regarding their perceptions (Fasching-Varner, et al. 2015) experiences in surrounding issues of race, course work, environment and social justice advocacy (Pieterse, Fetzer & Le, 2015). Experiences with race based, cultural and generational traumas and forms of injustice can be motivational factor for instructors and counselors in training (Brondolo et al., 2012; Pieterse et al., 2016). Commonly held underlying ideologies, based on previous traumas, triggers and dehumanization can readily be shared in the multicultural course setting, through bonding and intercultural education.

However, students who are yet incapable of empathizing with, or have not been taught to do so, may hinder the progress of genuinely processing what these experiences mean to them and the populations they will serve. Pieterse and associates (2016) provide an exceptional synopsis of what can occur in a course designed for multicultural or diversity related content when differing intrapersonal, as well as interpersonal dynamics are place in a counseling or counseling psychology program. Therefore, for marginalized counseling students in training everyday encounters with racism and the lack of exposure to those in the majority occurring in tandem may lend to a disharmonious training environment and eventually influence advocacy orientation (Sue, et al. 2011; Whaley, 2001). Ultimately, those who come from privileged populations are considered less connected to racialized experiences and the need for specified advocacy of those

populations. This again can lead to a less than positive experience for students who do come from marginalized backgrounds, particularly ethnic minorities.

Another study was conducted using mixed methods in order to determine how the same multicultural counseling course impacted students of different racial and ethnic backgrounds (Pieterse et al, 2016). That study determined that there were differences in the

Some white counselor-educators have spoken of the discomfort they have experienced when conducting diversity coursework that leads into race-based dialogue (Pieterse, 2009; Sue, Torino, Capodilupo, Rivera & Lin, 2009). A qualitative study conducted by Sue et al. (2009) with eight doctoral level participants regarding how white faculty perceive and react to what they consider difficult race dialogues. Difficult race dialogues rested upon six major areas (1) influence of professors' race (2) facilitation strategies (3) failure to recognize difficult dialogues (4) characteristics (5) reactions and (6) training experience. Participants consisted of two men and six women and ranged from 43 to 68 years of age.

Among many of the characteristics and frequencies that arose were white faculty members' inability to recognize difficult dialogues due to lack of experience with racism and the inability to recognize micro-aggressions. Professors lacked knowledge of culture and race of students and typically reported a lack of training regarding these issues. Professors reported it being exceedingly difficult to maintain classroom control when student reactions ranged from anger, crying, defensiveness, withdraw, leaving the classroom as well as anxiety. According to professors interviewed, a common observation was white students would often withdraw, leave the room and cry (Spanierman et al, 2012).

Black students would often use their lived experience to contradict curriculum information. This was also considered defensive behavior. One professor noted feeling guilty due

to students of color in the class having to teach course content when she was unable to facilitate the dialogue in an optimal way. As counselors, our professional identity often rests upon what we do well. In instances in which counselors feel ill-equipped to navigate a classroom through the complexities of such a dialogue; a continuation of these unspoken insecurities may impact the procession of content with genuine congruency (Park & Denson, 2009; Wong, Davis, Derthick, Ozakasi & Saw, 2009).

Research constructs related to SJA

Systemic rigidity, counselor resistance, opposition from other providers, lack of training, inadequate resources, lack of collaboration, and institutional opposition have been noted as significant barriers to social justice activism in counseling (, 2010). There are several documented theories and concepts that attempt to evaluate perceived barriers to increased social justice advocacy development among counselors in training. These barriers impact counselors in training of various ethnic and racial backgrounds, yet for differing reasons (Houshmand, Beer, Lawson, Poteat & Spanierman, 2014; Hubain, Allen, Harris & Linder, 2016; Spanierman, Beer, Clarke, Hund, McNair, Oh & Poteat, 2008). However, institutional opposition operates in a manner that discourages the ways in which we all acknowledge and conceptualize social inequities (Harper, 2012). Words like, “hostile”, “intolerant” and “oppressive” are used in higher education research to describe the experiences minoritized or marginalized groups; particularly people of color (Harper, 2012). In his analysis of higher education research, Harper reviewed 255 articles that provided insight into the negative experiences of minoritized students in institutions of higher education. Of the articles reviewed, only 16 used the word “racism” three or more times. This speaks to an overall reluctance to attribute specific methods of race-based oppression a construct as broad, insidious and resilient as institutional racism.

In an effort to investigate the impact of service learning experiences with racial attitudes, Houshmand and associates (2014) examined the racial attitudes of 15 white students by using a modified qualitative research method. Students participated in a community open space design studio in East St. Louis; a predominantly ethnic minority and low SES neighborhood. Students met with residents and worked on beautification projects. Participants were between the ages of 20 and 29. After completion of the experience, researchers suggested that this activity did not necessarily lead to any level of enhanced multicultural awareness or sensitivity. The service learning project did not have an impact on the ways in which participants critically examined the systemic factors associated with the genesis of community issues. It is noteworthy that the majority of counselors in the profession are white, as are the participants in this study. This study displays that, service learning projects may not combat the ignorance or unwillingness to accurately assess systemic issues. This could be considered counselor resistance.

Other themes that were identified at the conclusion of this study were color-blind racial ideologies, manifested through the minimization or institutional and personal racism, as well as denial and distortion of those factors. Students also seemed to reinforce negative stereotypes about the population, in spite of the hope that students would challenge the negative notions of this environment. Students expressed fear, discomfort and “paternalistic notions of helping and missionary zeal,” (Houshmand et al, 2014). Another alarming factor associated with this study is the revelation that all participants had previously taken a diversity or multicultural education course. Students were unable to consider multiple or institutional reasons for poverty and blamed residents for their plight. Some participants also voiced a feeling of superiority. While service-based learning has been used as a beneficial instructional method to enhance diversity sensitivity and develop a value of advocacy and community engagement, this example implies

that there must be much more self- reflection and evaluation of critical-contextual factors. If these factors go unchecked, insidious race-based ideologies will persist even after students participate in service learning activities (Houshmand et al, 2014; Johnson-Bailey, 2015; Sue et al, 2009; Wong et al, 2014).

Summary and Conclusions

This chapter provided a theoretical framework and explored the relationships between the professional imperative of social justice advocacy in counseling and factors that influence the awareness and activism work. Theoretically, multicultural training asserts that awareness can be gained experientially through diversity experiences and structured curriculum (Collins, Brown & Kennedy, 2010; Pieterse, Lee & Fetzner, 2016). The counseling profession has also acknowledged the importance of gaining multicultural awareness and knowledge through diversified training, experiential learning and personal introspection (CACREP, 2016, Pieterse et al, 2010). However, counselors in training may face unique challenges in their development as advocates as they simultaneously traverse the intrapersonal aspects of their own identity development (Curtin, Kende & Kende, 2016; White-Johnson; 2012.) Cultural mistrust may particularly influence ethnic minority CITs' professional development. Perceptions of racial and ethnic micro-aggressions may vary across counseling programs and institutional culture (Blackwell, 2010; Guiffreda & Dourhit; Tuitt, 2012). These factors may impact learning environment. In order to address the systemic issues that impact our ethnically and culturally diverse client base, counselors in training must be equipped to operate as advocates. Exploring the relationship between institutional type, school based racial and ethnic micro-aggressions and racialized experiences in multicultural counseling courses can provide invaluable insight in the development of counselor advocates.

This will be the second study to address experiences with racial and ethnic micro-aggressions, and social justice advocacy as it relates to counseling in the literature, and the first study to address racialized experience in multicultural coursework as it relates to social justice advocacy orientation in the counseling literature.

CHAPTER III: METHODOLOGY

The purpose of this correlational study was to investigate the relationship between institutional type, racial and ethnic microaggressions in school setting and racialized experiences in multicultural coursework, as they relate to social justice advocacy among counselors in training. In this chapter, sections clarified the description of participants, data collection procedures, descriptions of specific instrumentation and their reliability and validity, research questions and data analysis.

Description of Participants

Participants in this study were a convenience sample of counselors in training and professionals who have either attended historical black colleges and universities or predominantly white institutions. Participants were also recruited through the counselor education list-serv, CES-NET as well as the American Counseling Association list serve, social media sites such as Facebook, Twitter, Instagram and LinkedIn. A total of 481 participants responded to the survey. After screening data for incomplete responses, a total of 346 were used.

Female participants accounted for 94.5 % of research participation. Male participants accounted for 4.1%, while non-binary and those who preferred to not disclose accounted for 1.5 percent of research participants. Racially and ethnically, 72.5 percent of participants self-identified as African-American. The majority of study participants were African-American, women between 31 and 40 years old (31%). Institutional type was very indicative of a trend. 64.2% of participants received training from PWI's while 7.1% matriculated from HBCUs. Most participants also received training in the southern region of the U,S, (28.3%) and received training from CACREP accredited programs (47.2 %). Further demographic information reveals

that the majority of participants received training in clinical mental health counseling (44.2%).

While 34.3 % of participants are ‘licensed counselors’.

Specific exclusion criteria allowed only counselors, as well as counselors in training who have taken the multicultural course in their respective program or were currently enrolled in said course work to participate. A statistical power analysis was performed to estimate sample size using GPower 3.1 (Faul, Erdfelder, Lang, & Buchner, 2007). With an alpha = .05 and power = 0.9 the projected sample size needed to have a medium effect size using Cohen’s (1988) criteria is approximately $N = 98$. Thus, our proposed sample size was $N = 196$, which was more than adequate to detect potential effects of our sample. Table 1 displays frequency and demographic information of participants.

