Instrument Development:

The Multicultural and Social Justice School Counseling Competencies Scale

Dissertation

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By

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Abstract

Over the decades, counselors have been asked to provide culturally appropriate services to clients and make social justice efforts (American Counseling Association, 2014; Arredondo et al., 1996; Sue et al., 1982). School counselors have also been encouraged to act as social justice leaders who advocate for systemic changes in schools (Curry & DeVoss, 2009; Evans et al., 2011). The Association for Multicultural Counseling and Development (AMCD) commissioned a group of scholars to revise the original multicultural counseling competencies (Sue et al., 1992), which resulted in the development of the Multicultural and Social Justice Counseling Competencies (MSJCC) framework (Ratts et al., 2016). Although the MSJCC framework has been widely accepted in the field, to this day, measurements that were created based on this framework and tailored for school counseling are scarce. Consequently, the purpose of this study is to develop an instrument that measures school counselors' and trainees' self-evaluated multicultural and social justice counseling competencies. Accordingly, the instrument was named the Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS).

Initial items of the MSJSCCS were created based on the MSJCC framework (Ratts et al., 2016), Ratts and Greenleaf's (2018) article, and ASCA School Counselor Professional Behavior Standards and Competencies (American School Counselor Association, 2019). Then, items were refined by conducting two rounds of content expert review and pretesting with a small number of people from the target population. After collecting data, 207 cases (45 school counseling

master's students and 162 school counselors) were included in the data analysis. An exploratory factor analysis and an internal consistency reliability analysis were administered, and the relationships between the MSJSCCS and other constructs were explored.

As a result, the MSJSCCS had a four-factor structure (Student Worldview, School Counseling and Advocacy Interventions, Counseling Relationship, and School Counselor Self-Awareness), which aligned with the domains in the MSJCC framework (Ratts et al., 2016). Cronbach's alpha reliability coefficients for subscales were either high or excellent (ranging from Cronbach's $\alpha = .838$ to .912). Lastly, it was found that the MSJSCCS measured a similar construct with the Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004) and a different construct with the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982). Limitations and implications of this study, and recommendations for future research were further discussed.

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completing the survey. You made this study possible. Finally, I appreciate the Association for Counselor Education and Supervision (ACES) for offering the graduate student research grant so that I could provide incentives to participants.

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Fields of Study

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Chapter 1: Introduction

Over the past decades, counselors have been encouraged to serve diverse client populations with culturally appropriate counseling approaches (Arredondo et al., 1996; Ratts et al., 2016; Sue et al., 1982). Multicultural competencies were developed by scholars in the counseling field through efforts to identify characteristics or skills of culturally competent counselors (Arredondo et al., 1996; Sue et al., 1992). Within the past decade, the Association for Multicultural Counseling and Development (AMCD) commissioned a group of scholars to update the competencies model, resulting in the creation of the Multicultural and Social Justice Counseling Competencies (MSJCC) framework (Ratts et al., 2016). Although multiple instruments exist that are related to multicultural and social justice counseling, there are only a few scales created based on the MSJCC framework and tailored for school counselors. For this reason, the purpose of this study is to develop an instrument that measures school counselors' and trainees' multicultural and social justice counseling competencies based on the MSJCC framework. In this introduction chapter, the rationale and purpose of this study will be further explained, and research questions and the theoretical framework of this study will be explored.

Recently, there have been multiple events that increased the awareness of social justice issues in schools. First, the Black Lives Matter (BLM) movement raised issues about how the Black population was treated in the United States (U.S.) and facilitated discussions on education policies that negatively influenced students of color. The BLM movement first started in 2013

but gathered significant attention in 2020 because of Derek Chauvin's murder of George Floyd on May 25. A series of deaths of Black people due to police brutality ignited the BLM movement again and there were more than 11,000 demonstrations related to the BLM movement across 3,000 locations in the U.S. (Armed Conflict Location and Event Data Project, 2021). The BLM movement made more teachers and educators pay attention to social justice issues in schools, including the effect of the Zero Tolerance policy, the omission of black history and ethnic studies in curricula, the lack of Black teachers, and the influence of police presence in schools (Teaching for Change, 2021).

Second, the COVID-19 global pandemic has been severely affecting the American education system. COVID-19 started spreading in the U.S. in January 2020 and a multitude of variants continue impacting educational environments. This disease made schools shut their doors and made educators transition to online learning, which generated significant learning loss (Department of Education, 2021; Dorn et al., 2021). Further, Dorn and colleagues (2021) reported that COVID-19 widened achievement gaps that had already existed by negatively affecting disadvantaged students. For instance, schools with a majority of Black students ended the year six months before they finished their math curriculum, and high school senior students from low-income families were less likely to pursue post-secondary education (Dorn et al., 2021). Also, Dorn and colleagues (2021) reported that Black and Hispanic parents showed a higher level of concern about their children's mental health when compared to White parents. A report by the Department of Education (2021) illustrated a very similar trend. It was reported that technological and other barriers impeded the learning of students of color. Also, the academic achievement of students who used English as their second language and students with disabilities

decreased when compared to their achievement during the pre-pandemic (Department of Education, 2021).

Anti-Asian hate crimes also became a societal issue during the pandemic (Yam, 2022). The Atlanta spa shootings, which included the deaths of six Asian women among the eight victims, occurred on March 16, 2021. Because this tragedy happened amid an increase in Anti-Asian hate incidents, it drew the public's attention to the well-being of the Asian population in the U.S. Stop AAPI Hate (https://stopaapihate.org/) started to collect self-reported discrimination incidents against Asian American and Pacific Islander (AAPI) population since the onset of the pandemic. Based on their first report during March 19-25, 2020, there were 673 reports, and it was approximately 100 reports daily (Stop AAPI Hate, 2020). Stop AAPI Hate's most recent publication reported that 11,467 hate incidents against AAPI people had occurred from March 19, 2020, to March 31, 2022 (Stop AAPI Hate, 2022). In terms of the types of hate crime, harassment (67%), physical assault (17%), avoidance or shunning (16%), online misconduct (9%), and coughed or spat on (8%) were the five most frequently reported incidents (Stop AAPI Hate, 2022). The Department of Education (2021) also reported that AAPI students in K-12 schools experienced increased discrimination, harassment, and other harm during the pandemic. Subsequently, Asian students tended to avoid in-person learning due to anti-Asian abuse and threats or because of health-related concerns, which may have resulted in Asian students' learning loss (Balingit et al., 2021; Chua et al., 2021; Kamenetz, 2021).

Lesbian, Gay, Bisexual, Transgender, Queer, and other (LGBTQ+) students' mental health issues were heightened during the pandemic because of social inequalities including lack of health insurance, poverty, lack of social support at home, and restricted access to school-based

mental health services (Salerno et al., 2020). It was reported that one out of six LGBTQ people experienced discrimination during the COVID-19 pandemic such as insults, hurtful comments, social exclusion, and unwanted disclosure of their identities, and these experiences predicted poorer mental health of them (e.g., stress and depressive symptoms) (Kneale & Bécares, 2021).

All the aforementioned incidents show that social justice and equity-related issues in schools have increased during the pandemic. School counselors' professional identity includes acting as social justice leaders who create changes and who advocate for equity and access in schools (Curry & DeVoss, 2009; Evans et al., 2011). This expectation for school counselors can be seen in the recent American School Counselor Association (ASCA) National Model (American School Counselor Association, 2019). The 2019 ASCA National Model explicitly described that school counselors should "demonstrate understanding of the impact of cultural, social, and environmental influences on student success and opportunities" (B-PF 6; American School Counselor Association, 2019, p. 7). Thus, school counselors need to have knowledge about various cultures and possess the ability of cross-cultural communication (American School Counselor Association, 2019). In addition to this, school counselors were asked to be actively involved in social justice efforts by creating "systemic change through the implementation of a comprehensive school counseling program" (B-PF 9; American School Counselor Association, 2019, p. 7), and by working for "equity and access" (p. 10) to close "achievement, opportunity and/or information gaps" (p. 10).

