Teaching Strategies for Incorporating the Multicultural and Social Justice Counseling Competencies

Lauren Melamed
Adler University, lbenoist@adler.edu

Javier F. Casado Pérez
Portland State University, jfc2@pdx.edu

Brandon Hunt
Georgia Southern University, bhunt@georgiasouthern.edu

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Abstract

The development of the new Multicultural and Social Justice Counseling Competencies (MSJCC) (Ratts et al., 2016), also outlined a specific need for counselor educators to revisit teaching strategies that help both counseling programs meet these new competencies. Incorporating teaching strategies that align with these new competencies ensures that counselors-in-training are reaching highest potential for cultural competence. The authors offer teaching strategies and activities that are rooted in both counseling and interdisciplinary literature, as well as considerations for implementation. Each strategy was reviewed and selected based on both empirical evidence and professional experience, then mapped to each specific foundation of the MSJCC. Incorporating such strategies can assist counseling programs are updating their curriculum to align with these competencies.

In 2014, the Association for Multicultural Counseling and Development (AMCD) created a committee to revise and update the Multicultural Counseling Competencies originally developed by Sue, Arrendondo, and McDavis (1992). In January of 2016, the revised competencies were published in the *Journal of Multicultural Counseling and Development* after their endorsement by the AMCD. The new framework, known as the Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016), refocused the competencies to include social justice, intersectionality, systemic oppression, and action (Ratts et al., 2016). The MSJCC competences intend to provide professional counselors and counselor educators with guideposts for delivering a relevant and contemporary approach to multicultural counseling, research, training, and supervision. The new competencies reinforce the expectation that counselor educators be competent in providing relevant training to establish safe and affirming counseling for clients and communities (Ratts et al., 2016).

The authors called for counselor educators to develop pedagogical techniques in consideration of the new MSJCC (Ratts et al., 2016). Although counselor educators are encouraged to incorporate the MSJCC into their curriculum, the counselor education literature offers little guidance regarding how to effectively design and implement teaching strategies that accomplish this task. Ratts et al. (2016) recommended counselor educators re-examine their instructional practices to deploy relevant multicultural cultural counselor education that fulfills the MSJCC. These competencies, in addition to programmatic requirements and expectations such as those outlined by the Council for Accreditation of Counseling and Related Educational Programs (CACREP) and the American Counseling Association Code of Ethics (2014), created an important requirement for counselor educators to ensure they are teaching with the MSJCC in mind (CACREP, 2015). Other counselor education scholars have recommended that multicultural

counseling curriculum be revisited because it is either outdated (Moodley, 2007) or lacking complexity (Cheshire, 2013; Monk, Winslade & Sinclair, 2008).

Priester et al.'s (2008) content analysis of multicultural teaching strategies provided evidence that current multicultural curricula often emphasize cultural exploration at a lower level of training, and almost completely ignores the development of skills. Further, Sperling (2007) suggested that didactic approaches to multicultural counseling maintain student engagement on only a cognitive level, limiting their ability to apply knowledge into skills or changed behavior. This suggestion was corroborated in Lee, Rosen, Adam, and McWherter's (2014) mixed methods study that assessed multicultural competency outcomes by way of experiential learning In this study students acknowledged their multicultural growth in their qualitative reflections. No significant changes to multicultural competence were found in light of this classroom approach. Finally, previous research on multicultural counseling pedagogy indicated a lack of teaching strategies to process the affective demands placed on students (Zeleke, Karayiğit & Myers-Brooks, 2017). The findings of research indicate that a need to develop teaching strategies that enable educators to both help students ascertain cultural competence and apply this competence to clinical skills are imperative.

Counselor educators are responsible for responding to and implementing the new MSJCC into their programs by disseminating the most current and relevant ideas to CIT (CIT). Counselor educators can play an important role in operationalizing the MSJCC for instruction, providing training and pedagogical recommendations, conducting research on the efficacy of the MSJCC competencies, and developing professional development opportunities for practicing counselors. In this article, we provide specific recommendations for ways counselor educators can incorporate MSJCC aligned teaching practices that include critical epistemologies on both programmatic and

classroom levels. A number of these recommendations represent self-regulated learning, encouraging an active process in which "learners transform their mental abilities into academic skills" (Zimmerman, 2002, p. 65). Experiential learning activities, including process-oriented and transformative models (Mitcham, Greenidge & Smith, 2013), service learning and advocacy projects (Burnett, Hamel, & Long, 2004; Stine, 2010) have been found to be effective tools for enhancing multicultural competence. Approaches to teaching such as constructivism (Wilkinson & Hanna, 2016) and intersectionality are also explored.