Table 1: *Participant Demographics*

Variable	Number of Responses ($N = 346$)	Percentage
<i>Gender</i>		
Male	14	4.1
Female	326	67.8
Non-binary/Third Gender	4	.8
Prefer Not to Say	1	.2
<i>Age</i>		
Under 25	7	2
25-30	38	11
31-40	149	43.2
41-60	143	41.4
Over 60	8	2.3
<i>Race/Ethnicity</i>		
Caucasian	26	7.5
African American	250	72.5
Asian/Pacific Islander	9	2.6
Hispanic/Latino	31	9.0
Native American	2	.6
Multiracial	22	6.4
Other	5	1.4

Institutional Type

PWI	309	90.9
HBCU	34	9.9

Region of Training

East	95	27.5
South	136	39.4
Midwest	68	19.7
West	46	13.3

Multicultural Training in Program

Individual Course required	300	87.7
In program (taken)		
Individual Course required	12	3.5
In program (currently enrolled)		
Diversity Infused Program	30	8.8

CACREP Accreditation

Yes	227	66
No	117	34

CACREP Specialty Area

Addiction counseling	10	3.3
Career Counseling	1	0.3
Clinical mental health counseling	214	69.9
Marriage, couple and family	39	12.7
Rehabilitation counseling	7	2.3
Student Affairs and College Counseling	3	1.0
Counselor Education and Supervision	16	5.2
School Counseling	16	5.2

Experience Level

Unlicensed counselor in training	50	10.4
Licensed counselor in training	39	8.1
Licensed counselor	165	34.4
Licensed counselor supervisor	83	17.0

Data Collection Procedures

Permission was obtained from the University of North Carolina Institutional Review Board for human subjects to conduct this study. Data was collected using Qualtrics software and entered into data analysis software, Statistical Package for the Social Sciences (SPSS) (IBM Corp., 2013). SPSS software was used to screen the data, produce descriptive statistics, and sequential regression. In an effort to increase return rate, specific guidelines were followed. First, strategically timing contacts greatly assisted. Email correspondences were sent out early Monday morning. Emails will be short, concise, equipped with vital information such as topic, incentives, sponsors and a link to the survey (Dillman, Christian & Smith, 2014). Furthermore, steps were taken to ensure contacts were not flagged as spam . Additionally, testing the surveys on multiple browsers, devices and platforms assisted in quality control (Dillman, Christian & Smith, 2014).

Informed Consent

Participants received an invitation through email, authorized social media sites such as LinkedIn, Facebook and Twitter to the Qualtrics website. The link included an introduction letter explaining the purpose of this study and measures used to ensure their privacy. Informing participants that responses were anonymous and confidential reduced self-report bias (Tabachinick & Fidell, 2014). All participants accessed the qualtrix.com link where they viewed the Informed Consent form which reiterated participation was voluntary, anonymous and confidential.

Then participants completed the one-time online inventories: Social Issues Advocacy Scale, Multicultural Racial Experience Inventory, School Based Racial and Ethnic Microaggressions Scale, and a demographics questionnaire. Inventories remained active on the

website until the desired number of participants completed the study. Data collected was downloaded to Statistical Package for Social Sciences for analysis. Participants in this study were eligible for a random drawing for a \$75 Amazon gift card.

Instrumentation

Demographic Questionnaire

In order to ascertain necessary self-report data for analysis, the researcher developed 9 item demographics questionnaire that asks participants to identify their race, gender, age, institutional type differentiating HBCU from PWI, exposure to diversity curriculum. CACREP specialty areas to include (addiction counseling, career counseling, clinical mental health counseling, clinical rehabilitation, marriage, couple and family counseling, rehabilitation counseling, school counseling, student affairs and college counseling, counselor education and supervision), level of training or experience, and region of the U.S. in which training occurred.

Social Issues Advocacy Scale (SIAS)

The Social Issues Advocacy Scale derived from counseling psychology literature with the intent on measuring social justice advocacy (Nilsson et al., 2011). The 21-item scale used a Likert-type scale, ranked from 1 (strongly disagree) to 5 (strongly agree). The instrument contains four subscales: (1) the Political Awareness subscale (contains six items), (2) the Political and Social Advocacy subscale (contains eight items), (3) the Social Issues Awareness subscale (contains four items), and (4) the Confronting Discrimination subscale (contains three items). The authors reported a Kaiser-Meyer-Olkin statistic of .88 with resulting explaining 71.4% of variance. Alpha coefficients were not present in the initial study, therefore were run at the start of this study. Cronbach's Alpha was .82. Total score was used.

The Social Issues Advocacy Scale was chosen due to its ability to measure action as well as attitude, specifically with regard to political awareness. The measure is also comparatively shorter than other instruments that measure social justice related factors. The Social Issues Questionnaire contains 52 items, Advocacy Orientation Scale contains 35 items and the Social Justice Scale contains 24 items. None of these scales captured the full intent of this study (Fietzer & Ponterotto, 2015).

School Based Racial and Ethnic Microaggressions Scale

The School Based Racial and Ethnic Microaggressions Scale is a 14-item Likert-scale type inventory designed to assesses student's specific experiences with racial and ethnic microaggressions in school and/or college campuses (Keels, Durke & Hope, 2017). The instrument was composed of three sub-scales, (1) Academic Inferiority, (2) Expectations of Aggression, (3) and Stereotypical Misrepresentations. Alpha coefficients were run prior to this data analysis and calculated at Cronbach Alpha .92. Total score was used.

This instrument was selected due to the specific nature of its development. The SBREM scale was designed specifically for school settings. The subscales included in this instrument provided an opportunity to gain responses that provide valuable insight into the race-based experiences in a school setting. Furthermore, this instrument was relatively short compared to other instruments that measure race-based microaggressions.

Multicultural Racial Experiences Inventory (MREI)

The Multicultural Racial Experience inventory is a 20-item Likert-scale type inventory with responses ranging from (1) for strongly agree, (2) agree, (3) neutral, (4) disagree and (5) strongly disagree. It's designed to assess student's multicultural coursework experience specifically informed by the student's racial and ethnic identity (Pieterse, Lee & Fetzer, 2015).

Cross component finding revealed a 20-item scale with four 4-component structure accounting for 54% of variance. This instrument contains four components with varying alpha coefficients creating the following subscales: Racial Group Identification (Cronbach alpha =.82), Racial Diversity-Tension (Cronbach alpha=.81), Racial Group Salience (Cronbach alpha=.75) and Racial Diversity-Negative effects (alpha=.84). Full scale coefficients were run prior to data analysis. Total scale score was used (Cronbach alpha=.84). Items numbered 1, 2, 4, 5, 6, 11, 13, 14, 15, 16 and 20 were reverse coded. This instrument was selected due to it being the only instrument to date that measures specific experiences in multicultural counseling coursework. This instrument provides the necessary items that can provide detailed quantitative data for the purposes of determining how the intersection of race and coursework influence training experiences.

Research Design

This study utilized survey research methodology to collect data for examining the relationship between social justice advocacy orientation and the predictor variables. A multiple regression analysis was used to examine the linear relationship of institutional type, school-based racial and ethnic micro-aggressions and racialized experiences in multicultural counseling coursework. To address the second research question which considers differences in experience based on institutional type, t- tests were employed.

The notion of critical consciousness has often been more readily developed in minoritized populations due the necessity of safely navigating white spaces (McGee & Stovall, 2015). CR theorist also contend that white people often hold a position of transparency or perspectivelessness (Delgado & Stephancic, 2017). This could be considered insulation from a racialized experience, unlike minority populations. According to Keels and associated (2016),

more white people occupying a space leads to more racial and ethnic microaggressions ethnic minority people experience. With this in mind, applying the CRT tenets such as, centrality of racism, interest convergence, intersectionality, challenge to dominant ideology and most importantly, counter-narratives, allowed for the examination of complex relationships regarding power, privilege, oppression and race (Delgado & Stephancic, 2017). Thus, the researcher comparatively analyzed the experiences of students on the basis of institutional to provide necessary social context.

Furthermore, addressing the nuances of privilege and oppression positions CRT as an ‘action oriented’ theory (McGee & Stovall, 2015; Delgado & Stephancic, 2017). The counseling profession champions the utilization of critical consciousness that empowers privileged and marginalized counselors alike, to use skills learned in counseling coursework to advocate for those in need of justice and a redistribution of power (Ratts, et al., 2016). The use of multiple regression allowed the analysis of relationship between dependent variable social justice advocacy orientation and independent variables; institutional type, racial and ethnic microaggressions and racialized experience in multicultural coursework.

Research Questions

Research Question 1: Is there a significant relationship between the outcome variable social justice advocacy orientation and the linear combination of predictor variables, type of institution, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework on campus.

Hypothesis: The researcher hypothesized that there will be a relationship between the outcome variable of social justice advocacy and the linear combination of the predictor variables of type

of institution, school based racial and ethnic microaggressions on campus and racialized experience in multicultural counseling coursework on campus.

Null Hypothesis: There was no relationship between the outcome variable of social justice advocacy and the linear combination of the predictor variables of type of institution, school based racial and ethnic microaggressions in campus and racialized experience in multicultural counseling coursework.

Research Question 2: Are there differences between institutional type participants attended in social justice advocacy orientation, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework.

Hypothesis: The researcher hypothesized there would be a difference between institutional type of participants in social justice advocacy orientation, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework.

Null Hypothesis: There was no difference between institutional type of participants in social justice advocacy orientation, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework.

Data Analysis

Prior to conducting any analysis, the collected data was screened for accuracy and examined for multiple regression assumptions, which include normality, collinearity, linearity, and homoscedasticity (Tabachnick & Fidell, 2014). Descriptive statistics was used to describe the participants in the study. Using SPSS (2015), the demographic variables participants, gender, age, ethnicity, institutional type, region of counselor training, methodology of diversity curriculum, CACREP program status, CACREP specialization and level of experience was

examined and reported. All categorical variables were dummy coded before entering into the regression model.

Multiple Regression

A nonexperimental correlational research design was used to examine how the independent variables interact with the dependent variable. Data was downloaded into the Statistical Package for Social Sciences (SPSS) software and screened. Descriptive statistics were gathered for analysis. A multiple regression was used to determine the relationship between variables in this study..

Summary

This chapter included the outlined research method for the proposed study. The sections included participants, related variables, data collection procedures. instrumentation, research questions and data analysis for this study. A multiple regression will be used to determine if there is a relationship between institutional type, experiences with school-based racial and ethnic microaggressions, racialized experience in multicultural counseling coursework and social justice advocacy orientation.

CHAPTER IV: RESULTS

The purpose of this research study was to examine the ways in which institutional type, school based racial and ethnic microaggressions, racialized experiences in multicultural counseling coursework impacted counselors in training and professionals in social justice advocacy orientation. Two research questions that guided the study. The first research question is, are there significant relationships between the outcome variable social justice advocacy orientation and the linear combination of predictor variables of type of institution, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework on campus. The second question is, are there differences between institutional type of participants in social justice advocacy orientation, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework. To begin this chapter, the reliability coefficients of instruments are presented. Next, the results of data screening are described. Third, descriptive statistics for each variable are presented. In the fourth section, the major research questions are examined. Finally, a summary of the results are provided at the end of the chapter.