Rationale and Purpose of the Study

As discussed in the previous section, cultural differences and injustice issues have existed in our society, and counselors and school counselors have been encouraged to become more

culturally competent and act as social justice leaders. In an effort to endorse this movement, this study aims to develop an instrument that measures school counselors' and trainees' multicultural and social justice school counseling competencies. In this part, the rationale and purpose of the current study will be discussed in detail.

Rationale of the Study

Historically, counselors have been asked to provide culturally appropriate services to clients and make social justice efforts due to the diversification of clients (Leong & Santiago-Rivera, 1999; Sue et al.,1992), ineffectiveness or inappropriateness of the traditional counseling paradigm (Arredondo et al., 1996; Smith, 1982), and due to the impact of societal oppression on the clients' mental health (Fulginiti et al., 2021; Williams & Williams-Morris, 2000). This priority is also reflected in the most recent ACA Code of Ethics (American Counseling Association, 2014), which clearly stated that its mission was to promote respect for human dignity and diversity.

This trend was also reflected in the school counseling field. Schools have long been criticized because they mirrored oppression in our society by reflecting equity-related issues with regard to students' race, gender, class, immigration, and ability status (Bailey, 1993; Brooks & Watson, 2018; Kozleski & Smith, 2009; Young & Laible, 2000). To tackle these diversity and social justice-related issues, school counselors have been encouraged to act as social justice leaders who advocate for systemic changes in schools (Curry & DeVoss, 2009; Evans et al., 2011).

As the need for multicultural counseling and equity-related issues was more clearly articulated, researchers and counselors in the field became interested in defining the foundational

tenets of culturally competent counselors. This effort resulted in the development of Multicultural Counseling Competencies (Sue et al., 1992). Ratts and colleagues (2016) revised the 1992 Multicultural Counseling Competencies into the Multicultural and Social Justice Counseling Competencies (MSJCC). The MSJCC is a comprehensive framework with multiple up-to-date concepts regarding multicultural counseling and social justice. Specifically, it depicts power, privilege, and oppression using quadrants and includes four developmental domains of a) counselor self-awareness, b) client worldview, c) counseling relationship, and d) counseling and advocacy interventions. Additionally, it describes attitudes/beliefs, knowledge, skills, and action (AKSA) competencies and expands the 'counseling and advocacy interventions' domain with six levels that include a) intrapersonal, b) interpersonal, c) institutional, d) community, e) public policy, and f) global/international levels (Ratts et al., 2016).

Furthermore, Ratts and Greenleaf (2018) explained how to incorporate the MSJCC into school counselor leadership. They defined multicultural and social justice school counseling leadership as “leadership interventions that consider the cultural values, beliefs, and worldviews of culturally diverse students and that addresses systemic inequities and barriers impacting students’ academic, social/emotional, and career development” (Ratts & Greenleaf, 2018, p. 2), and offered suggestions for school counselors’ leadership based on the MSJCC framework.

Although the MSJCC framework has been widely cited and accepted in the field since 2016, it is difficult to find an instrument that measures school counselors’ multicultural and social justice counseling competencies through the lens of this framework. Most of the multicultural and social justice counseling-related measurements were created based on the previous competencies or were not comprehensive or up-to-date enough to include recently

emerged concepts (see Holcomb-McCoy & Day-Vines, 2004; Kim et al., 2003; LaFromboise et al., 1991; Ponterotto et al., 2002).

A group of researchers has recently created an instrument based on the MSJCC framework that can comprehensively measure counselors' multicultural and social justice counseling competencies (Killian et al., 2023). However, their target population included counselors across multiple specialty areas (i.e., addictions, career, clinical mental health, counselor education/supervision, rehabilitation/clinical rehabilitation, college counseling/student affairs, marriage/couple/family, and school counseling). School counseling has unique characteristics in that school counselors work in a special setting (i.e., K-12 schools), which entails multiple forms of collaboration with teachers, students, parents, and other school staff, and school counselors possess an educator identity (DeKruyf et al., 2013; Levy & Lemberger-Truelove, 2021; Zyromski et al., 2021). Holcomb-McCoy and Day-Vines (2004) also developed a multicultural counseling competencies scale only for school counselors due to this unique feature of school counseling. For these reasons, the current study aims to develop an instrument that measures school counselors' (and trainees') multicultural and social justice counseling competencies.

Purpose of the Study

Therefore, this study will result in the development of an instrument that can measure multicultural and social justice school counseling competencies as detailed in the MSJCC framework. The first purpose of the Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS) is to measure multicultural and social justice school counseling competencies based on the most recent MSJCC framework, endorsed by the Association for

Multicultural Counseling and Development (AMCD) (Ratts et al., 2016). Secondly, the MSJSCCS will be developed to measure school counselors' and trainees' *self-evaluated* multicultural and social justice school counseling competencies. According to AERA, APA, and NCME's (2014) guidelines on fairness in testing, the purposes of an instrument should be clearly stated so that it may not be used for unintended purposes. In this study, the validation process of the MSJSCCS was designed for a self-evaluation purpose.

Research Questions

In order to develop the Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS), four research questions were addressed:

1. What is the factor structure of the MSJSCCS?
2. What is the internal consistency reliability of the MSJSCCS scores for the participants?
3. What is the relationship between the MSJSCCS score and another school counselors' multicultural counseling competencies score as measured by the Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004)?
4. What is the relationship between the MSJSCCS score and social desirability score as measured by the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982)?

Definition of Terms

Multicultural and social justice school counseling competencies- School counselor's competencies of integrating multiculturalism and social justice into their school counseling practice (Ratts et al., 2016). School counselors' competencies of attending to issues of culture and addressing issues of power, privilege, and oppression in K-12 schools (Ratts & Greenleaf,

2018).

School counselor self-awareness- School counselors' having knowledge of their own culture and social group identities, being aware of their values, beliefs, biases, and privileged and marginalized statuses relative to the student (Ratts & Greenleaf, 2018).

Student worldview- School counselors' understanding of the world through the cultural lens of students or through a student's cultural frame of reference. Being able to understand how an abuse of power hinders the growth and development of marginalized and privileged students (Ratts et al., 2016; Ratts & Greenleaf, 2018).

Counseling relationship- School counselors' understanding of how issues of culture, school counselor and student identities, and the dynamics of power and privilege influence the interaction between a school counselor and a student (Ratts & Greenleaf, 2018).

School counseling and advocacy interventions- School counselors' use of interventions and strategies that are culturally relevant. Utilizing the socioecological model that contextualizes student problems at the intrapersonal, interpersonal, institutional, community, public policy, and global/international levels and making multilevel changes (Ratts et al., 2016; Ratts & Greenleaf, 2018).

Positionality

I am an Asian cisgender female, heterosexual, and a wife of an Asian man. I had lived in the Republic of Korea before I started my doctoral program in the U.S. I have not been diagnosed with any disabilities, and my perceived socioeconomic status is middle. I received my master's degree in Educational Counseling in Korea, and I worked as an elementary school teacher. I worked with undergraduate and graduate students in college counseling centers and

students and families in elementary schools. As a researcher, I am interested in school counseling outcomes, multicultural and social justice school counseling, the Asian population's mental health, and international students' mental health. My experiences as an Asian female international student, especially during the COVID-19 pandemic, inspired me to study multicultural and social justice school counseling. I acknowledge that my cultural and professional backgrounds mentioned above influenced the construction of this instrument, the Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS).