The theoretical foundations that undergird the MSJCC give important context for developing pedagogy and training. Ratts et al. (2016) offered the following theoretical foundations for shaping culturally competent counselors:

(a) understanding the complexities of identity, (b) recognizing the negative influence of oppression on mental health and well-being, (c) understanding individuals in the context of their social environment, and (d) integrating social justice advocacy into the various modalities of counseling (e.g., individual, family, partners, group). (p. 29)

We aim to map well-researched pedagogical recommendations to each of the four competencies and offer strategies to assist counselor educators in teaching with the MSJCC in mind.

Understanding the Complexities of Identity

The first theoretical foundation of the MSJCC is understanding the complexity of identity as a "dynamic and socially complex phenomenon" (Ratts et al., 2016, pg. 31). Ratts et al. (2016) recommended new understandings of cultural identity, given that the processes by which social identities are both formulated and constituted are more intricate than previously conceptualized. Early conceptualizations of cultural identity development in the counseling literature are less relevant in an increasingly plural society (Monk et al, 2008; Moodley, 2007). Early conceptions

of multicultural identities were limited to a generalized understanding of historically marginalized ethnic and racial groups, without much consideration of intergroup differences or the interactive effects of other sociocultural identities such as queer people, people with disabilities, religious/spiritual minorities, and individuals affected by income disparity (Monk et al., 2008; Ratts et al., 2016). Authors have now offered perspectives that suggest cultural identity is more dynamic than solitary (Harley, Jolivette, McCormick, & Tice, 2002; Ratts et al., 2016).

Among the numerous changes the MSJCC endorse, most notable may be the application of intersectionality to the conceptualization of sociocultural identity. Intersectionality critically examines the ways that systems of power (including both privilege and oppression) collide and shape identity (Crenshaw, 1991). This suggests a contextual approach to understanding cultural identities. Intersectionality has influenced multicultural pedagogies in the retooling of social identities as those that are complex and dynamic (Abes & Jones, 2013; Monk et al, 2008). As Ratts et al. (2016) proposed in the MSJCC, it is imperative that CIT understand the interactive variables that shape identity. This starts with mainstreaming intersectionality into multicultural counselor education through innovative teaching strategies. We recommend using frameworks from constructivism to align teaching to the first foundation of the MSJCC.

A review of recommendations in the counselor education research have illuminated a growing trend: that using guidance from constructivist approaches may be particularly valuable for fulfilling the MSJCC competencies (Evans, Ebrahim, Phillips, & Foster, 2016; Wilkinson & Hanna, 2015). A broad condition of constructivism is the understanding that knowledge and meaning is continuously built (constructed) via the subjective experience, in the case of counseling the subjective experience being that of clients and counselors. Wilkinson and Hanna (2016) maintained that by focusing on the "primacy of experience" (p. 4), constructivism stands poised

to embrace subjectivity in ways that may better account for the complexity of identities. This means the starting point for acknowledging the complexity of identity is in examining both the conditions of history, society, and experience as constructed elements of identity.

Using a constructivist approach to teaching also suggests that students learn through immersive and engaging activities that promote self-discovery and transformation (Mezirow, 2000). Counselor educators have long aimed to promote self-growth and reflexivity in their students, and researchers have demonstrated that students are able to deepen their perspectives by using this approach (Stevens-Long, Schapiro, & McClintock, 2012). The use of constructivist pedagogies in counseling programs could generate discussions about cultural identity development that are intersectional (Chan, Cor, & Band; 2018; Cheshire, 2013). A framework such as this would engage students (and teachers) in considering their own perspectives prior to stepping into learning experiences (Chan et al., 2018). Using constructivist frameworks to inform teaching strategies would allow counselor educators to align their methods to the first foundation of the MJSCC: understanding the complexity of identity (Ratts et al., 2016).