Instrument Reliability

This section provides the instrument reliability of each scale used in this study. Cronbach's alpha (α) was used to assess the reliability of the Social Issues Advocacy Scale (SIAS), and the School-based Racial and Ethnic Microaggressions Scale (SBREM) and the Multicultural Course Racialized Experience Inventory (MCREI). The number of items and the reliability coefficients are reported in Table 2. The reliability for each survey ranged from .821 and .916, suggesting good internal consistency for all instruments.

Table 2: Survey Instruments and Related Cronbach's Alpha

Instrument	Number of Items	Cronbach's α
SIAS	21	.821
MCREI	20	.854
SBREM	14	.916

Data Screening

To screen data, the Statistical Package for Social Sciences (SPSS) was used. Data were screened for missing values, normality, outliers and multicollinearity. Additionally, assumptions specific to multiple regression were analyzed and considered prior to data analysis. More specifically, linearity and homoscedasticity of residuals were analyzed through scatterplots.

Missing Values

The survey was administered through an online platform called Qualtrics. Based on Qualtrics' generated report of incomplete responses, 481 total participants began the survey. However, 139 participants did not complete the survey in its entirety. These incomplete responses were not included in the final data set resulting in a total of 346 participants in the study.

Screening Data

The data distribution was screened and analyzed for univariate and multivariate outliers through SPSS. No significant outliers were found or removed. Multicollinearity was assessed using bivariate correlations and variance inflation factor (VIF). All correlation coefficients were below the absolute value of .43 and the VIF value for all predictor variables was below 2.0. These results suggested multicollinearity will not negatively impact the regression coefficients.

Skewness and kurtosis coefficients were examined to determine to examine normality. All skewness and kurtosis coefficients were less than the absolute value of 1.0 suggesting the distributions are approximately normal.

Descriptive Statistics

In an effort to make further inferences about the collected data, descriptive statistics were used and displayed below in Table 3. To assess counselors in training and professionals' opinions, behaviors and experiences concerning social justice advocacy and orientation, ($N = 346$) participants completed the Social Issues Advocacy Scale (SIAS). The SIAS is composed of 21 items to include four subscales on a five-point Likert scale. The Likert scale ranges from 1 for *Strongly disagree*, 2 for *Disagree*, 3 for *Neutral*, 4 for *Agree* and 5 for *Strongly agree*. Higher scores indicate a stronger inclination toward social justice related behaviors. The majority of participants rated their experiences and behaviors between agree and strongly disagree ($M = 4.49$, $SD = .72$).

To assess participants experiences with racial and ethnic microaggressions, specific to educational setting the School-Based Racial and Ethnic Microaggressions Scale (SBREM) was employed. This scale is composed of 14 items on a three-point Likert scale. The Likert scale ranges from 1 for *Never*, 2 for *Sometimes* and 3 for *Regularly*. The majority of participants reported infrequent or low school-based experiences of racial and ethnic microaggressions ($M = 1.55$, $SD = .45$).

Assessment of participants racialized experience within their counseling program's multicultural coursework, the Multicultural Course Racial Experience Inventory was used (MCREI). This scale is composed of 20 items rated using a five-point Likert type scale. The Likert scale ranges from 1 for *Strongly agree*, 2 for *Agree*, 3 for *Neutral*, 4 for *Disagree* and 5

for *Strongly disagree*. Participants reported an experience that indicated a more neutral racial experience in their multicultural coursework ($M = 3.25$, $SD = .57$).

Table 3: Descriptive Statistics for Variables

Variable	<i>M</i>	<i>SD</i>	Range	Minimum	Maximum
SIAS	4.49	.72	5.6	1.0	6.6
SBREM	1.55	.45	1.8	1.0	2.8
MCREI	3.25	.57	3.3	1.3	4.6

Note: SIAS = Social Issues Advocacy Scale; SBREM = School-Based Racial and Ethnic Microaggressions; MCREI = Multicultural Course Racial Experience Inventory.

The use of a demographic survey was used to determine several descriptive factors related to participants. Specifically, the type of institution participants attended, while receiving their counselor training was evaluated. Participant who attended predominantly white institutions ($N = 309$) greatly outnumbered participants who received training at historically black colleges or universities ($N = 34$). This will be discussed further in the following chapter.

Table 4: Descriptive Statistics of Institutional Type

Variable	Frequency	Percentage
Historically Black College or University	34	9.9
Predominantly White Institution	309	90.1

Bivariate Correlation

Pearson product coefficients were calculated to examine relationships between variables. Table 4 displays the correlation between the variables school based racial and ethnic microaggressions, racialized experience in multicultural coursework and institutional type. The results indicate multiple correlations between variables. For instance, experiences with school-based racial and ethnic microaggressions were positively correlated to higher social justice advocacy orientation ($r = .262, p < .01$). This suggests that the more perceived experiences with school-based racial and ethnic microaggressions, the more likely a participant is to engage in behaviors related to social justice and advocacy.

Results of the Pearson product coefficient also indicate significant relationships between institutional type and perceived experiences with school-based racial and ethnic microaggressions ($r = .275, p < .01$). HBCU was coded as “1” while PWI was coded as “2”. This finding suggests that participants who received counselor training at an HBCU experienced significantly less racial and ethnic microaggressions than those who received training at a PWI. Institutional type was conversely, negatively correlated to racialized experiences in multicultural counseling coursework ($r = -.255, p < .01$). This indicates counselors who have received training in HBCU settings are less likely to have a racialized experience in multicultural counseling coursework.

Table 5: Pearson Correlation between Predictor and Outcome Variable

Variables	SIAS	SBREM	MCREI	Institutional Type
SIAS	1.00	.26**	.01	.04
SBREM		1.00	-.43	.28**
MCREI			1.00	-.26**
Institutional Type (PWI)				1.00

****Correlation is significant at the 0.01 level (2-tailed)**

Research Question 1: Is there a relationship between social justice advocacy orientation, institutional type, school-based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework?

A standard multiple regression was conducted to predict counselors' social justice advocacy orientation from (a) type of institution, (b) school-based racial and ethnic microaggressions, and (c) racialized experiences in multicultural counseling coursework. Analysis was performed using SPSS regression.

The variance accounted for (R^2) equaled .09 (adjusted $R^2 = .08$), which was significantly different from zero ($F=44.00, p<.01$). The unstandardized regression coefficients (B) and intercept, the standardized regression coefficients (β), and semi-partial correlations (sr_i) are reported in Table 5. Two of the three independent variables contributed significantly to the prediction of counselors' social justice advocacy orientation. School-based racial and ethnic microaggressions had the largest positive standardized beta and semi-partial correlation coefficient. Racialized experiences in multicultural counseling coursework had similar positive standardized betas and semi-partial correlation coefficients. While institutional type was

hypothesized to be positively related to social justice advocacy orientation, it was not statistically significant and the standardized beta and semi-partial correlation coefficient were virtually zero.

Table 6: Unstandardized Regression Coefficients (B) and Intercept, the Standardized Regression Coefficients (β), Semipartial Correlations (sr), t-values, and p-values

<i>Model 1</i>	B	<i>B</i>	<i>sr</i>	<i>t-value</i>	<i>p-value</i>
Intercept	2.94			6.63	<.01
School based racial and ethnic microaggressions	.55	.33	.29	5.64	< .01
Racialized experience in multicultural counseling coursework	.23	.17	.16	2.90	<.01
Institutional type	-.02	-.01	-.10	1.10	.85

Research Question 2: Are there Differences between HBCU and PWI Institutions on social justice advocacy orientation, school-based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework?

Table 5 presents the means and standard deviation of HBCU and PWI institutions. Three independent *t*-tests were used to determine differences between the groups. The results show a significant difference in experiences with school based racial and ethnic microaggressions for HBCU ($M= 1.178$, $SD= .33$) and PWI ($M= 1.59$, $SD= .45$), $t(338) = -5.26$, $p < .001$. PWI participants had a higher means on experiences with school based racial and ethnic microaggressions than respondents from PWI. With regard to racialized experience in multicultural coursework, a statistically significant difference between HBCU ($M= 3.70$, $SD=$

.46) and PWI ($M = 3.22$, $SD = .58$) was also present, $t(336) = 4.84$, $p < .001$. HBCU respondents had a higher means on racialized experience in multicultural coursework than PWI participants. Conversely, there was no statistical difference on social justice advocacy HBCU ($M = 4.41$, $SD = .86$) and PWI ($M = 4.50$, $SD = .75$) orientation based on participants institutional type.

Table 7: Group Statistics PWI and HBCU with Dependent Variables SIAS, SBREM and MCREI

	<u>Institutional</u> <u>Type</u>	<u>N</u>	<u>Mean</u>	<u>Std Deviation</u>
SIAS	HBCU	34	4.413	.862
	PWI	306	4.505	.753
SBREM	HBCU	34	1.177	.330
	PWI	306	1.595	.450
MCREI	HBCU	34	3.705	.458
	PWI	306	3.218	.567

Summary

This chapter examined the research questions presented. A multiple regression was used to answer the question, is there a significant relationship between the outcome variable social justice advocacy orientation and the linear combination of predictor variables, type of institution, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework on campus? Results indicated a significant relationship between the school-based racial and ethnic microaggressions and racialized experience in multicultural coursework with social justice advocacy orientation. However, there was no significant relationship with the dependent variable and institutional type. The researcher rejects the null

hypothesis which states, there was no relationship between the outcome variable of social justice advocacy and the linear combination of the predictor variables of type of institution, school based racial and ethnic microaggressions in campus and racialized experience in multicultural counseling coursework.

An independent sample *t*-test was used to answer the question, are there differences between institutional type of participants in social justice advocacy orientation, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework? Results indicated there were significant differences between institutional type in experiences with school-based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework. There however, was no significant difference between institutional type with regard to the social justice advocacy orientation of participants in this study. The research will therefore reject the null hypothesis, which states there was no difference between institutional type of participants in social justice advocacy orientation, school based racial and ethnic microaggressions and racialized experience in multicultural counseling coursework.

CHAPTER V: DISCUSSION

This research study explored the relationship between social justice advocacy orientation, institutional type, perceived experiences with school-based racial and ethnic microaggressions and racialized experiences in multicultural counseling coursework. The study was guided by a critical race theory (CRT). Using this theory as a foundation, this chapter discusses results of the study, contributions, limitations, and implications of findings. Finally, recommendations for future research and concluding remarks are addressed.