Theoretical Framework

The importance of providing culturally appropriate counseling services started to be emphasized in the counseling field as scholars wrote about how the population in the U.S. was becoming more diverse, and counselors were not prepared to provide effective counseling services to clients with different cultural backgrounds (Smith, 1982; Vontress, 1974). In their book, *A Theory of Multicultural Counseling and Therapy*, Sue and colleagues (1996) criticized the shortcomings of existing counseling and psychotherapy theories and proposed a metatheory (i.e., theory of theories) that could be utilized regardless of counselors' theoretical approach(es) or cultural backgrounds.

The propositions of the Multicultural Counseling and Therapy (MCT) theory explained theoretical assumptions and/or foundations behind multicultural counseling (Sue et al., 1996). These propositions provided broad directions on how counselors could help their clients in a culturally appropriate way, and the table below summarizes the six propositions of MCT theory.

Table 1

Propositions of the Multicultural Counseling and Therapy Theory

	Proposition
1	MCT theory is a metatheory of counseling and psychotherapy. A theory about theories, it offers an organizational framework for understanding the numerous helping approaches that humankind has developed. It recognizes that both theories of counseling and psychotherapy developed in the Western world and those helping models indigenous to non-Western cultures are neither inherently right or wrong, good or bad. Each theory represents a different worldview.
2	Both counselor and client identities are formed and embedded in multiple levels of experiences (individual, group, and universal) and contexts (individual, family, and cultural milieu). The totality and interrelationships of experiences and contexts must be the focus of treatment.
3	Cultural identity development is a major determinant of counselor and client attitudes toward the self, others of the same group, others of a different group, and the dominant group. These attitudes, which may be manifested in affective and behavioral dimensions, are strongly influenced not only by cultural variables but also by the dynamics of dominant-subordinate relationships among culturally different groups. The level or stage of racial/cultural identity will both influence how clients and counselors define the problem and dictate what they believe to be appropriate counseling/therapy goals and processes.
4	The effectiveness of MCT is most likely enhanced when the counselor uses modalities and defines goals consistent with the life experiences and cultural values of the client. No single approach is equally effective across all populations and life situations. The ultimate goal of multicultural counselor/therapist training is to expand the repertoire of helping responses available to the professional, regardless of theoretical orientation.
5	MCT theory stresses the importance of multiple helping roles developed by many culturally different groups and societies. Besides the basic one-on-one encounter aimed at remediation in the individual, these roles often involve larger social units, systems intervention, and prevention. That is, the conventional roles of counseling and psychotherapy are only one of many others available to the helping professional.
6	The liberation of consciousness is a basic goal of MCT theory. Whereas self-actualization, discovery of the role of the past in the present, or behavior change have been traditional goals of Western psychotherapy and counseling, MCT emphasizes the importance of expanding personal, family, group, and

	organizational consciousness of the place of self-in-relation, family-in-relation, and organization-in-relation. This results in therapy that is not only ultimately contextual in orientation, but that also draws on traditional methods of healing from many cultures.

Note. Sue et al., 1996, pp. 13-22

MCT theory was evaluated as a great capture of the philosophical and spiritual essence of the multiculturalism movement in the counseling field (Fuertes & Gretchen, 2001), and this theory reflects the philosophical backgrounds of the advent of multicultural counseling competencies. Sue and colleagues served as the Educational and Training Committee of Division 17 of the American Psychological Association (APA) and the Professional Standards Committee of the Association of Multicultural Counseling and Development (AMCD), and stated that the goals of the MCT training were a) to help counseling trainees become more aware of their cultural values, biases, stereotypes, and assumptions on human behavior, b) encourage trainees to gain knowledge and understand clients' worldview who have different cultural backgrounds, and c) promote trainees to develop culturally appropriate intervention strategies (Sue et al., 1996).

The current study aims to develop an instrument that measures school counselors' and trainees' multicultural and social justice school counseling competencies as reflected in the MSJCC framework (Ratts et al., 2016). The MSJCC framework is a revised model of Sue and colleagues' (1992) original Multicultural Counseling Competencies (MCC) which was developed based on the MCT theory. The development of multicultural and social justice counseling competencies will be further explained in Chapter 2: Review of Literature.

Summary

The purpose of this study is to develop an instrument that measures school counselors' and trainees' self-evaluated multicultural and social justice counseling competencies. School

counselors have been highly recommended to serve as leaders who create systemic changes and provide appropriate services to students with various cultural backgrounds. In this chapter, recent social justice issues in schools were introduced first. Next, the rationale of this study, the purpose of it, and research questions were addressed. Lastly, Sue and colleagues' (1996) Theory of Multicultural Counseling was discussed. In the next chapter, several topics will be further addressed, including the emergence of multicultural counseling, the development of multicultural and social justice counseling competencies, social justice issues in schools and school counselors' roles, instrument development, and existing measures related to multicultural and social justice counseling.

Chapter 2: Review of Literature

The purpose of this study is to develop an instrument that measures school counselors' and trainees' self-evaluated multicultural and social justice counseling competencies. In Chapter 2, there will be in-depth discussions on a) the emergence of multicultural counseling, b) the development of multicultural and social justice counseling competencies, c) social justice issues in schools and school counselors' roles, d) instrument development, and e) existing instruments related to multicultural and social justice counseling. Reviewing the history of the emergence of multicultural counseling and social justice issues in schools undergirds the justifications for development of the Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS) and provides readers necessary contextual information. Then, the instrument development process will be explained. Lastly, reviewing the existing measures related to multicultural and social justice counseling will reveal discrepancies between those measurements and the MSJSCCS, which will further clarify the rationale for this study.

Emergence of Multicultural Counseling

Multicultural counseling, which was once called cross-cultural counseling, started to be discussed in the 1960s and came into the limelight in the 1970s, although it was a couple more decades before multicultural counseling was accepted as a major theme in the counseling field (Karno, 1966; Leong & Santiago-Rivera, 1999; Yamamoto et al., 1968). As the U.S. population became more diversified, the counseling field recognized the need for understanding clients from

various cultures and providing appropriate counseling services to them. Researchers asserted that the existing counseling theories and practices at that time were not effective when working with clients who had diverse cultural backgrounds, which required a paradigm shift in the field (Smith, 1982; Sue et al., 1982; Vontress, 1974). In addition, recognition of the impact of societal oppression on clients' mental health encouraged counselors to work for social justice (Fulginiti et al., 2021; Williams & Williams-Morris, 2000). Each multicultural counseling background will be covered in detail in the sections that follow.

Diversification of the Clients

The necessity for multicultural counseling was first discussed by scholars in the 1960s as a result of increasing diversity in the United States. According to the 1960 U.S. Census, the non-White population increased by 26.7 percent while the White counterpart increased by 17.5 percent between 1950 and 1960 (United States Census Bureau, 1961). In 1980, the Bureau of the Census reported that the Black population grew more rapidly because of higher fertility (United States Census Bureau, 1982). Specifically, they described that the birth rate for the Black population was 21.5 per 1,000 while it was 14.4 for the White population. Also, they added that other ethnic populations were growing rapidly because of a high birth rate and immigration, although the total number of other ethnic populations was relatively small.

In the 1990s, Sue and colleagues (1992) mentioned that the U.S. was becoming a multiracial, multicultural, and multilingual society. They focused on immigration patterns and birth rates by race in the 1990 U.S. Census and pointed out that the immigration rates were the highest at that time when compared to those of past Census reports, and the White population showed a declining birth rate compared to ethnic minorities. Based on these statistics, Sue and

colleagues (1992) claimed that counselors needed to become more proactive in serving clients from various cultural backgrounds. Furthermore, they asserted that working with diverse clients without receiving multicultural training was unethical and could be harmful (Sue et al., 1992). Similarly, Leong and Santiago-Rivera (1999) suggested that the multiculturalism movement drew attention as more businesses were globalized, more immigrants and refugees moved to the U.S., immigrants reproduced more rapidly, and more visitors came to the country to study or travel.