Teaching Strategies

Described below are two constructivist teaching strategies counselor educators can use to help CIT understand the complexities of identity when working with clients. They include the use intersectional clinical vignettes and critical self-reflection activities. Each of these strategies shares a foundational framework that recognizes the complex and dynamic nature of sociocultural identities, aligning with the first theoretical foundation of the MSJCC.

Intersectional case vignettes. A teaching strategy for building student competency with the MSJCC is the use of intersectional case vignettes. As Odegaard and Vereen (2010) found in their grounded theory inquiry, counselor educators frequently use case vignettes as a method for

implementing a curriculum that incorporates a constructivist approach to cultural identity. Intersectional case vignettes are useful not only in illustrating the complexities of identity, but also in portraying the effects of oppression and contextualizing client issues. For these reasons, we suggest counselor educators consider the use of intersectional case vignettes as they work to implement the first foundation of MSJCC into their instruction.

Intersectional case vignettes can be flexible, inclusive, and approached from a constructivist perspective (Crowe, Cresswell, Robertson, Huby, Avery & Sheikh, 2011). Case vignettes can be developed in ways that incorporates intersectionality in order to challenge categorical thinking and assumptions about identity. For example, we have used intersectional case vignettes when teaching case conceptualizations, treatment planning, and skills practice. Doing so helps expand CITs assumptions about such identities as gender, race, sexuality, class and disability. Below we provide a brief example of an intersectional case vignette:

Frederica "Fred" Dexter is 31 years of age, White, female identifying, and works in an oil refinery in the South-Central United States. Fred has been partnered with Chenice, a 29-year-old Black cis-female, for several years. They have 2 young children. Recently, Fred and her wife have had some marital problems, and during a period of about 1 year, when she and her wife were separated, Fred had sexual encounters with other men and women. In 2011 Fred began to develop feelings of fatigue at work, especially when climbing the "cracking" towers at the oil refinery. When she developed shortness of breath, a dry cough, and a fever of 102 degrees, Fred saw a physician who diagnosed her with pneumonia. Her doctors became suspicious that she was infected with HIV and ordered an HIV antibody test, which returned positive. Fred's extramarital encounters have placed increased stress on her relationship with Chenice, who is considering another separation or divorce.

Chenice's family is devoutly Christian, and they have not supported her relationship with Fred as both a queer and White woman. Chenice has not felt able to express her frustrations and has grown irritable and restless. Fred's employer at the oil refinery has taken note of Fred's reduced productivity and has made disparaging remarks about Fred's gender and work ethic. Fred has come to you for professional counseling at the strong recommendation of her primary care physician.

Fred's intersectional case vignette provides students with myriad entry points for sociocultural exploration and case conceptualization. The vignette illustrates the complex ways identities and society can interact, providing students opportunities to consider issues related to Fred's sexual identity, interracial marriage, motherhood, and health simultaneously. Students can be given universal or specialized questions based on the area of focus, and can be tasked with identifying social dilemmas that could affect these identities (e.g., How would you conceptualize Fred's cultural identity as intersectional? What social constructs are informing her experience of cultural identity? What sociocultural and advocacy issues do you see emerge?). When using intersectional case vignettes, the instructor's own multicultural awareness, areas of expertise, and awareness of student development and student reactions are critically important (Odegaard & Vereen, 2010). For some students, the case vignette can be developed to represent fewer intersections of identity (e.g., race and gender) to help them identify intersectional and systemic issues affecting the individual without the pressure of balancing multiple intersections.

Critical self-reflection exercises. A second activity that utilizes a constructivist approach to help students understand the complexities of identity (Ratts et al., 2016) is through self-reflection exercises. Self-reflection is an essential part of experiential counselor education, including the multicultural and social justice competencies (Ratts et al., 2016). Arthur and

Achenbach (2002) found that those experiential activities that incorporate self-reflection increases students' multicultural competency. Additionally, the *Teaching Initiative Taskforce Best Practices in Teaching in Counselor Education Report* (Association for Counselor Education and Supervision, 2016) features experiential learning as a guiding pedagogical principle in counselor education, and *critical self-reflection* is a central tenet therein. Critical self-reflection provides students with opportunities to become aware of and begin to address assumptions and biases in their learning (ACES, 2016). The opportunity to reflect critically on one's own life, learning, and practice opens up new and flexible ways of thinking in addition to exploring how one conceptualizes the life and journey of the client. Applying a constructivist lens to self-reflection may assist students' in applying a similar lens to their future clients.