Discussion of Results

Discussion of Demographic Data

Although the counseling profession is traditionally and predominantly occupied by white practitioners and educators, the participants of this study were overwhelmingly members of marginalized racial and ethnic groups. In fact, 85% of participants identified as African-American, Latino or Asian/Pacific Islander. Among participants, 73% of overwhelming identified as African-American ($N= 250$). In terms of gender, 68% of participants identified as female ($N= 326$). Participants received training in various areas of the country. However, most participants reported receiving training in the South (39%), followed by the East (28%), Midwest (20%) and West (13%). Most participants (43%) were between the ages of 31 and 40 years of age. Ultimately, most participants self-identified as women from racially minoritized communities.

In alignment with the tenants of critical race theory, this study examined the intersection of race and gender, while giving voice to those who are not centralized in dominant cultural dialogue ((Delgado & Stefancic, 2017). Although it was not the researcher's intent to limit this study to only members of marginalized backgrounds, only 7.5% of white participants completed

survey data (N= 26). The researcher thought that white participants could use this study as an opportunity to report their experiences with “reverse racism” and other positions that sometimes seek to co-opt the experience of the oppressed (Cabrera, 2014). However, that was not the case.

Discussion of Multiple Regression Analysis

Multiple regression analysis was used to assess the relationship between institutional type, perceived experiences with school-based racial and ethnic microaggressions, racialized experiences in multicultural coursework and social justice advocacy orientation. Furthermore, differences in dependent variables based on institutional type were also evaluated. Typically, critical-race theorists utilize qualitative methods to illustrate the experiences of marginalized population (Delgado & Stephancic, 2017). Some critics of critical race theorists have questioned the generalizability of the qualitative methods traditionally used in CRT (DeCuir-Gunby & Walker-Devose, 2013). How can the narratives of so few participants legitimize the racialized experiences of people of color? This is due to the common notion that narratives and qualitative methods are more equipped at exploring the complexities of race and racial matters.

Outside of demographic data, few studies have attempted to use a critical-quantitative approach such a correlation designs, as a means of counter-storytelling with numbers (Milkman et al., 2015). However, Sablan (2019) does a very thorough illustration of how CRT based constructs can be operationalized and measured quantitatively.

Consistent research in various disciplines with varying minoritized populations has unearthed dominant narratives that suggest that racial and ethnic microaggressions are experienced by students, professors, counselors, and others in the general public (Blume et al, 2010; Bradley & Halcomb-McCoy, 2004; Bronco & Bayne, 2020; Constantine & Sue, 2007; Dollarhide et al, 2018). These prior studies spanning at least 20 years sets a foundation that

allows researchers to go further in order to begin to determine if these experiences are generalizable to larger participant pools. It is the researcher's hope that this study's use of a quantitative method can increase the acceptance of the insight provided by marginalized populations by using statistically acceptable quantitative measures.

Social Justice Advocacy Orientation

Counselors are trained to focus on the ways in which privileged and marginalized identities impact the lived experiences of clients (Ratts, et al., 2016). The Multicultural and Social Justice Competencies provide a framework for conceptualizing the counselors' identity, as well as clients the counselor may engage. This study revealed a positive correlation between racialized experience in multicultural counseling coursework and social justice advocacy orientation. There is an inextricable link between culture and social justice. Previous research has indicated advocates with a critical consciousness of the multiplicity of their identities assisted in their own awareness and social justice orientation (Curtin, Kende & Kende, 2016). When advocates are able to highlight the specific plight of their people, there seems to be a catalyzation of civic engagement.

This study also revealed a positive correlation between school-based racial and ethnic microaggressions and social justice advocacy orientation. A study conducted by Al'Uqdah and Adomako (2018) revealed how ways pain and grief correlated with activism in African-American women. Another qualitative study of African-American male counselor educators discussed how experiences of institutional and interpersonal racism increased the drive for participants to engage in research, service, and practice related to the battle for equity and justice for marginalized groups (Dollarhide, et al, 2018). There is a desire to operationalize hope, even in the face of resistance and injustice.

Institutional Type

In spite of the Higher Education Act of 1965, there are still barriers that impede the financial viability of HBCUs. With this in mind, this is also reflected in the comparatively low number of CACREP accredited counselor education programs in HBCU settings (West & Moore, 2015). In this study a very small number of participants reported receiving training in an HBCU setting. However, those who did attend an HBCU, reported significantly less experiences with school based racial and ethnic microaggressions. From a critical perspective, this aligns with previous findings that indicate the higher the percentage of white students in a respective school environment, the more minority participants experience racial and ethnic microaggressions (Keels, et al, 2016).

This study indicated no significant relationship between institutional type and social justice advocacy orientation. These findings are similar to previous research of African-American students, which did not identify any difference in civic engagement based upon institutional type (Bentley-Edwards & Chapman-Hilliard, 2015). This could mean that African-American students have a cultural and historical predisposition toward social justice and civic engagement, in spite of their institution type. This could be due to the ingrained racialized experience taught through the civil rights movement and other equity seeking historical endeavors.

Previous research has reported a strong relationship between oppressive experiences and predominantly white environments. Students of color report more difficulty excelling academically on historically white campuses as well as race-based stress (Blume, Lovato, Thyken & Denny, 2012). African-American, female graduate school students in social sciences at PWIs revealed that they likely would not have been successful in their academic pursuits were

it not for the support of other black women who supported them through their experiences of overt and covert racism (Alexander & Bodenhorn, 2015). This provides context to the ways in which the oppressive culture of PWI still negatively impact racially marginalized groups.

School-Based Racial and Ethnic Microaggressions

This is the first study to consider how racial and ethnic microaggressions specific to school settings impact advocacy orientation in counselors in training and counselors in practice. In terms of statistical significance, this study found, school-based racial and ethnic microaggressions was the variable most positively correlated to social justice advocacy orientation. Similarly, previous research has investigated the ways school based racial and ethnic microaggressions impacts student outcomes (Henry & Closson, 2010; Pittman, 2012; Keels, Durkee & Hope, 2017). Negative psychological, emotional and physiological effects are directly correlated to experiences with racism in its various forms. Racial battle fatigue has identified all the ways in which persistent experiences with racism in the form of persistent racial and ethnic microaggressions impact the health and wellness of marginalized groups (Smith, Allen & Danley, 2006). Meanwhile, in spite of the debilitating effects of these experiences, they seem to motivate actions towards justice and equity.

As one considers the centrality of racism, it seems that experiences with racism, as unpleasant, are somewhat accepted as native to the existence of people of color (Branco & Bayne, 2020). Examples of this are present in the study conducted by Branco and Bayne (2020) in which counselors of color managed their experiences with attempted to brace and buffer their experiences with white clients. One participant stated, "...it's something that we live with, we breathe and see it every day," (p275). This illustrates that even in situations in which counselors of color are positioned to assist, navigating their racialized experience still require they be

prepared for the racial indignities perpetuated by white clients. The impact of the microaggressions become secondary to the consideration of their livelihood and desire to serve clients.

Racialized Experience in Multicultural Coursework

This study identified a positive correlation between racialized experience in counselor education and social justice advocacy orientation. Racialized experience refers to the impact of course content and the salience of counselor's racial identity (Pietierse et al., 2016). After school-based racial and ethnic microaggressions, racialized experience in multicultural counseling coursework had the most significant relationship to social justice advocacy orientation. Considering this study's racial demographic, this study aligns with prior research.

Ancis and Marshall (2010) theorized that increased development of racial identity was connected to increased cultural competence and social justice.

Additionally, those who come from privileged backgrounds are less connected to racialized experiences and the need to specifically advocate for marginalized populations (Pieterse et al., 2016). Ethnic minority populations' racialized experience is often associated with historical and current experiences with various forms of racism (Branco & Bayne, 2020; Chao et al, 2014; Claus-Ehlers & Parham, 2016). This is significant due to the number our counselors in practice and in training traditionally and continuously come from white backgrounds, unaware of their own identities as racialized beings. This delicate combination of identities and experiences often serves as an introduction to the profession and the subsequent expectations of practitioners. Although the classroom is often a microcosm of society at large, there is still the requirement to adequately introduce all students to the necessary perspectives that facilitate critical thinking, increased awareness and not retraumatize students who endure racism. Ethnic minority students

have felt that they were expected to educate their white counterparts in their multicultural coursework due to faculty's need to prioritize the feelings of white students and ensure they are not offending white students during the learning process (Pieterse et al., 2016). It is very important that minority students not become an educational commodity in multicultural courses and used in a parasitic sense for the benefit of white students and reluctant educators.

Contributions of This Study

This study is the first to examine the relationship between social justice advocacy orientation, institutional type, experiences with school-based racial and ethnic microaggressions and racialized experiences in multicultural course work. This study also contributes to the current body of research in counselor education that examines factors related to social justice related activities and attitudes (Burnett, Hamel & Long; Nilsson & Schmidt, 2005; Parikh, Ceballos & Post, 2013; Parikh, Post & Flowers, 2011). It also broadens research that apply a critical consciousness to educational research (Landson-Billings, 1998; McGee & Stovall, 2015). The results of this study provides insight to stake-holders such as higher education administrators and counselor educators, particularly in multicultural education regarding the perceptions and experiences of racially marginalized counselors.

Furthermore, the findings of this study provide the first opportunity to study differences in experiences with school based racial and ethnic microaggressions in differing institutional settings. It provides an opportunity for counseling program administrators to continue to, or begin to determine how these experiences impact counselors in training as they develop their professional identities as advocates. The development of critically conscious social justice advocates is integral to the counseling profession. Therefore, the findings of this study can assist in the proper developments and implementation of multicultural counseling course content.

Finally, this study fills a significant gap in counselor education research. Previously, most research in the field was conducted with white women. This study differs as most of the participants in this study were of an ethnic minority background, particularly African-American woman. This study provides a deeper understanding of the perspectives and experiences of those from marginalized backgrounds.

Limitations of the Study

Several limitations are presented in this study. First, the design of this study was a non-experimental correlational survey design. Therefore, causation can't be implied. Also, due to the nature and format of the survey, social desirability could have caused participants to respond in a way not reflective of true behaviors. Next, considering the comparative analysis of institutional type, another limitation to this study is the very low number of participants reporting training received in HBCU environments ($N= 34$), while a significantly larger number of participants received training at a PWI ($N= 309$). A more evenly distributed data set could have increased the variability of findings.