This tendency toward diversification in the U.S. is still in progress. According to the 2020 U.S. Census, although the White population was still the largest group by race in the U.S. (71.0%), the White 'alone' population (61.6%) had decreased since 2010 (United States Census Bureau, 2021). By contrast, other race groups including the multiracial population (10.2% of the total population in 2020), the Hispanic or Latino population (18.7%), the Black or African American population (12.4%), the American Indian and Alaska Native population (1.1%), the Asian population (6.0%), and the Native Hawaiian and other Pacific Islander population (0.2%) had increased since 2010 (United States Census Bureau, 2021). The recognition of the diverse society in the U.S. was a rationale for the need to provide culturally responsive counseling services, and the need for a paradigm shift in counseling was a second rationale.

Paradigm Shift in Counseling

For several decades, researchers have contended that traditional counseling theories and practices were not effective when counselors worked with clients from different cultural backgrounds (Bernal & Padilla, 1982; Casas et al., 1986; Ibrahim & Arredondo, 1986; Smith, 1982; Sue et al., 1992). For example, Bryson and Bardo (1975) reviewed the literature on

counseling Black clients and concluded that counseling was not effective because counselors used culturally inappropriate techniques. They mentioned that Black clients were more likely to be passive and doubtful when working with White counselors (Bryson & Bardo, 1975). Further, it was reported that non-White clients such as Asians, Blacks, Hispanics, and Native Americans were more likely to show premature termination of therapy sessions than their White counterparts (Sue et al., 1974; Sue et al., 1978; Sue & McKinney, 1975).

Based on the continuous reports about the ineffectiveness of cross-cultural counseling, some researchers studied barriers to effective cross-cultural counseling. Vontress (1974) maintained that cross-cultural counseling involved seven barriers: (a) difficulty of rapport building; (b) misunderstanding of structuring; (c) transference—resistance toward the dominant group; (d) countertransference; (e) language barrier; (f) lack of self-disclosure; and (g) inaccuracy of diagnosis because of the cultural difference. Sue and Sue (1977) contended that there were three characteristics in general related to counseling that could impede effective counseling when working with non-dominant populations. They described that counseling usually had characteristics such as (a) using standard English and verbal communication in counseling sessions, (b) class-associated values that included following 50-minute weekly time schedules, an unstructured counseling approach, and pursuing long-term goals, and (c) culture-related values that involved a focus on individuals, a preference for expressiveness, a cause-effect approach, and the distinction between mental and physical well-being. Consequently, researchers claimed that there should be a fundamental change in counseling to better serve various clients.

In other words, there was a call for a paradigm shift in how counselors view their clients and how they work with them. Researchers found one of the reasons for the ineffectiveness of the traditional counseling theories and practices from the developers of those theories. Before multiculturalism emerged as the *fourth force* (Pedersen, 1999) in psychology, three forces (i.e., psychoanalysis, behaviorism, and humanism) comprised the mainstream in the counseling field. Also, the developers of those theories and people who joined the existing 'forces' were considered 'founding fathers' (e.g., Sigmund Freud, Burrhus Frederic Skinner, Carl Rogers, or Alfred Adler). Some researchers argued that these theories were developed based on White, Eurocentric, middle-class, and male culture. In other words, they claimed that the existing studies on personality development, mental health, and the counseling process were established by White authors or through interactions with the White population (Arredondo et al., 1996; Smith, 1982). Sue and Sue (1977) also stated that counseling was "a white, middle-class activity" (p. 421), and Speight and colleagues (1991) mentioned that the U.S. dominant culture was founded upon a Eurocentric concept that emphasized the dichotomous tendency of reasoning (i.e., the reality is divided into spirit and matter).

It seems that major counseling theories and practices that had founded the counseling field were based on individualistic paradigms. *Paradigms of the person* tend to associate mental health issues with an *individual's* problem and believe that an *individual* needs to change himself, herself, or themselves to meet an only and specific standard of mental health (Smith, 1982). Ryan (1976) claimed that the intrapsychic counseling model was built based on the assumption that clients struggled because they were personally disorganized, not because of institutional or societal influence. Similar to this, Sue and colleagues (1982) mentioned that the

existing literature seemed to attribute minorities' sufferings to their intrinsic factors such as racial inferiority, different values, or intrinsic pathological reasons. Gunnings and Tucker (1977) showed a concern that even non-White counselors could perpetuate this paradigm when they were not appropriately trained.

Eventually, instead of reiterating the existing approach to counseling grounded in White, Eurocentric, middle-class, and male culture, which potentially blamed individuals as a source of mental health problems, researchers in the field began changing their perspectives. Scholars advanced work that paid attention to the sociopolitical reality by which clients were surrounded. That is, both the counselor and client were inevitably influenced by societal and environmental contexts, including racism and oppression in the U.S. (Parham, 1989; Sabnani et al., 1991). Counselors were encouraged to admit that counseling could not take place in a vacuum, without recognition of the impact of societal events (Sue et al., 1992). In this context, multiculturalism received attention in the counseling field.

Different researchers defined multicultural counseling in a variety of ways. For instance, Vontress (1988) described cross-cultural counseling as "counseling in which the counselor and the client(s) are culturally different because of socialization acquired in distinct cultural, subcultural, racioethnic, or socioeconomic environments" (p. 74). Arredondo and colleagues (1996) defined multicultural counseling as "preparation and practices that integrate multicultural and culture-specific awareness, knowledge, and skills into counseling interactions" (p. 43). On the other hand, Sue and colleagues (1982) described it as "any counseling relationship in which two or more of the participants differ in cultural background, values, and lifestyle" (p. 47), and it seems that this definition was frequently used in the literature. Based on Sue and colleagues'

(1982) definition, many researchers asserted that all counseling was considered multicultural counseling in that every person possesses different cultural backgrounds, values, and lifestyles (Pedersen, 1988; Speight et al., 1991).

Impact of Societal Oppression on Clients' Mental Health

Acknowledgment of the impact of societal oppression on clients' mental health (Fulginiti et al., 2021; Williams & Williams-Morris, 2000) has also been one of the rationales for supporting multiculturalism and social justice in counseling. Non-dominant populations in the U.S. have experienced a long history of marginalization and oppression, which can be traced back to the time when the U.S. was first founded. The enslavement of Africans was the consequence of European colonization, and enslaved people were treated as property (Jackson, 2022). African slaves were deprived of equal rights, access, respect, and dignity. African American history consists of battles and sacrifices to achieve citizenship, the right to vote, and the utilization of public facilities (Jackson, 2022). The list of incidents and examples is overwhelmingly long. For example, White Democrats manipulated vigilante militia groups as a way of oppressing Black Republican voters in the 1870s after Reconstruction, and more than a hundred Black tenant farmers were killed in Arkansas because they tried to negotiate their pay and working conditions (Jackson, 2022). Oppression of people of color on individual and systemic levels continues to persist today. Race-related marginalization and oppression through negative stereotypes of African Americans and Hispanics, racial residential segregation, systemic discrimination in the labor market, and disparity in socioeconomic status (i.e., income, poverty, education, unemployment, occupation, and wealth) still exist (Williams & Williams-Morris, 2000).

In their influential work, Williams and Williams-Morris (2000) explained how racism affects the African American population's physical and mental health. First, racism in institutions can hamper socioeconomic mobility, create different access to resources, and generate poor living conditions. Second, discrimination experiences provoke physiological and psychological reactions that negatively affect an individual's mental health. Third, accepting negatively-framed cultural stereotypes can cause poorer self-evaluations that influence one's psychological well-being (Williams & Williams-Morris, 2000). Relatedly, Paradies and colleagues (2015) conducted a meta-analysis regarding racism and found that racism was related to poor mental health (e.g., depression, anxiety, and stress) and poor physical health. For Black people, racial discrimination was associated with poor health, including lower resting heart rate variability (Hill et al., 2017), depression (Hudson et al., 2016; Mouzon et al., 2016), later suicide and morbid ideation (Walker et al., 2017), and psychological distress (Mouzon et al., 2016). Mouzon and colleagues (2016) reported that discrimination was associated with older Black people's higher odds of psychiatric disorders, lifetime mood disorder, lifetime anxiety disorder, and lifetime DSM-IV disorders.