To reinforce intersectionality and constructivist pedagogy in a group counseling course, one author invites students to incorporate critical self-reflections into capstone papers. For example, students are prompted to consider and explicitly discuss how their cultural identities and life histories have evolved in relationship with society at large, and how these interactions inform or influence their group leadership styles or their way-of-being group members. Students are asked to connect these insights with content knowledge from the course and process observations made in their group work. This form of critical self-reflection has led to illuminating experiences for students. For example, one cisgender female student connected her assertive and direct leadership style with her lifelong work to overcome gender role expectations present in her family and social network. Increased critical self-awareness can not only help students become aware of their own intersectional experiences, it can provide them with opportunities to think about how their experiences might influence their work with clients.

Recognizing the Negative Influence of Oppression

The second theoretical foundation of the MSJCC recognizes the negative effects of oppression on mental health. Ratts et al. (2016) discussed the connection between systemic oppression and its harmful effects for both privileged and marginalized individuals. With respect to privileged groups, the authors discuss the detrimental effects *courtesy stigma* on self-worth. For those who are marginalized, Ratts et al. (2016) identifies phenomena such as minority stress and microaggressions as deleterious to well-being. Moodley (2007) also suggested earlier forms of multicultural education have deemphasized discussion about systems of power and their effects on mental health. Because oppression occurs in various modes, is enacted by institutions, and is replicated in individual interactions, it requires examination at all levels.

Disparities in mental health for historically oppressed groups have been well-documented (Balsam, Molina, Beadnell, Simoni & Walters, 2011; Meyer, 2003). Scholars have used a variety of terms to describe the devastating effects oppression can have on mental health and well-being. Meyer (1995, 2003) used the concept of *minority stress* to demonstrate the relationship between oppression and poor mental health outcomes in historically marginalized groups. Cyrus (2017) applied the minority stress model to those who are multiply marginalized and found these individuals face not only higher risk for declined mental health, but also less access to services and quality care. Researchers have further linked the pervasive experiences of microaggressions with negative mental health outcomes and increased suicide risk (Nadal, Griffin, Wong, Davidoff, & Davis, 2017; O'Keefe, Wingate, Cole, Hollingsworth, & Tucker, 2015).

Teaching from a constructivist framework enables counselor educators the ability to teach with consideration of how the effects of oppression on mental health and well-being contribute to a cultural sense of self. As such, utilizing constructivism aligns teachers to the second foundation of the MSJCC. A constructivist framework situates discussions of cultural identity alongside social

and historical experiences of oppression and privilege. Presenting information about the experience of cultural identities within a constructivist framework will also allow students to begin understanding the detrimental effects of oppression on whole personhood, including mental health and well-being. We recommend instructors frame oppression as a mental health crisis that counselors are well positioned to help navigate. Social justice research has revealed ways that racism, sexism, heterosexism, and classism have had detrimental pathogenic influences on emotional well-being (Nadal et al., 2017; O'Keefe et al., 2015; Smith, Chambers, & Bratini, 2009). By framing oppression as phenomena that have detrimental effects on mental health outcomes, students may be more amenable to discussing these difficult topics and understanding their responsibilities as both CIT and individuals.

Teaching Strategies

It is important for students to learn how to recognize the effects of oppression on mental health and well-being. We recommend two teaching strategies to increase student awareness of this theoretical foundation: (a) scaffolding the delivery of course content, and (b) counternarratives. These recommendations situate the collision between cultural identity mental health within a broader social context, specifically examining the interaction between community and individual health.

Scaffolding. Instructional scaffolding incorporates support structures that teachers implement in order to assist students to integrate new concepts that would otherwise be challenging to integrate. One such way to utilize scaffolding in order to align with the second foundation of the MSJCC might include a consideration of the timing of course materials. Utilizing instructional scaffolding may also maximize teaching effectiveness around topics related to oppression and mental health. Scaffolding is implemented by increasing the amount of guidance and instruction

in the beginning of a course, and as the student begins to ascertain increased knowledge, the instructor pulls back and let the student do more and more on their own. For example, by first defining words that will be used throughout the semester (e.g., oppression, privilege, covert/overt racism, implicit/explicit bias, ethnocentrism) students can establish a language to later discuss more specific examples of individual experiences of oppression more effectively. Additionally, examining prior knowledge, previously held assumptions and biases are an essential factor in student learning (Ambrose, Bridges, DiPietro, Lovett, & Norman, 2010). By utilizing instructional scaffolds, knowledge related to the negative impact of oppression on mental health can be better examined without challenges.