Another limitation of findings is the lack of gender diversity. The majority of participants identified as female ($N= 326$) while far fewer identified as male ($N= 14$). Participants who were non-binary ($N= 4$) and unidentified ($N= 1$) were even less. A more diverse sample could have generated different results. Finally, more diversity in regards to CACREP specialty area could have generated different results. The majority of participants identified clinical mental health as their specialty area ($N= 214$). A more diverse sample in this area may have also generated different results.

Implications of the Findings

As we review the current literature and the implications of this study, we begin to see that proximity to oppression seems to influence one's engagement in civic activity and social justice initiatives. It seems that the more injustice one experiences the more likely they are to participate in social justice seeking activities (Al'Uqdah, & Adomako, 2018; Dollarhide et al., 2018; Odom, 2021). Although this is a benefit to those who seek services from ethnic-minority clinicians, there is a cost to this reality. Previous research has indicated the costs of institutional and interpersonal racism on those who bear the brunt of oppression (Smith, Solórzano & Yozzo, 2006). With this in mind, consideration of burn-out of the oppressed and engagement of allies could possibly assist in development of MCSJC. Research has indicated the ways in which in-group support can assist in managing the mental fatigue of various forms of oppression (Alexander & Bodenhorn, 2015). Considering the mental health of counselors who bear the brunt of the burden in the fight for equity and justice could assist in determining what ways allies and institutions can assist. It could be very helpful for counseling programs to provide space to marginalized students to safely and genuinely give voice to their experiences, without the unspoken responsibility to guide white students into a more empathic understanding of the various costs of institutional and interpersonal racism.

It is recommended that counseling programs offer an individual course or infuse concepts that teaches advocacy for allies. This can begin to facilitate some necessary redistribution of responsibility and alleviate some of the stress of oppressed advocates. It is also recommended that PWI offer training to admission staff, faculty and university counselors that increases their awareness of the racialized experiences held by ethnic minority populations. An intentional, anti-racist position that facilitates growth from the top down can assist in developing anti-racist culture. Utilizing resources, such as the university counseling centers to facilitate groups that

focus on racial and cultural experiences can also provide a safe space for students to emote and gain support.

Another implication of this study calls for more unity across disciplines. Critical Race theorists have also spoken of the need to review the ways in which interdisciplinary research in education, mental health and other areas can support and affirm the needs of marginalized populations. Critical Race theory draws from legal studies and feminist theory to uniquely critique the systems of oppression that directly and indirectly impact marginalized populations. There is an intention to transform systems of power in a liberatory fashion. Therefore, a theoretical integration of Critical Race theory in counselor education research can support the mission of the profession as we continue to apply the tenets of the Multicultural and Social Justice Advocacy.

Additionally, this study invites counselor educators and administrators to visit how adding critical studies to training programs can assist in the development of the consciousness necessary to produce advocates in the profession. Scholarship has indicated that a critical understanding of their own racialized identity assists white counselors in their cultural competence, (Pieterse, et al, 2016). This can be done by implementing specific coursework that goes beyond the attempt to understand the experiences of minoritized populations and focuses on aspects of “whiteness” as a cultural identity. Using multicultural courses and appropriate coursework in other departments to gain a deeper understanding of European colonialism and how that has impacted majoritized and minoritized populations can begin to develop the necessary consciousness.

Scholars have also previously considered the ways in which multicultural educators feel unprepared to navigate some course content, while recognizing majoritized students lack of

critical consciousness needed to effectively develop multiculturally competent students (Pieterse et al., 2016; Spanierman et al., 2012). Additional training for counselor-educators may also assist in instructor ability to navigate the complexities of intergroup and intragroup racial and cultural dialogues. Perhaps offering courses with this focus within the program as electives or allowing students to take courses in other departments that will facilitate greater identity development and advocacy orientation would curate a more justice oriented professional body.

Finally, this study also considers how differing educational environments can impact the racialized experience of those who are training to be advocacy of justice and equity. Considering ways that increased funding and more deliberate allocation of resources to HBCU environments can facilitate more CACREP program accreditation. Prior studies have reviewed some of the barriers that HBCU's have to seeking, securing and maintaining accreditation in counseling programs (Cato-West & Moore, 2015). More CACREP accredited counseling training programs can increase the number of counselors who receive training in HBCU settings. Increased options to receive training in HBCU environments may decrease the amount of school-based racial and ethnic microaggressions of counselors, which would benefit the overall wellness of counselors.

Recommendations for Future Research

This study extends the empirical body of research in several areas and provides a framework for further study. This study has been the first to analyze racialized experiences in institutional and classroom settings with social justice advocacy orientation. With this in mind, there are several recommendations for future research. First, replicating this study with an added qualitative analysis could provide additional value with providing context to quantitative findings. Next, the researcher recommends the use longitudinal analysis to determine the ways in which advocacy orientation may change over time and what factors may influence these

variations. Additionally, a study that investigates the ways in which experiences with institutional and interpersonal racism impacts burnout and social justice advocacy orientation of counselors from marginalized identity groups. Finally, it may be beneficial to critically study the racialized experience of racially privileged counselors in training and in practice and social justice advocacy orientation. This can increase the understanding of ally ship as it relates to social justice work.

Concluding Remarks

Institutional and interpersonal racism has heavily impacted the lived experiences of ethnic minority students, counselors and counselor educators in negative ways (Husband, 2016; Lopez-Baezz & Paylo, 2009; Shavers, et al, 2012, Smith, Allen & Danley, 2007). For this reason, the Multicultural and Social Justice Advocacy Competencies serve as a foundation for operationalization of the attitudes, knowledge, skills and action necessary to positively influence social change in the lives of the oppressed (Ratts, et al, 2016). However, power dynamics do not exist in a vacuum. Therefore, members of marginalized communities are marginalized in the micro and macrocosm (Delgado & Stephancic, 2017). So, in spite of exposure to multicultural education and civic positioning, counselors of color still experience racism.

McGee and Stovall (2015) used the phrase “John Henryism” in juxtaposition to the popular “grit” and “resilience” research that has become very popular in educational literature. The story of John Henry speaks to a man who competes with a machine to lay railroad tracks. Although John Henry is successful at beating the machine, he dies eventually. This metaphor speaks directly to the experiences of those who have fought against the machine that simultaneously privileges whiteness and oppresses blackness. The machine of white supremacy

often kills those who fight against it metaphorically and literally, which perpetuates a cycle of continued oppression even while progress is being made.

This study has illustrated that counselors from oppressed groups are participating in action based social justice. Yet, still are forced to navigate experiences with school-based racial and ethnic microaggressions in environments that have traditionally Anglo centric populations and values (Hubain, et al., 2016). This begs the question, how invested is the field of counselor education in truly eradicating the barriers that threaten the mental health, physical health, quality of life and call of those who bear the burden of oppression?

History illustrates that education has been a means of liberation for African-Americans (Higher Education Act, 1965). This was a basic right that was withheld due to systemic oppression. These experiences are not conjecture, metaphor or assumption. They are legitimate, verifiable policies that existed for the sole purpose of withholding rights, liberties and resources from those who were deemed unworthy. Due to these realities being imbedded in the experiences of marginalized groups, a commitment to equity and justice have often been ingrained in the very being on those who seek to find hope in spite of the persistence of injustice. Meanwhile, education is being politicized and policed in today's culture in a way that threatens to neutralize the sting of oppression and return power to those who seek to silence the voices of those who seek justice for all. Policies that seek to silence and sequester the voices of the oppressed simply because they may hurt the feelings of the privileged do not benefit those who still require advocacy.

CRT is critiqued as robustly as the Multicultural Competencies initiated nearly 30 years ago (Arredondo, McDavis and Sue, 1992). Just as the MCC centralized the voices of those who have been historically on the periphery of American culture, as does CRT and other critical

studies. The development of this consciousness is necessary for the cultivation of advocates and professionals called to engage in action-based change initiatives (Pieterse et al, 2016). CRT is a critical consciousness and an understanding of the world that many marginalized populations are taught before any scholar had the opportunity to give it a theoretical name. These thought paradigms are linked in spirit and in action. This consciousness is what is taught to counselors in training while receiving multicultural counselor education. It should be protected at all costs.

References

- Alexander, Q. & Bodenhorn, N. (2015). My rock: black women attending graduate school at a southern predominantly white university, *Journal of College Counseling*, 18, 259-275.
- Al'Uqdah, S. & Adomako, F. (2018). From mourning to action: African American women's grief, pain and activism. *Journal of Loss and Trauma*, 23(2), 91-98.
- Anderson, N. B., Clark, R., Clark, V. R., & Williams, D. R. (1999). Racism as a stressor for African Americans. *American Psychologist*, 54, 805-816
- Arnold, N. W., Crawford, E. R., & Khalifa, M. (n.d.). Psychological heuristics and faculty of color: Racial battle fatigue and tenure/promotion, 31.
- Arredondo, P., McDavis, R.J. Sue, D.W. (1992). Multicultural counseling competencies and standards: A call to the profession. *Journal of Counseling and Development*, 70, 194-204.
- Arroyo, A. T., & Gasman, M. (2014). An HBCU-Based educational approach for black college student success: Toward a framework with implications for all institutions. *American Journal of Education*, 121(1), 57–85. <https://doi.org/10.1086/678112>
- Barr, S. C., & Neville, H. A. (2014). Racial socialization, color-blind racial ideology, and mental health among Black college students: An examination of an ecological model. *Journal of Black Psychology*, 40(2), 138-165. doi:10.1177/0095798412475084
- Beer, A. M., Spanierman, L. B., Greene, J. C., & Todd, N. R. (2012). Counseling psychology trainees' perceptions of training and commitments to social justice. *Journal of Counseling Psychology*, 59(1), 120-133. doi:10.1037/a0026325
- Bentley-Edwards, K. L. & Chapman-Hilliard, C. (2015). Doing race in different places: Black racial cohesion on black and white college campuses. *Journal of Diversity in Higher Education* 8(1), 43-60. doi: 10.1037/a0038293.