Sexual and gender minority populations have also experienced persecution, discrimination, and oppression throughout history. In the past, homosexuality was punished with chemical castration, and even death sentences for Lesbian, Gay, Bisexual, Transgender, Intersex, Queer/Questioning (LGBTQ) people were reported (Sachdej, 2021). In 1966, the Stonewall uprising occurred because the New York State Liquor Authority banned selling alcohol to gay people (Ferentinos, 2018). Also, diversity in sexual orientation and gender identity was regarded as 'illness' in the earlier editions of the Diagnostic and Statistical Manual of Mental Disorders

(DSM), and some people and groups attempted, and continue to attempt, to change LGBTQ people's identities against their will (Casey et al., 2019). According to the International Lesbian, Gay, Bisexual, Trans and Intersex Association report, globally, 72 states still criminalized consensual same-sex activities in 2017 (Carroll & Mendos, 2017).

As one might expect, societal and interpersonal mistreatment of the LGBTQ population negatively impacted their mental health. Fulginiti and colleagues (2021) found that minority stress was related to LGBTQ youths' depressive and PTSD symptoms, and these symptoms were associated with hopelessness, which resulted in suicidal ideation and attempts. Similarly, Sutter and Perrin (2016) reported that discrimination based on sexual orientation and gender minority-related status had an indirect effect on LGBTQ people of color's suicidal ideation via their mental health (i.e., depression, anxiety, and life satisfaction). In other words, when sexual and gender minority people of color experienced LGBTQ-based discrimination, it led to their increased mental health issues (i.e., experience more depression and anxiety-related symptoms and lower life satisfaction), which predicted their increased suicidal ideation (Sutter & Perrin, 2016). Gnan and colleagues (2019) mentioned several factors related to LGBTQ populations' mental health issues, utilization of mental health services, suicide risks, or self-harm, and these factors included: a) being bisexual; b) realization of their identities under the age of ten; c) coming out before the age of 16; d) having the perception of not being accepted; and e) having no staff who experienced LGBTQ-related crime at their universities.

All the aforementioned backgrounds (i.e., diversification of clients, paradigm shift in counseling, and acknowledgment of the impact of societal oppression) have been rationales to support multicultural and social justice counseling. The increased need and focus on

multicultural counseling inspired scholars in the counseling field to investigate the constructs and characteristics of multicultural counseling, which resulted in the development of multicultural and social justice counseling competencies. In the next part, the history and evolution of the Multicultural and Social Justice Counseling Competencies (MSJCC) framework, which is the foundation of the scale that the current study aims to develop, will be reviewed.

Development of Multicultural and Social Justice Counseling Competencies

The need for culturally effective counselors led to the development of multicultural counseling competencies (MCC), and this was based on the assumption that a culturally competent counselor was able to provide effective counseling services via appropriate rapport-building, interventions, and treatment (Pope-Davis et al., 2002). It seems that one of the major purposes for developing MCC was to provide appropriate or effective multicultural counseling training to counseling students (Ponterotto & Casas, 1987; Sue et al., 1982). In summary, scholars strove to define how culturally competent counselors looked in practice and provide standards that led to adequate preparation for counselors in-training. Based on Ponterroto and Casas' (1987) definition, multicultural competence involved "knowledge of clients' culture and status, actual experience with these clients, and the ability to devise innovative strategies vis-à-vis the unique client's needs" (p. 433).

A controversial discussion topic with regard to MCC was whether it could be *nurtured* or not. However, multiple studies suggested that it could (Barden & Greene, 2015; Castillo et al., 2007; Estrada et al., 2002). For example, Barden and Greene (2015) reported that Counselor Education graduate students' gender and ethnicity did not influence multicultural counseling self-efficacy nor self-reported multicultural counseling competence, but students who received longer

graduate education showed higher multicultural counseling competency and greater levels of multicultural knowledge. Based on the national survey on multicultural competence, Barden and colleagues (2017) also reported that counselors with doctoral degrees showed a higher level of multicultural knowledge and awareness when compared to counselors with master's and Ed.S. degrees. Multicultural counseling training was reported to decrease implicit racial prejudice, increase cultural self-awareness (Castillo et al., 2007) and enhance multicultural counseling awareness and knowledge (Estrada et al., 2002). MCC was called for in the field to provide culturally appropriate services to non-dominant populations who needed equal status, empowerment, and individual growth (Sodowsky et al., 1994).

Sue and Colleagues' Position Paper

Despite the need for multicultural counseling competencies, there was no consensus on the multicultural counseling competencies and how they were exhibited in counseling practices. As a result, the APA Division of Counseling Psychology commissioned several counseling psychologists to lead a discussion about cross-cultural counseling to create cross-cultural counseling competencies (Leong & Santiago-Rivera, 1999). Consequently, Sue and colleagues (1982) published a position paper regarding cross-cultural counseling competencies, which became the origin for several updates and the evolvement of multicultural counseling competencies. In their paper, the authors described the characteristics that culturally competent counseling psychologists would possess and organized them using three domains of a) beliefs/attitudes, b) knowledge, and c) skills (Sue et al., 1982). They provided a description of the characteristics, such as "the culturally skilled counseling psychologist is one who has moved from being culturally unaware to being aware and sensitive to his/her own cultural heritage and

to valuing and respecting differences" (Sue et al., 1982, p. 49). Despite this seminal work that attempted to emphasize the importance of multicultural counseling and define the constructs of it, Sue and colleagues' (1982) position paper did not receive enough attention in the counseling psychology field.

Sue and Colleagues' Multicultural Counseling Competencies

Ten years later, Sue and colleagues (1992) developed multicultural counseling competencies by referring to their (Sue et al., 1982) previous work exploring cross-cultural counselor competencies as well as the American Psychological Association's *Guidelines for providers of psychological services to ethnic and culturally diverse populations* (American Psychological Association, 1991). In this framework, there were three characteristics that reflected multicultural counseling competencies: a) counselor awareness of own assumptions, values, and biases, b) understanding the worldview of the culturally different client, and c) developing appropriate intervention strategies and techniques (Sue et al., 1992). Also, each characteristic was expanded with three dimensions: a) beliefs and attitudes, b) knowledge, and c) skills. Sue and colleagues (1992) described that 'beliefs and attitudes' were related to counselors' attitudes and beliefs about minority populations, counselors' responsibility of checking their own biases and stereotypes, counselors' cultivation of a positive attitude toward multiculturalism, and counselors' understanding of how their biases impede appropriate cross-cultural counseling. In regard to the dimension of knowledge, Sue and colleagues (1992) stated that culturally competent counselors knew their own worldviews, had knowledge about their clients' cultural groups, and understood the impact of sociopolitical context on their clients. Lastly, regarding the skills dimension, the authors mentioned that special interventions, techniques, and strategies

were required to work with minority populations (Sue et al., 1992). They explained that these skills involved both individual and institutional-level work. Based on three characteristics and three dimensions, they created a 3×3 matrix through which counselors' cultural competencies were cultivated.

Arredondo and Colleagues' Multicultural Counseling Competencies

Sue and colleagues' (1992) multicultural counseling competencies influenced training in counseling-related programs and accelerated research on multicultural counseling. After their seminal work, there were additional attempts to revise and update the competencies model. Specifically, Arredondo and colleagues (1996) made several changes to Sue and colleagues' (1992) competencies.