Counselor education scholars suggested teaching about oppression and privilege is one of the most challenging topics of a multicultural counseling course (Burton & Furr, 2014; Sue, Lin, Torino, Capodilupo, & Rivera, 2009; Yoon, Jérémie-Brink, & Kordesh, 2014). These authors also acknowledged the particular difficulty White students can face when discussing race-based oppression and White-privilege. Consequently, we recommend counselor educators consider how they can develop classroom scaffolds that help students explore prior knowledge and ready themselves for discussions about the effects of oppression on mental health. Doing so will allow educators to more readily access pathways to student learning (Ambrose et al, 2010).

For example, one author has found success in mentoring instructors who teach multicultural counseling by suggesting students define difficult terms (e.g. system and structural racism, positional power, racial meritocracy) before they broach difficult dialogues and racial incidents later in the term. Researchers supports this approach, for example, Yoon et al. (2014) found that by defining and exploring the ways that sexism occurs at systemic levels, White women were better able to understand systemic racism. By utilizing instructional scaffolding, teachers can

break down advanced concepts into component parts, and sequence them across the course in order to build both students' confidence with the material and their ability to apply those key concepts and skills to their clinical work.

Engage students with counternarratives. A second teaching strategy that aligns with the second foundation of the MSJCC is engaging students in counternarratives. Counternarratives challenge dominant historical beliefs and stereotypes about groups by offering exceptions and new realities about cultural groups. Counternarratives, drawn from Critical Race Theory and Black Feminist Thought (Collins 1986; Delgado & Stefancic, 2012), are used to highlight the successes of oppressed individuals should be considered rather than narratives that depict deficits. Counselor education scholars have found success in the use of media to explore and represent the experiences of oppressed groups when working to integrate multicultural and social justice competencies (Haskins & Singh, 2015; Odegaard & Vereen, 2010). By using both popular media and academic articles, counternarratives can be illuminated. An instructor might assign CIT both academic articles and popular media to review and engage in both reflective writing and in-class discussions that draw out counternarratives while introducing a range of empirical evidence about the effects of oppression on mental health (e.g., Nadal et al., 2014; O'Keefe et al., 2015). CIT would then be prompted to respond to targeted questions:

1. What conclusions can you draw from this article about how oppression might affect your future clients?
2. What are the relationships between the article findings and class materials on multicultural and social justice competency for counselors?
3. How would you adapt the findings of the article to influence your counseling approach with oppressed and/or privileged clients?

4.   What counternarratives exist in this article?

Understanding Individuals in the Context of Their Environment

The third foundation of the MSJCC is understanding clients within the context of their environment (Ratts et al., 2016). Various models emphasize a contextual lens needed to understand how individuals shape (and are shaped by) various social systems, including those that uphold inequity and oppression. To understand how systems of inequity effects mental health an exploration of how systems influence individuals is necessary. Burman (2003) argued that if counselor educators adopt an intersectional framework to understanding and conceptualizing individuals, students can develop cultural competence that examines not only cultural identities, but also how the specific contexts of social inequality shape identities and their experiences.

Ratts et al. (2016) suggested a socioecological model be used in understanding the extent to which individuals and their environments shape each other. Constructivism also holds considerable promises for enlarging students' understandings of themselves as meaning-makers in broader contexts. Acknowledging and embracing a constructivist understanding of identity may aid in dismantling any immutable and potentially dangerous truths about cultural identities. Counselor educators should strive to dismantle the "stable" and finite meanings of language, including those languages that formulate understandings of identity. Having discussions about how mental health has been constructed and codified into language is one means of utilizing a postmodern framework. For example, an analysis of the evolving language of the Diagnostic Statistical Manual of Mental Disorders (DSM) yields productive classrooms conversations about how language impacts institutions (and vice-versa), and how these work together to inform how an individual describes and experiences their mental health.