- Bhat, C. S. (2010). Assisting unemployed adults find suitable work: A group intervention embedded in community and grounded in social action. *Journal for Specialists in Group Work*, 35(3), 246-254. doi:10.1080/01933922.2010.492898
- Blackwell, D. M. (2010). Sidelines and separate spaces: Making education anti-racist for students of color. *Race Ethnicity and Education*, 13(4), 473–494.
- Blume, A.W., Lovato, L. V., Thyken, B. N., & Denny, N. (2012). The relationship of microaggressions with alcohol use and anxiety among ethnic minority college students in a historically White institution. *Cultural Diversity and Ethnic Minority Psychology*, 18(1), 45-54. doi:10.1037/a0025457
- Bradley, C. & Halcomb-McCoy, (2004). African American counselor educators: Their experiences, challenges and recommendations. *Counselor Education and Supervision* (43),258-273.
- Branco, S. & Bayne, B. (2020). Carrying the burden: counselors of color's experience of microaggressions in counseling. *Journal of Counseling and Development*, 98.
- Brondolo, E., Libretti, M., Rivera, L., & Walsemann, K. M. (2012). Racism and social capital: The implications for social and physical well-being. *Journal of Social Issues*, 68(2), 358-384.
- Brown, A. L., Payne, Y. A., Dressner, L., & Green, A. G. (2010). I place my hand in yours: A social justice-based intervention for fostering resilience in street life oriented Black men. *Journal of Systemic Therapies*, 29(3), 44-64.
- Burnett, J., Hamel, D. & Long, L. (2011). Service learning in graduate counselor education: developing multicultural counseling competency, *Journal of Multicultural Counseling and Development*, 32(3), 180-191.

- Cabrera, N. L. (2014). Exposing whiteness in higher education: white male college students minimizing racism, claiming victimization, and recreating white supremacy, *Race Ethnicity in Education*, 17(1), 30-55.
- Carter, R. T., Pieterse, A. L., & Smith, S. (2008). Racial identity status profiles and expressions of anger in black Americans: An exploratory study. *Journal of Multicultural Counseling and Development*, 36(2), 101–112.
- Cato-West, S. & Moore, J. (2015). Council for Accreditation of Counseling and Related Programs (CACREP at historically black colleges and universities (HBCUs), *The Journal of Negro Education*. 84 (1), 56-65.
- Clauss-Ehlers, C. & Parham, E. (2016). Given what I know: seeing the past as a portal to an intentional future. *Journal of Multicultural Counseling and Development*, 44.
- Constantine, M. & Sue, D. (2007). Perceived microaggressions among black supervisees in cross-racial dyads. *Journal of Counseling Psychology* 54(2), 142-153.
- Council for Accreditation in Counselor & Related Education Programs. (2016). CACREP accreditation standards and procedures manual. Alexandria, VA: Author.
- Chao, R., Dasgupta, D., Fear, J., Longo, J., & Wang, C. (2014). Perceived racism as a moderator between self-esteem/shyness and psychological distress among African-Americans. *Journal of Counseling and Development* 92(3), 259-269.
- Collins, S., Arthur, N., Brown, C., & Kennedy, B. (2015). Student perspectives: Graduate education facilitation of multicultural counseling and social justice competency. *Training and Education In Professional Psychology*, 9 (2), 153-160. doi:10.1037/tep0000070

- Curtin, N., Kende, A., & Kende, J. (2016). Navigating multiple identities: The simultaneous influence of advantaged and disadvantaged identities on politicization and activism. *Journal of Social Issues*, 72(2), 264–285.
- DeCuir-Gunby, J. T., & Walker-DeVose, D. C. (2013). Expanding the counterstory: The potential for critical race mixed methods studies in education. In M. Lynn & A. D. Dixson (Eds.), *The handbook of critical race theory in education* (pp. 248–259). New York, NY: Routledge.
- Delgado, R. & Stefancic, J. (2017). *Critical Race Theory : An Introduction* (3rd Edition). New York University Press. New York, NY.
- DiAngelo, R. (2011). White Fragility. *International Journal of Critical Pedagogy*, 3(3), 54-70.
- Dillman, D., Christian, L & Smyth, J. (2014). *Internet, Phone, Mail, and Mixed-Mode Surveys : The Tailored Design* (4th Edition). Wiley & Son's Inc, Hoboken, NJ.
- Dollarhide, C., Aras, Y., Clevenger, A., Dogan, S., Edwards, K., Mayes, R. & Oehrtman, J (2018). Social justice and resilience for African American male counselor educators: a phenomenological study, *Counselor Education and Supervision*, 57, 2-17.
- Fasching-Varner, K. J., In Albert, K., In Mitchell, R., & In Allen, C. (2015). Racial Battle Fatigue in higher education: Exposing the myth of post-racial America. Rowman & Littlefield, New York, NY.
- Fietzer, A. & Ponterotto, A. (2015). A Psychometric review of instruments for social justice and advocacy attitudes. *The Journal for Social Action in Counseling and Psychology* 7 (1), 19-40.
- Flynn Jr., J. (2015) White Fatigue: Naming the challenge in moving from an individual to a systemic understanding of racism, *Multicultural Perspectives*, 17(3), 115-124, DOI: 10.1080/15210960.2015.1048341

- Ford, K. A., & Malaney, V. K. (2012). "I now harbor more pride in my race": The educational benefits of inter- and intraracial dialogues on the experiences of students of color and multiracial students. *Equity & Excellence in Education*, 45 (1), 14-35.
- Franklin, J. D., Smith, W. A., & Hung, M. (2014). Racial Battle Fatigue for Latina/o students: A quantitative perspective. *Journal of Hispanic Higher Education*, 13(4), 303–322.
- Goodman, L. A., Liang, B., Helms, J. E., Latta, R.E., Sparks, E., & Weintraub, S. R. (2004). Training counseling psychologists as social justice agents: Feminist and multicultural principles in action. *The Counseling Psychologist*, 32,793-837.
- Harper, S. (2012). Race without racism: How higher education researchers minimize racist institutional norms. *The Review of Higher Education*, (36) 1, 9-29
- Haskins, N., Whitfield-Williams, M., Sillingford, M., Singh, A., Moxley, R. & Ofauni, C. (2013). The experience of Black master's counseling students; a phenomenological inquiry. *Counseling & Development*, 90(1), 35-44.
- Houshmand, S., Spanierman, L. B., Beer, A. M., Poteat, V. P., & Lawson, L. J. (n.d.). The Impact of a Service-Learning Design Course on White Students' Racial Attitudes. *Journal of Higher Education Outreach and Engagement*, 18 (2) 19-48.
- Henfield, M. S., Owens, D., & Witherspoon, S. (2011). African American Students in Counselor Education Programs: Perceptions of Their Experiences. *Counselor Education and Supervision*, 50(4), 226–242.
- Henry, W. J., & Closson, R. B. (2010). White students at the historically black university. *Multicultural Education*, 17(2), 13–19.
- Hubain, B., Allen, E., Harris, J. & Linder C. (2016). Counter-stories as representations of the racialized experiences of students of color in higher education and student affairs graduate

preparations programs. *International Journal of Qualitative Studies in Education*, 29(7), 946-963.

Johnson-Bailey, J. (2015). Academic incivility and bullying as a gendered and racialized phenomena. *Adult Learning*, 26(1), 42–47.

Keels, M., Durkee M. & Hope E. (2017). The psychological and academic costs of school-based racial and ethnic microaggressions. *American Educational Research Journal*, 54 (6), 1316-1344.

Kennedy, L. J. (2016). Diagnosis and social justice advocacy: Reconciling tensions for students and school counsellors. *Canadian Journal of Counselling & Psychotherapy / Revue Canadienne de Counseling et de Psychotherapies*, 50(3), 315–331.

Kirschenbaum, H. (2004). Carl Rogers's life and work: An assessment on the 100th anniversary of his birth. *Journal of Counseling and Development : JCD*, 82(1), 116-124.

Ladson- Billings, G. (1998). Just what is Critical Race Theory and what's it doing in a nice field like education? *International Journal of Qualitative Studies in Education* , 11, 7-24.

Lawson, G., Trepal, H.C., Lee, R., & Kress, V.E. (2017). Advocating for educational standards in counselor licensure laws. *Counselor Education and Supervision*, 56, 162-176.

2134124213321342

Liao, K. Y., Weng, C. Y., & West, L. M. (2016). Social connectedness and intolerance of uncertainty as moderators between racial microaggressions and anxiety among Black individuals. *Journal of counseling psychology*, 63(2), 240–246. <https://doi.org/10.1037/cou0000123>

Malott, K. M., Paone, T. R., Maddux, C., & Rothman, T. (2010). Multicultural counselor training: Assessment of single-course objectives and pedagogical strategies. *The Journal of Counselor Preparation and Supervision*, 1(2).

- Malott, K. M., Schaeffle, S., Conwill, W., Cates, J., Daniels, J. A., & D'Andrea, M. (2010). Using group work strategies to continue the national discussion on race, justice, and peace. *Journal for Specialists In Group Work, 35*(3), 299-307.
- McCall, D. J., & Castles, J. (2020). A place for me? African American transfer student involvement on the campus of a predominantly white institution in the Midwest. *Journal of Black Studies,*
- McGee, E. & Stovall, D. (2015). Reimagining critical race theory in education: mental health, healing and the pathway to liberatory praxis. *Educational Theory, 65*(5). 51(6), 587–610.
- McMahon, M., Arthur, N., & Collins, S. (2008). Social justice and career development: Views and experiences of Australian career development practitioners. *Australian Journal of Career Development, 17*(3), 15–25.
- Middleton, R. A., Ergüner-Tekinalp, B., Williams, N. F., Stadler, H. A., & Dow, J. E. (2011). Racial identity development and multicultural counseling competencies of white mental health practitioners. *International Journal of Psychology & Psychological Therapy, (11), 2*, 201-218.
- Miller, W. R., & Moyers, T. B. (2017). Motivational interviewing and the clinical science of Carl Rogers. *Journal of Consulting and Clinical Psychology, 85*(8), 757–766.
- Miller, M. J., & Sendrowitz, K. (2011). Counseling psychology trainees' social justice interest and commitment. *Journal of Counseling Psychology, 58*(2), 159-169.
- Myers, J. E., & Sweeney, T. J. (2004). Advocacy for the counseling profession: Results of a national survey. *Journal of Counseling and Development, 82*, 466-471.
- Myers, J. E., Sweeney, T. J., & White, V. E. (2002). Advocacy for counseling and counselors: A professional imperative. *Journal of Counseling and Development, 80*, 394-402.