First, they differentiated 'multiculturalism' versus 'diversity' (Arredondo et al., 1996). They described that the former focused on ethnicity, race, and culture, and the latter was associated with other differences such as age, gender, sexual orientation, religion, physical ability/disability, or other characteristics with which individuals prefer to define themselves. Also, by utilizing the Personal Dimensions of Identity Model (Arredondo & Glauner, 1992), the authors sorted individuals' identities into A, B, and C dimensions. The inclusion of identities in each dimension is summarized in the table below. Arredondo and colleagues (1996) explained that A dimensions were related to characteristics that people already had when they were born and were less controllable. C dimensions showed contexts of history, politics, society, economy, and environment that impacted a person's life. Lastly, B dimensions were the results of the interaction between A and C dimensions. When comparing to Sue and colleagues' (1992)

original framework, one of the major changes was that Arredondo and colleagues' considered the relationship between multiple identities, which was called intersectionality.

Table 2

Dimensions of Personal Identity

Dimensions	Identities
A	Age, culture, ethnicity, gender, language, physical disability, race, sexual orientation, social class
B	Educational background, geographic location, income, marital status, religion, work experience, citizenship status, military experience, hobbies/recreational interests
C	Historical moments/Eras

Note. Arredondo et al., 1996, p. 46

Second, Arredondo and colleagues (1996) tried to delineate the competencies. They maintained Sue and colleagues' (1992) basic three domains of awareness, knowledge, and skills and added explanatory statements to elaborate them further. In these statements, the authors sometimes included very specific examples, such as culturally competent counselors "can describe the behavioral impact and reaction of their communication style on clients different from themselves. For example, the reaction of an older (1960s) Vietnamese male recent immigrants to continuous eye contact from the young, female counselor" (Arredondo et al., 1996, p. 60). Also, they tried to make these statements specific so that counselors were able to gauge their competency level (e.g., "can describe objectives of at least two multicultural-related professional development activities attended over the past 5 years and can identify at least two adaptations to their counseling practices as a result of these professional development activities."; Arredondo et al., 1996, p. 61). Furthermore, Arredondo and colleagues (1996)

exemplified strategies with which counselors were able to hone their multicultural counseling competencies.

On the other hand, this movement of developing multicultural counseling competency was criticized by some researchers (Patterson, 2004; Weinrach & Thomas, 2002). Weinrach and Thomas (2002) criticized Arredondo and colleagues' (1996) framework for three reasons: (a) lack of empirical data that supported the validity of the framework, (b) errors in the process of creating the competencies, and (c) assumptions about race and issues used to organize the framework. To be specific, the authors contended that the competency-based approach was reductionistic and not empirical, resulting in a framework that was not valid. They stated that it was unclear whether counselors who mastered these competencies would actually provide better counseling services or not. Weinrach and Thomas (2002) pointed out reliability and validity-related issues, such as a lack of interrater reliability, test-retest reliability, and predictive validity. They also pointed out that some example statements in the framework were not sophisticated and erroneous, so they needed to be changed or removed. The authors argued that focusing on race was outdated and that race was not able to explain an individual's experiences appropriately. Lastly, they criticized Arredondo and colleagues' (1996) model because the competencies did not embrace all the identities of clients (Weinrach & Thomas, 2002).

This historical context reflects a back-and-forth scholarly conversation about multicultural counseling competencies that included resistance against multiculturalism and the social justice movement. Arredondo and Perez (2003) reported that it took 20 years until multicultural competencies (originally developed by Sue and colleagues in 1982) were officially

endorsed by the American Psychological Association Council of Representatives. In spite of this circumstance, multicultural counseling competencies have continuously evolved since that time.

Additions to Multicultural Counseling Competencies

The next addition to multicultural counseling competencies was the emphasis on social justice. Based on Bell's (1997) explanation, the aim of social justice is all groups' whole and equal participation in society. Also, the concept of social justice included the equitable distribution of resources and ensuring all people's physical and psychological safety and security (Bell, 1997). Although the concepts of oppression, power, discrimination, and racism had already been included in the earlier competency models (Arredondo et al., 1996; Sue et al., 1992), and multicultural competencies and social justice had been described to be intertwined (Arredondo & Perez, 2003), there were voices claiming that social justice should become more emphasized in the competencies because counselors needed to be active beyond counseling sessions in order to create systemic changes (Nassar-McMillan, 2014; Vera & Speight, 2003). For example, Vera and Speight (2003) asserted that counselors needed to advocate for oppressed populations, work for preventative approaches, and be involved in outreach as well as make social changes with teaching and research. Nassar-McMillan (2014) attempted to add social justice and advocacy-related components to the multicultural counseling competencies model. The author reorganized counselors' attitudes/beliefs, knowledge, and skills according to five domains of a) self, b) client, c) individual interventions, d) systemic interventions, and e) social-legislative advocacy.

Another addition to Arredondo and colleagues' (1996) multicultural counseling competencies was the emphasis on the environmental factors of counseling. As the field explored

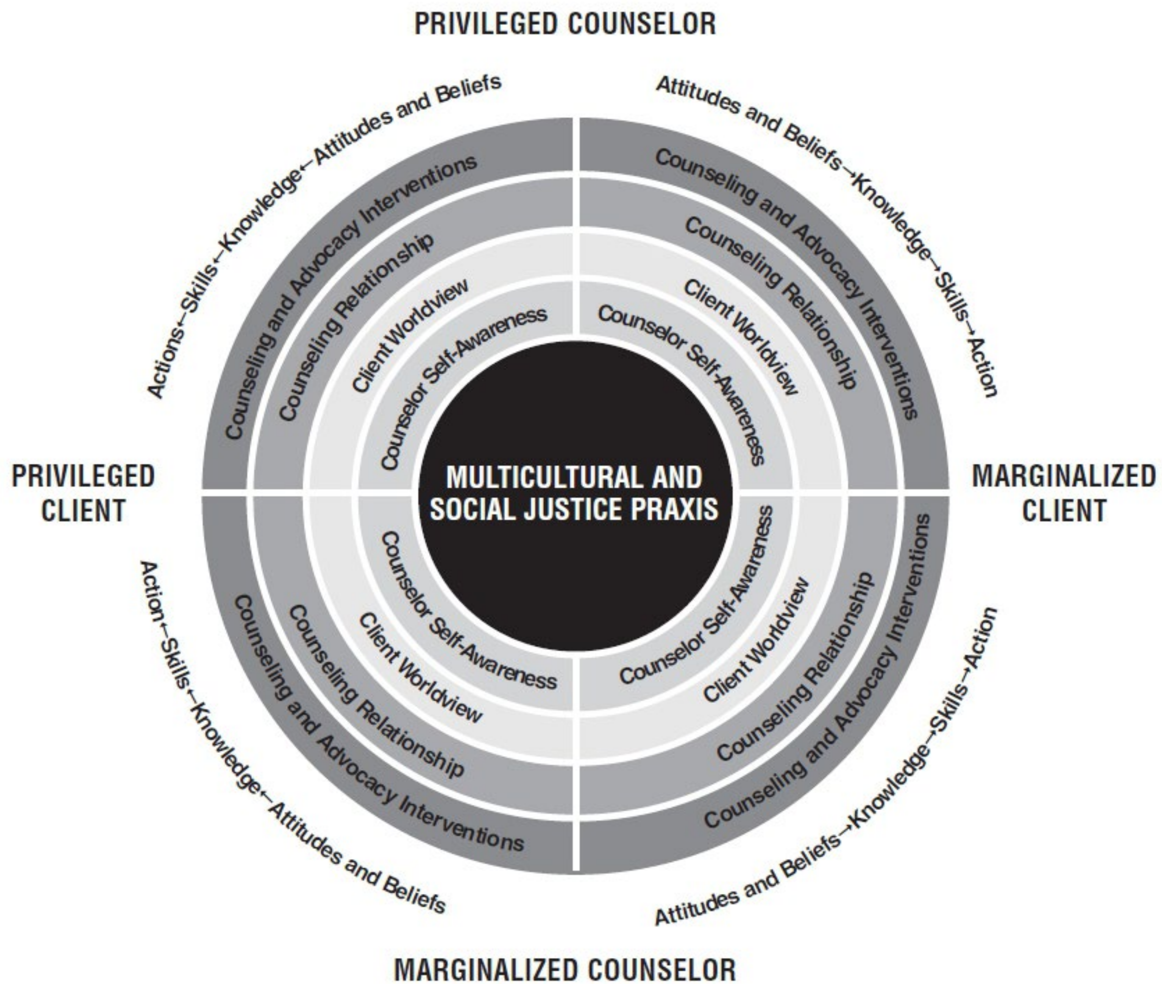
the influence of sociopolitical- and other context-related factors on clients' mental health, researchers tried to apply those components to multicultural counseling competencies. To be specific, Bronfenbrenner's (1979) seminal work of the Social Ecological Model of Human Development inspired many researchers in the counseling field (Conyne & Cook, 2004; Cook et al., 2005; Greenleaf & Williams, 2009; McMahon et al., 2014). Researchers delved into how counselors were able to understand their clients better by considering the clients' environment (Conye & Cook, 2004) and devised ways that counselors could provide effective interventions to diverse clients (Cook et al., 2005). Greenleaf and Williams (2009) asserted that an ecological perspective undergirded the reasons for counselors' social justice efforts and advocacy. In other words, counselors need to be involved in clients' environments because society and environments have an impact on clients' mental health. In the school counseling field, McMahon and colleagues (2014) explained how an ecological model could be applied to school counseling practices through multiple ecological levels (i.e., individual, interpersonal/group, institutional, and community levels).