We recommend counselor educators take care in preparing lessons that conceptualizes cultural identity as sets of socially constructed standards upheld and reinforced by systems. For example, race and ethnicity have historically been outlined in multicultural counselor education textbooks as a selection from discrete categories: White, African American, Asian American, Native Pacific Islander, for example. Instead, counselor educators should engage in discussion about these terms by asking students how these identities have been created, languaged, evolved, and operationalized over time. Creating opportunities for discussions about how cultural identities are formed from a constructivist perspective also enables students to understand how they are defined within a specific social, historical, and cultural matrix. The role of language becomes central to these conversations in terms of how language constructs reality, and even exerts tyranny (in the case of racism and other forms of cultural oppression).

Teaching Strategies

Assisting students in understanding the interactive effects of systems on individuals is paramount to achieving this foundation of MSJCC. By utilizing constructivist and intersectional frameworks into graduate counseling programs and coursework, the third foundation of MSJCC can be fulfilled. The following teaching strategy is also rooted in an intersectional framework, but specifically emphasizes the role that context plays in cultural identity development. An intersectional case study is utilized in order to aid counselor educators in helping students better understand individuals within the contexts of their environments.

Intersectional reflections. Mitcham et al. (2013) highlighted the importance of using a transformative model in teaching multicultural counseling. Intersectional self-reflection activities utilize a transformative approach so that trainees can understand how cultural identity occurs not only at intersections, but that identities hinge on a number of socio-cultural and environmental

factors. An emphasis on environment can be a useful basis for the development of competencies consistent with the third foundation of the MSJCC. The conceptual foundations of intersectionality rest with key developments in the fields of critical race and feminist legal theories. Intersectionality has been considered a theory (Crenshaw, 1991), a disposition (Carbado, Crenshaw, Mays, & Tomlinson, 2013), and an analytical tool (Dhamoon, 2011). Crenshaw's (1991) landmark piece, "Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color," underscored the shared experiences of violence against women of color, and illuminated the legal systems that oppress women as a class, race, and gender simultaneously. Crenshaw (1991) recognized what many people historically identified as isolated incidents of individual oppression as institutionally, socially, and systemically bound. She argues that a *single-axis* framework that focuses on merely one aspect of identity fails to consider how individuals are vulnerable to marginalization on multiple grounds. A single-axis framework refers to the understanding of oppression or social disadvantage only in terms of singular and most salient cultural groupings, and in doing so, attenuating experiences of members of multiply oppressed groups (Crenshaw 1991). While contemporary uses of intersectionality have departed from this original meaning, it remains an effective tool for examining the interplay between cultural identities against social contexts such as power and oppression (Carbado et al., 2013; Dhamoon, 2011). Dhamoon (2011) synthesizes the concepts of intersectionality into following tenets: (a) more than one category (of identity) should be analyzed, (b) members within one category are further diverse, and (c) analyzing the individual requires an examination of context. Dhamoon's (2011) third tenet, analyzing context, is especially relevant for ascertaining the third foundation of the MSJCC.

Teachers must use caution in their use of intersectionality, however. Phoenix (2006) contended the term intersectionality can potentially confuse both scholars and students. Bilge

(2013) argued that despite recent momentum, the development of succinct meanings may run the risk of obscurity when deploying intersectionality. Bilge (2013) also maintained that postmodern approaches such as intersectionality have increasingly been entangled within feminist academic debates that engage in argumentative practices that unknowingly reframe and confine it to strictly academic exercises. Despite these challenges, utilizing an intersectional framework can allow for a much more dynamic understanding of how environment and individual influence each other, as Ratts et al. (2016) recommended.

One author has had success using the following metaphorical story to illuminate the interplay between environment and identity to students:

Imagine a city comprised of segregated racial and ethnic neighborhoods. In this city, a young, White, able-bodied, cis-woman rides the subway alone from the north side of the city, which is predominately White and higher income area, to the south side, which is a predominately Black and lower income area. Her able-bodiedness does not occur to her, though she climbs the stairs to the train platform. She boards the train on the far north side and is not cognizant of her racial identity. She is aware of her gender, however, as a female riding public transportation alone and becomes vigilant about her surroundings. In her time on the train, the racial demographics in the train car begin to shift as she passes through the middle of the city and continues into the south side. As other riders exit and enter, she becomes more aware of her racial identity. In the time she spends on the train, the experience of her ability, gender and racial identity is largely influenced by the context (in this case, being on a train and the relative segregation of a city).