- Nadal, K. L., Griffin, K. E., Wong, Y., Hamit, S., & Rasmus, M. (2014). The impact of racial microaggressions on mental health: Counseling implications for clients of color. *Journal of Counseling & Development, 92*(1), 57–66.
- Neville, H. A., Awad, G. H., Brooks, J. E., Flores, M. P., & Bluemel, J. (2013). Color-blind racial ideology: Theory, training, and measurement implications in psychology. *American Psychologist, 68*(6), 455–466.
- Neville, H. A., Poteat, V. P., Lewis, J. A., & Spanierman, L. B. (2014). Changes in White college students' color-blind racial ideology over 4 years: Do diversity experiences make a difference? *Journal of Counseling Psychology, 61*(2), 179–190.
- Nilsson, J. E., Marszalek, J. M., Linnemeyer, R. M., Bahner, A. D., & Misialek, L. H. (2011). Development and assessment of the Social Issues Advocacy Scale. *Educational and Psychological Measurement, 71*(1), 258–275.
- Nilsson, J.E. & Schmidt, C. (2005). Social justice advocacy among graduate students in counseling: An initial exploration. *Journal of College Student Development, 46* (3), 267-279
- Odom, S. (2021). Advocacy, social justice and counselor identity during the black lives matter movement, *Journal of Mental Health Counseling, 43*, 266-268.
- Owen, J., Tao, K. W., Imel, Z. E., Wampold, B. E., & Rodolfa, E. (2014). Addressing racial and ethnic microaggressions in therapy. *Professional Psychology: Research and Practice, 45*(4), 283–290.
- Parikh, S. B., Ceballos, P., & Post, P. (2013). Factors related to play therapists' social justice advocacy attitudes. *Journal of Multicultural Counseling and Development, 41*(4), 240–253.

Parikh, S. B., Post, P., & Flowers, C. (2011). Relationship between a belief in a just world and social justice advocacy attitudes of school counselors. *Counseling and Values, 56*(1-2), 57-72.

doi:10.1002/j.2161-007X.2011.tb01031.x

Park, J. J., & Denson, N. (2009). Attitudes and advocacy: Understanding faculty views on racial/ethnic diversity. *Journal of Higher Education, 80*(4), 415–438.

<https://doi.org/10.1080/00221546.2009.11779023>

Patterson, C. H. (2004). Do we need multicultural competencies? *Journal of Mental Health Counseling, 26*, 67-73.

Pickett, S. A., Diehl, S. M., Steigman, P. J., Prater, J. D., Fox, A., Shipley, P., & Cook, J. A. (2012). Consumer empowerment and self-advocacy outcomes in a randomized study of peer-led education. *Community Mental Health Journal, 48*(4), 420-430. doi:10.1007/s10597-012-9507

Pieterse, A. L. (2009). Teaching antiracism in counselor training: Reflections on a course. *Journal of Multicultural Counseling and Development, 37*(3), 141–152.

Pieterse, A. L., Carter, R. T., Evans, S. A., & Walter, R. A. (2012). An exploratory examination of the associations among racial and ethnic discrimination, racial climate, and trauma-related symptoms in a college student population. *Journal of Counseling Psychology, 57*(3), 255–263.

Pieterse, A. L., Carter, R. T., & Ray, K. V. (2013). Racism-related stress, general life stress, and psychological functioning among black American women. *Journal of Multicultural Counseling and Development, 41*(1), 36–46.

Pieterse, A. L., & Collins, N. M. (2007). A socialization-based values approach to embracing diversity and confronting resistance in intercultural dialogues. *Student Affairs Journal 26*(2), 144-151.

- Pieterse, A. L., Lee, M., & Fetzner, A. (2016). Racial group membership and multicultural training: Examining the experiences of counseling and counseling psychology students. *International Journal for the Advancement of Counselling, 38*(1), 28–47.
- Pieterse, A. L., Todd, N. R., Neville, H. A., & Carter, R. T. (2012). Perceived racism and mental health among Black American adults: A meta-analytic review. *Journal of Counseling Psychology, 59*(1), 1–9.
- Pittman, C. T. (2012). Racial microaggressions: The narratives of African American faculty at a predominantly White university. *Journal of Negro Education, 81*(1), 82–92.
<https://doi.org/10.7709/jnegroeducation.81.1.0082>
- Ponds, K. T. (2013). The Trauma of Racism: America's Original Sin. *Reclaiming Children & Youth, 22*(2), 22-24.
- Rapa, L. Banales, J., & Diemer, M. (2018). Critical action as a pathway to social mobility of marginalized youth. *Developmental Psychology, 54*(1), 127-137.
- Ratts, M. J., & Hutchins, A. M. (2009). ACA Advocacy Competencies: Social justice advocacy at the client/student level. *Journal of Counseling & Development, 87*(3), 269–275.
- Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2016). Multicultural and Social Justice Counseling Competencies: Guidelines for the Counseling Profession. *Journal of Multicultural Counseling and Development, 44*(1), 28–48.
- Rothman, T., Malott, K., & Paone, T. (2012). Experiences of a course on the culture of whiteness in counselor education. *Journal of Multicultural Counseling and Development, 40* (1), 37-48.
- Sablan, J. (2019). Can you really measure that? Combining critical race theory and quantitative methods. *American Educational Research Journal, 56* (1), 178-203.

- Scott, L., McCoy, H., Munson, M., Snowden, L., & McMillen, J. (2011). Cultural mistrust of mental health professionals among Black males transitioning from foster care. *Journal of Child & Family Studies*, 20(5), 605–613.
- Shavers, L., Boyington, J., Fagan, P., Jones, D., Klein, W., Moten, C. & Rorie, E. (2012). The state of research on racial/ethnic discrimination in the receipt of health care. *American Journal of Public Health*, 102(5), 953-966.
- Smith, W., Allen, W. & Danley, L. (2007). “Assume the position...you fit the description” Psychological experiences and racial battle fatigue among African American male college students. *American Behavioral Scientist* 51, 551-578.
- Smith W., Solorzano, D., & Yosso, T. (2006). Challenging racial battle fatigue on historically white campuses: A critical race examination of race-related stress. *Faculty of Color Teaching in Predominantly White Colleges and Universities*, 299-327. Bolton, MA: Anker Publishing.
- Soble, J. R., Spanierman, L. B., & Liao, H. (2011). Effects of a brief video intervention on White university students' racial attitudes. *Journal Of Counseling Psychology*, 58(1), 151-157.
doi:10.1037/a0021158
- Spanierman, L., Beard, J. & Todd, N. (2012), White men’s fears, white women’s tears: examining gender differences in racial affect types. *Sex Roles* 67, 174-186.
- Spanierman, L., Beer, A., Clarke, A., Hund, A., Oh, E. & Poteat, V. (2008), White university students’ responses to societal racism, *The Counseling Psychologist* 36 (6), 839-870.
- Spanierman, L. B., Poteat, V. P., Beer, A. M., & Armstrong, P. I. (2006). Psychosocial costs of racism to whites: Exploring patterns through cluster analysis. *Journal of Counseling Psychology*, 53(4), 434–441.

- Spurgeon, S. L. (2009). Wellness and college type in African American male college students: An examination of differences. *Journal of College Counseling, 12*(1), 33–43.
- Spurgeon, S. L., & Myers, J. E. (2010). African American males: Relationships among racial identity, college type, and wellness. *Journal of Black Studies, 40*(4), 527–543.
- Swim, J. K., Hyers, L. L., Cohen, L. L., Fitzgerald, D. C., & Bylsma, W. H. (2003). African American college students' experiences with everyday racism: Characteristics of and responses to these incidents. *Journal of Black Psychology, 29*(1), 38–67.
- Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A. M. B., Nadal, K. L., & Esquilin, M. (2007). Racial microaggressions in everyday life: Implications for clinical practice. *American Psychologist, 62*, 271–286.
- Sue, D. W. (2010). *Microaggressions and marginality: Manifestation, dynamics, and impact*. Hoboken, N.J: Wiley.
- Toporek, R. L., & Pope-Davis, D. B. (2005). Exploring the relationships between multicultural training, racial attitudes, and attributions of poverty among graduate counseling trainees. *Cultural Diversity And Ethnic Minority Psychology, 11*(3), 259-271. doi10.1037/1099-9809.11.3.259
- Tuitt, F. (2012). Black like me: Graduate students' perceptions of their pedagogical experiences in classes taught by black faculty in a predominantly white institution. *Journal of Black Studies, 43*, 2, 186-206.
- Van, C. D., Barden, J., & Sloan, L. R. (January 01, 2010). Predictors of black students' race-related reasons for choosing an HBCU and intentions to engage in racial identity-relevant behaviors. *Journal of Black Psychology, 36* (2), 226-250.

- Vontress, C. E., & Jackson, M. L. (2004). Reactions to the multicultural counseling competencies debate. *Journal of Mental Health Counseling, 26*, 74-80.
- Weinrach, S. G., & Thomas, K. R. (2002). A critical analysis of the multicultural counseling competencies: Implications for the practice of mental health counseling. *Journal of Mental Health Counseling, 24*, 020-035.
- West-Olatunji, C. (2010). If not now, when? Advocacy, social justice, and counselor education. *Counseling and Human Development, (42)*8, 1-12
- Whaley, A. L. (2001). Cultural mistrust of white mental health clinicians among African Americans with severe mental illness. *The American Journal of Orthopsychiatry, 71*, 2, 252-6.
- White-Johnson, R. (2012). Prosocial involvement among African-American young adults: considering racial discrimination and racial identity, *Journal of Black Psychology (38)*3,
- Wing Sue, D., Torino, G. C., Capodilupo, C. M., Rivera, D. P., & Lin, A. I. (2009). How white faculty perceive and react to difficult dialogues on race: Implications for education and training. *The Counseling Psychologist, 37*(8), 1090–1115.
- Wong, G., Derthick, A. O., David, E. J. R., Saw, A., & Okazaki, S. (2014). The what, the why, and the how: A review of racial microaggressions research in psychology. *Race and Social Problems, 6*(2), 181-200.

APPENDIX A: INFORMED CONSENT

**Consent to Participate in a Research Study**

Title of the Project: Relationships between institution type, perceived experiences of racial and ethnic microaggressions, multicultural counseling course experience and social justice advocacy orientation among counselors in training and professions

Principal Investigator: Allura Pulliam, M.S., M.Ed.