Multicultural and Social Justice Counseling Competencies

Finally, in 2016, Ratts and colleagues (2016) revised the previous competencies and introduced the Multicultural and Social Justice Counseling Competencies (MSJCC) framework based on the request from the Association for Multicultural Counseling and Development (AMCD). Below is the figure that was created by the authors of the MSJCC framework (Ratts et al., 2016), and it presents the core constructs of the MSJCC.

Figure 1

Multicultural and Social Justice Counseling Competencies



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The MSJCC is a comprehensive model that included a multitude of contemporary concepts regarding multicultural counseling and social justice. This revision was meaningful in that it embraced important conversations that had existed in the counseling field. Also, when creating this framework, the authors reviewed the literature regarding multicultural counseling

competencies, worked with other professions, and received feedback from members of the American Counseling Association (ACA) and AMCD. Several characteristics of the MSJCC were as follows:

First, intersections of identities were highlighted in the latest MSJCC framework, and the complexity of intersectionality was emphasized. When multicultural counseling competencies were first developed, there was a tendency that only race was focused on as an individual's identity. For instance, African Americans, Native Americans, Asian Americans, and Hispanics and Latinos were referred to as four major groups (Sue et al., 1992) in the previous multicultural counseling competencies. However, researchers started to notice that a single identity such as race or gender was not enough to explain an individual's identities. Intersectionality, which reflects "the relationships among multiple dimensions and modalities of social relations and subject formations" (McCall, 2005, p. 1771) was first adopted by feminists. The term, *intersectionality,* was created by Crenshaw (1989) and has its roots in Black feminism and Critical Race Theory. By addressing the issues of Black women, Crenshaw (1989) explained how they were marginalized by antidiscrimination law, feminist theory, and antiracist politics (Carbado et al., 2013). Research on intersectionality led the counseling field to a deeper understanding of clients and additional research on the intersection between sexual orientation and social location (Browning et al., 1991), race and gender (Espín, 1993; Velez et al., 2015), and race, gender, and disability status (Miville et al., 2009), to name a few. For example, Espín (1993) claimed that counselors were encouraged to apply feminist therapy when working with women of color to empower them and to meet their unique needs.

Second, the concept of oppression remained in the MSJCC framework as it did in the original multicultural counseling competencies. Oppression can be defined as "abuse or similar mistreatment that leads to psychological distress or emotional pain and suffering" (Hanna et al., 2000, p. 431), and oppression exists in various forms, including racism, sexism, classism, ageism, and ableism, among others (Adams et al., 2007). Oppression can occur at the individual level as microaggressions that involves verbal or nonverbal indignities that marginalized people experience in their daily lives (Pierce, 1970). There also exists systemic oppression that marginalizes certain populations through laws, policies, or institutions (Adams et al., 2007). Understanding the concept of oppression enables counselors to consider another layer (or layers) of negative factors that influence clients' mental health and explore ideas to better serve their clients. For example, oppression based on an individual's identity was reported to impact LGBTQ populations' depression and Post Traumatic Stress Disorder (PTSD), and positive identity confirmation was able to buffer oppression's negative impact on depression (Woulfe & Goodman, 2020). In addition to this, in the current MSJCC framework, counselors' and clients' privileged and marginalized statuses were obviously portrayed with quadrants.

Third, the current MSJCC actively embraced a socioecological perspective. This new approach not only made counselors understand their clients in the context of the clients' environment (Ratts et al., 2016) but also facilitated them to act systemically to change the environment. As it was described in the previous section, an ecological approach helped counselors contextualize their clients' well-being and guided how counselors were able to create systemic changes as social justice leaders (Conyne & Cook, 2004; Cook et al., 2005; Greenleaf & Williams, 2009; McMahon et al., 2014). Specifically, Ratts and colleagues (2016) applied

McLeroy and colleagues' (1988) socioecological model into their MSJCC framework and illustrated how counselors were able to use a multilevel approach including (a) intrapersonal, (b) interpersonal, (c) institutional, (d) community, (e) public policy, and (f) international/global levels.

Fourth, the MSJCC acknowledged the importance of social justice and included it in the title of the framework by considering the field's conversations on social justice. In their article, Ratts and colleagues (2016) also added the importance of a balance between individual counseling services and social justice advocacy work.

Therefore, when compared to Sue and colleagues' (1992) original competencies model, the MSJCC has four developmental domains of (a) counselor self-awareness, (b) client worldview, (c) counseling relationship, and (d) counseling and advocacy interventions. Also, the original tripartite model of developmental competencies (Sue et al., 1992) evolved into four: (a) attitudes and beliefs, (b) knowledge, (c) skills, and (d) action. These four competencies expanded the first three developmental domains of counselor self-awareness, client worldview, and counseling relationship. Finally, the socioecological perspective expanded the counseling and advocacy interventions domain so that counselors were able to use a multilevel approach in their interventions.

So far, the advent of multicultural counseling and the development of multicultural and social justice counseling competencies were reviewed. Although there was resistance against the multicultural movement for decades, societal and scholarly circumstances (e.g., diversification of clients, paradigm shift in counseling, and acknowledgment of the impact of societal oppression) put multicultural counseling in the limelight. This led to Sue and colleagues' (1982) publication

of a position paper on cross cultural counseling competencies, and these competencies evolved into the Multicultural and Social Justice Counseling Competencies (MSJCC) framework. Considering the purpose of the current study, which is to develop a scale that measures school counselors' and trainees' multicultural and social justice counseling competencies, the literature on cultural and social justice issues in schools will be further explored in the next section.