After reading this story aloud, students are asked to reflect on their own identities, as well as how and when these identities are felt more/less saliently, and how they are positioned, created,

and reinforced in different contexts. One mechanism for doing this is having students list their social and cultural identities and considering how this list may reorient and reshuffle its order based on a number of environmental and contextual changes. We suggest counselor educators become familiar with approaches that emphasize context in cultural identity, such as social constructivism and intersectionality. Monk et al. (2008) provide a thorough intersectional application to multiculturalism in their text for preparing culturally competent counselors.

Integrating Social Justice Advocacy

The fourth and final MSJCC foundation represents the emerging trend in the counseling profession to emphasize socially responsible practice in all settings. The MSJCC outline social justice advocacy within the context of multicultural competence in order to clarify and address the role counselors and counselor educators play promoting social justice. This is accomplished with the "multicultural and social justice praxis" emphasized throughout the MSJCC (Ratts et al., 2016, p. 36). In addition to the multicultural and social justice praxis, the MSJCC re-conceptualize the former model of knowledge, awareness, and skill (Sue et al, 1992) into four "aspirational and developmental" (Ratts et al., 2016, p. 37) competencies: (a) attitudes and beliefs, (b) knowledge, (c) skills, and (d) action. The final competency, action, is critical for aspiring to social justice outcomes. Counselor educators need to incorporate these four competencies to foster CIT whose practices are culturally competent and socially responsible.

One consideration social justice work presents to counseling professionals is that of direct and indirect advocacy. Certain issues that arise in counseling may call for individual intervention, while other issues may illuminate systemic injustice that requires a broader community-based intervention (Ratts et al., 2016). Counselor educators needs to be cognizant of this and guide CIT through decision making processes that bring insight to the balance between individual and

community-wide interventions. Distinguishing between community and individual advocacy presents a number of pedagogical decisions for counselor educators.

Teaching Strategies

The fourth MSJCC competency suggested that counselor educators to be competent in training from an action-oriented framework. Burnett, Hamel, and Long (2004) suggested the use of service learning develops students' multicultural counseling skills. Service learning has several positive effects, including familiarizing students with systemic factors that affect health outcomes and human development in addition to affirming the commitment CIT make in becoming socially responsible practitioners (Kenny & Gallagher, 2000; Lee et al, 2014). The following are teaching recommendations to incorporate social justice competencies and opportunities for advocacy. We recommend two strategies in this section: providing advocacy training and service learning opportunities, and eco-webbing.

Provide advocacy training and service learning opportunities. Counselor educators and counseling programs are bound by both accreditation standards set forth by CACREP in addition to an ethical code for giving students opportunities to experience opportunities to engage service learning (CACREP, 2015). Making decisions to provide and embed these opportunities for students should occur on both a programmatic and classroom level. Encouraging faculty members to become familiar with the social injustices in the community surrounding the program brings real-life examples into the classroom. For example, the university affiliated with one author requires a 200-hour non-clinical social justice practicum for all new students. This six-month commitment takes place at sites approved by the University, several of which assist underserved and underrepresented communities to gain better access to resources. Students become involved with grant writing, advocacy efforts, and organizing and campaign training to get real-world

experience by working within communities to promote social justice and equity. Research supports that participation in such service learning activities promotes self-determination, increased civic engagement and self efficacy (Astin, Vogelgesang, Ikeda & Lee, 2000).

We recommend counseling programs consider additional simulations and trainings that address civic action. For example, the university affiliated with another author requires all students, faculty, and staff to participate in an immersive interactive workshop where participants take on the challenging experience of being a woman reentering society after experiencing incarceration. The simulation is based on well-researched documentation of what women experience after being released from prison, and it is adjusted annually to reflect real changes in policies that affect this population. The requirement for the entire university community to participate in the simulation fosters an alliance similar to the recommendations Estrada (2015) put forth, one that emphasizes the mutual teaching agreements between teacher and student.

Finally, we encourage counselor educators and counseling programs to consider implementing policies that encourage advocacy and community engagement. For example, counselor educators might consider developing absence policies or classroom norms for students who miss class to engaging in civic action. Here is an example of one such policy:

As a member of this society and learning community, you have the ability and right to choose how you will drive democracy and express your values. Social change driven by community action often requires risk taking. If your commitment to social action conflicts with the requirements for this course (for example, missing or coming late to class in order to engage in civic action), you are responsible for weighing the risks and benefits that these qualitative experiences may yield. In the event that you miss class, it is asked that you communicate this decision with your instructor.