Faculty Advisor: Dr. Sejal Foxx, Program Chair

Study Sponsor: UNCC

You are invited to participate in a research study. Participation in this research study is voluntary. The information provided is to give you key information to help you decide whether or not to participate.

- The purpose of this study is to examine the relationship between experiences with racial and ethnic microaggressions in a university and classroom setting. Researchers would also analyze said relationships with social justice advocacy orientation.
- All races are invited to participate.
- You must be age 18 or older to participate in this study.
- You are asked to complete a survey asking a series of questions about your experiences in your counseling graduate program. The questions are not sensitive or overly personal.
- It will take you about minutes to complete the survey.
- In the very rare occasion that you experience emotional or psychological from participating in this study, we recommend contacting a local therapist, campus counseling center or support personnel to assist.
- You will not benefit personally by participating in this study. What we learn about how people are motivated may be beneficial to others.
- You be entered into a drawing that will award one participant a \$75 Amazon electronic gift card by email after you finish the survey. We cannot give you a gift card in a smaller increment. If you do not complete the survey, you will not receive the gift card.

Your privacy will be protected and confidentiality will be maintained to the extent possible. Your responses will be treated as confidential and will not be linked to your identity. You are being asked to provide your email address. We need your email address in order to send you the e-gift card. Also, Incentive payments are considered taxable income. Therefore, we are required to give the University's Financial Services division a log/tracking sheet with the names of all individuals who received a gift card. This sheet is for tax purposes only and is separate from the research data, which means the names will not be linked to (survey or interview) responses.

Survey responses and email addresses will be stored separately with access to this information controlled and limited only to people who have approval to have access. After we send you the e-gift card, your

email address will be kept for possible contact in the future for qualitative research related to this study. We might use the survey data for future research studies and we might share the non-identifiable survey data with other researchers for future research studies without additional consent from you.

After this study is complete, study data may be shared with other researchers for use in other studies without asking for your consent again. The data we share will NOT include information that could identify you.

Participation is voluntary. You may choose not to take part in the study. You may start participating and change your mind and stop participation at any time.

If you have questions concerning the study, contact the principal investigator, Allura Pulliam at (704) 773-4141 or by email at apulliam@gmail.com. If you have further questions or concerns about your rights as a participant in this study, contact the Office of Research Protections and Integrity at (704) 687-1871 or uncc-irb@uncc.edu.

You may print a copy of this form. If you are 18 years of age or older, have read and understand the information provided and freely consent to participate in the study, you may proceed to the survey [Click I Agree, Next, Continue, etc.]

Sincerely,

Allura Pulliam, MS, MEd LPCA
Doctoral Candidate
Department of Counseling
University of North Carolina at Charlotte

Dr. Sejal Foxx, Ph.D.
Department Chair
Department of Counseling
University of North Carolina at Charlotte

APPENDIX B: EMAIL/SOCIAL MEDIA INVITATION TO PARTICIPATE



Dear (Name Inserted),

You have been selected to receive this email as an invitation to participate in an online survey. The purpose of this study is to learn about the perceptions of counselors in training and professionals as it relates to counselor training, campus climate and social justice advocacy. The results will be used to improve counselor training and practices. Your name and email address were obtained from the (Insert State Counseling Association) online membership directory. You are eligible to participate in this study if you are counselor in training or professional.

The survey will only take approximately 20-30 minutes to complete. If you choose to participate in this study, your information will be kept confidential, and no names or email addresses will be identified with your responses. You may withdraw or decline without penalty at any time.

Please click on the following link to complete the survey:

INSERT LINK HERE

Your participation and time is greatly appreciated.

Sincerely,

Allura Pulliam, MS, M.Ed
Department of Counseling
University of North Carolina at Charlotte

Sincerely,
Allura Pulliam, LPCA
Doctoral Candidate

APPENDIX C

Keels, M., Durkee, M., & Hope, E. (2017). The Psychological and Academic Costs of School-Based Racial and Ethnic Microaggressions. *American Educational Research Journal*

School-Based Racial and Ethnic Microaggressions

Used “school” for high school students and “campus” for college students
Academic Inferiority Microaggressions

Used “race” for Black students and “ethnicity” for Latinx students.

How often have you had any of the following experiences/feelings during this past academic year?

Revised rating scale: Never = 1, Sometimes = 2, Regularly = 3

Academic Inferiority Microaggressions

1. I experienced discouragement at school in pursuing my academic or educational goals because of my race/ethnicity
2. People at school made me feel intellectually inferior because of my race/ethnicity
3. I felt excluded by others at school because of my race/ethnicity
4. I felt my classroom contributions were minimized or dismissed because of my race/ethnicity
5. I have been made to feel like the way I speak is inferior in the classroom because of my race/ethnicity
6. I experienced feelings of isolation at school because of my race/ethnicity
7. I felt that school was informally segregated based on race/ethnicity

Expectations of Aggression Microaggressions

8. People at school acted like they were scared of me because of my race/ethnicity
9. People at school assumed that I will behave aggressively because of my race/ethnicity
10. I was singled out by school police or security because of my race/ethnicity

Stereotypical Misrepresentations Microaggressions

11. People at school acted as if all of the people of my race/ethnicity are alike
12. People at school denied that people of my race/ethnicity face extra obstacles when compared to White people
13. People at school suggested that I am exotic in a sexual way because of my race/ethnicity
14. People at school hold sexual stereotypes about me because of my racial/ethnic background

APPENDIX D

Social Issues Advocacy Scale

(Nilsson, Marszalek, Linnemeyer, Bahner & Misialek, 2011)

Please rate the following items according to the scale below. Circle the response code that most clearly reflects your opinions, behaviors, or experiences:

	1 strongly disagree	2 disagree	3 undecided	4 agree	5 strongly agree
1. I participate in demonstrations or rallies about social issues that are important to my profession.	1	2	3	4	5
2. I am professionally responsible to confront colleagues who display signs of discrimination toward the elderly.	1	2	3	4	5
3. I make telephone calls to policymakers to voice my opinion on issues that affect my profession.	1	2	3	4	5
4. I keep track of important bills/legislative issues that are being debated in Congress that affect my profession.	1	2	3	4	5
5. It is my professional responsibility to confront colleagues who display signs of discrimination toward disabled individuals.	1	2	3	4	5
6. I volunteer for political causes or candidates that I believe in.	1	2	3	4	5
7. State and federal policies affect individuals' access to quality education and resources.	1	2	3	4	5
8. I keep track of important bills/legislative issues that are being debated in Congress that I am personally interested in.	1	2	3	4	5
9. Societal forces (e.g. public policies, resource allocation, human rights) affect individuals' health and wellbeing.	1	2	3	4	5
10. I discuss bills/legislative issues that are important to my profession with friends and family.	1	2	3	4	5
11. It is my professional responsibility to confront colleagues who I think display signs of discrimination toward culturally/ethnically different people or groups.	1	2	3	4	5

APPENDIX E

Multicultural Course Racial Experiences Inventory

Please review the following statements and indicate your agreement with the item using the following scale:

1=Strongly Agree 2=Agree 3 = Neutral 4 = Disagree 5=Strongly Disagree

1. Most of the potential obstacles for therapists of my racial group were explored during the multi-cultural class. (R)
2. I felt my racial group was accurately portrayed in the multicultural class. (R)
3. During my multicultural class, I was discouraged by the perceptions of those racially different from me.
4. During my multicultural class, I felt encouraged by the reactions of those racially different from me. (R)
5. I felt comfortable questioning the assumptions about race made by the instructor of my multicultural class. (R)
6. My personal experiences as a member of my racial group allowed me to truly identify with the emotional content of my multicultural course. (R)
7. I experienced some animosity towards my peers as a consequence of the multicultural course.
8. I felt tension with my instructor during my multicultural class.
9. During my multicultural course I sometimes felt hostility towards my classmates who were of the same racial group as me.
10. I did not feel any emotional bond with my peers during my multicultural course.
11. The development of my multicultural competence was aided by my interactions with those racially different than me. (R)
12. My progression as a multiculturally competent therapist was hindered by my interactions with those racially different than me.
13. My personal experiences as a member of my racial group aided me in my understanding of the content during my multicultural class. (R)
14. My racial identity has been more positive as a consequence of my multicultural course. (R)
15. During my multicultural class, I felt encouraged by the perceptions of those racially different from me. (R)
16. My experiences during multicultural class helped to develop my understanding of racial groups other than my own. (R)
17. I felt I had to speak on behalf of my racial group during my multicultural course.
18. I was discouraged by the attitudes on racial diversity during multicultural class.
19. My identification with my racial group detracted from my learning experiences during multicultural class.
20. During the course of the multicultural class I felt emotionally connected to members of other racial

APPENDIX F

Demographics Questionnaire

Instructions: Please indicate your answer for the following demographic questions by typing an "X" on the appropriate line.

1. What is your gender?

- 1) Female _____
- 2) Male _____

2. What is your age in years?

- 1) Under 25 _____
- 2) 25-30 _____
- 3) 31-40 _____
- 4) 41-60 _____
- 5) Over 60 _____

3. How do you best self-identify your race?

- 1) Caucasian _____
- 2) African American _____
- 3) Asian/Pacific Islander _____
- 4) Hispanic/Latino _____
- 5) Native American _____
- 6) Multi-Racial _____
- 7) Other _____

4. In what type of institution did you receive counselor training?

- 1) Historically Black College or University
- 2) Predominantly White Institution

5. In which region of the country did you receive counselor training?

- 1) East _____
- 2) South _____
- 3) Midwest _____
- 4) West _____

6. By what method did you receive multicultural/diversity training in your counseling program?

- 1) Individual Multicultural Course Required in Program (taken) _____
- 2) Individual Multicultural Course Required in Program (currently enrolled) _____
- 3) Diversity Infused Program _____

7. Did you receive training from a CACREP accredited program?

- 1) Yes _____
- 2) No _____

8. What is your CACREP specialty area?

- 1) Addiction counseling _____
- 2) Career counseling _____
- 3) Clinical mental health counseling _____
- 4) Clinical rehabilitation _____
- 5) Marriage, couple and family counseling _____
- 6) Rehabilitation counseling _____
- 7) School counseling _____
- 7) Student affairs and college counseling _____
- 8) Counselor education and supervision _____

9. What is your level of experience as a counselor

- 1) Unlicensed counselor in training
- 2) Licensed Counselor in Training (Associate Level License)
- 3) Licensed Counselor
- 4) Counselor Supervisor