Eco-webbing. A second teaching strategy that may assist counselor educators in providing opportunities for integrating social justice advocacy in the classroom is known as eco-webbing (Williams, McMahon, & Goodman, 2015). Eco-webbing allows students to effectively conceptualize issues as connected to broader social problems--another key dimension of applying the fourth foundation of the MSJCC. Eco-webbing is also applicable across modalities and specializations. Eco-webbing is designed to give CIT the opportunity to build awareness by constructing network visuals that "identify multiple layers of social/ecological influences and promote concrete ideas for action and systemic change" (Williams et al., p. 84). Williams et al. (2015) describe eco-webbing as taking place in three phases: (a) identifying salient information, (b) distilling salient information and themes, and (c) reflection. First, CIT reflect on the individual, relational, cultural, and social dimensions that surround a client. For example, an instructor might ask a counselor-in-training to consider a client's relationship with food. These considerations may include a) the connections between that relationship and the quality of familial ties, b) affective aspects of eating practices (e.g., shared meals versus solitary eating), c) social messages about standards of beauty and body image, and d) access to food. An aspect of this of eco-webbing is that connections are drawn to the system of the client.

A question that may arise in this example might include: How does oppression and privilege affect a client's relationship with food? Once an eco-web is complete, the CIT can apply the connections made from their analysis to consider their ethical and professional roles and responsibilities in advocacy and activism (Williams et al., 2015). Identifying the components of the eco-web can be valuable for students to consider direct routes to change-making and advocacy. This teaching strategy will help counselor educators achieve the fourth foundation of the MSJCC, integrating social justice advocacy.

Implications

We have discussed how counselor educators are uniquely positioned between clinical practice and education to enhance not only students' multicultural and social justice competency, but also their skill acquisition and implementation. While previous research has directly observed the increased understanding of multicultural competency through the use of the MCC (Sue et al, 1992), we have endeavored to provide information about how to implement newer understandings of multicultural and social justice competency through the MSJCC (Ratts et al., 2016) into teaching practices. The teaching strategies outlined will offer counselor educators an initial platform for aligning their in-class activities with the MSJCC.

We have provided specific teaching practices and strategies that incorporate service learning (Burnett, Hamel, & Long, 2004; Lee et al., 2014), constructivism (Wilkinson & Hanna, 2016), and process-oriented strategies (Arthur & Achenbach, 2002; Mitcham et al, 2013) in a variety of counseling courses, such as foundations, multicultural counseling, relationship/family counseling, clinical skills, ethics, and group supervision/seminar coursework. Providing service learning opportunities can also be implemented as non-curricular program requirements, as Lee et al. (2014) and Burnett, Hamel & Long (2004) suggested. Burton and Furr (2014) recommended counselor educators be strategic in their deployment of teaching activities that put affective demands on students. For example, we considered the timing of materials and introduced general topics before difficult dialogues can occur. We recommend program directors and counselor educators also collaborate to consider how and when these teaching strategies might be best implemented according to course sequencing.

As some of the teaching approaches and specific activities outlined were found to be effective in disciplines outside counselor education, future studies could evaluate their

effectiveness within the specific context of counselor education. Counselor education programs may benefit from empirically evaluating learning outcomes prior to and after implementing the recommended strategies. Doing so would enable the field to establish trustworthy curricular and pedagogical recommendations that meet our professional standards. The resulting alignment among the requirements set forth by CACREP (2015), the 2014 Code of Ethics, and the MSJCC (Ratts et al., 2016) will also provide a clear pathway to achieving the goal of meeting and increasing multicultural competencies for a future generation of counselors.

In this article we aimed to offer counselor educators multiple ways to integrate the new Multicultural and Social Justice Counseling Competencies (Ratts et al., 2016) with teachings strategies that align to each theoretical foundation. Specifically, we suggested counselor educators reconsider previous strategies to better create educational environments that encourage equity, reflexivity, social responsibility, and an understanding of complexity in identity both in and out of the classroom. These approaches are presented with the hope of assisting counseling programs to effectively align with the most current standards related to multicultural counseling.

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