Social Justice Issues in Schools and School Counselors' Roles

Schools reflect the individual and systemic oppression in our society and, therefore, have also not been responsive enough to students' diverse cultures as reflected in their race, gender, class, immigration, and ability status (Bailey, 1993; Brooks & Watson, 2018; Kozleski & Smith, 2009; Young & Laible, 2000). Unfortunately, it seems that non-dominant students have experienced multilayered oppression in U.S. education. For example, Young and Laible (2000) claimed that non-White students experience individual, institutional, and societal racism in schools. It has been reported that racism negatively affects students' career development (Braddock, 1990; Oakes & Guilton, 1995), academic development (Leath et al., 2019), and mental and physical health (Allen, 2012; Williams et al., 2019). To tackle injustice issues in schools, school counselors have been asked to advocate for students with historically marginalized cultural backgrounds by creating systemic changes (Curry & DeVoss, 2009; Evans et al., 2011).

When reviewing the literature on cultural and injustice issues in schools, various cultural identities of students (e.g., race/ethnicity, gender, sexual orientation, socioeconomic status, etc.) can be considered. Although focusing only on one aspect of identity is limited in understanding an individual's experience, in this paper, each identity was addressed to provide structure in the

literature review. Also, the intersections of identities were briefly discussed after addressing each identity. Consequently, literature on multicultural and social justice issues in schools were presented according to the following identities: a) race/ethnicity, b) gender/sexual orientation, c) socioeconomic status, d) disability status, e) language, f) citizenship, g) religion/spirituality, and h) intersectionality.

Race/Ethnicity

Social justice issues based on race and ethnicity of students received considerable attention in the literature, and there were influential studies that delved into how racism has been represented in U.S. education. For this reason, in this section, literature on racism in schools will be introduced first, and examples of social justice issues based on students' race and ethnicity will be reviewed afterward.

Racism in Schools

Multicultural and social justice issues in schools regarding students' race and/or ethnicity can be understood through the lens of racism in schools. In their article, *White racism, antiracism, and school leadership preparation*, Young and Laible (2000) explained that White racism in schools was multilayered, and included individual, institutional, and societal levels. Individual racism reflects an individual's acts due to overt or covert prejudice based on people's race (Scheurich & Young, 1997). As an example of individual racism in schools, Young and Laible (2000) depicted a teacher who intentionally put a student of color on a lower track because of race in spite of the student's high scores on placement exams. Secondly, institutional racism is less obvious, but more harmful due to its daily occurrence. School culture issues,

classroom pedagogy, and financial systems that marginalize people of color are three examples of institutional racism (Young & Laible, 2000).

Thirdly, societal racism refers to the favoring of a certain race over other races at a society-wide level reflected by cultural assumptions, norms, and concepts (Scheurich & Young, 1997). Delgado and Stefancic's (2017) analysis of the semantics of popular culture provides insight into societal racism. The authors mentioned that whiteness was often related to innocence and goodness while darkness and blackness often implied evil and menace (Delgado & Stefancic, 2017). For example, the authors described that brides wear 'white' wedding dresses, and 'Snow White' is the name of beauty in a fairy tale. On the other hand, we use the term 'blacklisted' for people who show inappropriate behaviors, and villains often have dark skin and wear black clothes (Delgado & Stefancic, 2017). Educators are influenced by societal racism, and perceptions of intelligence, citizenship, beauty, and a good family are all based on the White norm (Young & Laible, 2000). Further, White educators often judge parents of color because they may not follow the White middle-class norm. Young and Laible (2000) claimed that the three levels of racism interact with one another. That is, institutional racism was impacted by societal racism, and societal racism was perpetuated by individuals (Young & Laible, 2000).

Social Justice Issues on Racial/Ethnic Identity in Schools

A multitude of historical and current examples illustrate discrimination and oppression, and subsequently the need for social justice, based on students' racial or ethnic backgrounds. These oppressive events and systems include injustice issues toward Black schools, the cultural attack of American Indians through the use of boarding schools, disproportionate placement of

students in their career tracks based on their race/ethnicity, systemic support for the school-to-prison pipeline, and the misuse of standardized testing.

For example, when Black people attempted to open a school in Magnolia, North Carolina, during Reconstruction, White people threatened them that they would burn the school building (Alexander, 1976). Thomas Barton, who was a northern teacher, was dragged, beaten, and robbed by three White men in New Hanover Country in North Carolina and was told to leave the town (Alexander, 1976). Similarly, when Fisk Brewer, a northern teacher, attempted to teach Black and White students together in Raleigh, there was strong resistance from the White community, including the withdrawal of White students (Alexander, 1976). The common school system (i.e., integrated education of Black and White students) encountered resistance, including excuses of no money to support the integrated education and the poverty of the state residents (Alexander, 1976), and teachers' refusal and parents' violent disagreement (Bertaux & Washington, 2005).

American Indian boarding schools were another example of a cultural attack on students with different racial and ethnic identities. American Indian boarding schools were established from the mid-17th to the early 20th centuries to assimilate Native American children into White American society and to exterminate Native cultures (Davis, 2001). The boarding school policy compulsorily detached Native American children from their families to raise them as White people and immersed them in an English-only school environment (Kingston, 2015). Also, staff at these schools cut children's hair and forced them to change their clothes, diets, religions, and names (Adams, 1995). On top of this, they taught salable skills such as industrial and domestic skills (Adams, 1995; Kingston, 2015; Lajimodiere, 2014). This cultural attack made many Native

American students feel confusion, homesickness, and anger (Adams, 1995) and often resulted in mental health issues, relationship issues, and substance abuse among them (Lajimodiere, 2014). In addition, school curricula omitted non-White populations' history, culture, and contributions to the nation, which reinforced racism, marginalization, and oppression (Gay, 1997; Ladson-Billings, 1994; Pinar, 1991).

Also, racially diverse students have been placed in classes or tracks that held low academic expectations for students, depriving them additional learning opportunities (Braddock, 1990). For example, Oakes and Guilton (1995) investigated track assignments at three 4-year high schools for two years and reported that students from low-income families, African American students, and Latino students tended to be placed in low-ability classes that did not aim for postsecondary education or higher status jobs. Further, since the 1990s, many schools have applied a Zero Tolerance approach towards students who violate a school code, with non-White students overly represented among suspended students (Poe-Yamagata & Jones, 2000; Wald & Losen, 2003). This disciplinary approach in schools was mirrored in the criminal justice system for youths, and this dual trend was named the school-to-prison pipeline (Wald & Losen, 2003).

Finally, the political emphasize on academic achievement and schools' accountability through standardized testing can marginalize underserved student populations (Capps et al., 2005; Smyth, 2008). The No Child Left Behind Act, which was signed by President Bush in 2002, is a typical example of educational policy that actively emphasized using standardized testing in schools. Although the intent of the Act seemed to signal an aim to serve diverse students, paradoxically, traditionally marginalized students, including students of color,

immigrant students, students who used English as their second language, students from low-income families, and students with special needs were left behind (Capps et al., 2005; Smyth, 2008).

In order to tackle racism in schools, researchers recommended that school counselors use an antiracist framework (Mayes & Byrd, 2022) and Multitiered Systems of Support (MTSS) with an antiracist lens (Edirmanasinghe et al., 2022) to deconstruct policies and practices that contribute to White supremacy. Mayes and Byrd (2022) defined antiracist school counseling as the ongoing process of:

> (a) believing that racism is ever-present and plagues all systems of society, (b) unlearning colonial ways of being, (c) learning about the roots of racism and how all oppression is intersectional, (d) consistently addressing one's own racist behaviors or internalized oppression, (e) challenging ways of thinking and doing that may feel normal, (f) using critical theories to develop and sharpen a lens to identify oppression, and (g) actively engaging in rooting out oppressive beliefs and policies wherever you find them, even within yourself. (p. 3)

In their framework for antiracist school counseling practices, Mayes and Byrd (2022) explained how school counselors can support students' social/emotional, academic, and career development by a) developing critical consciousness, b) loving and protecting them through hearing students' and families' voices and building new systems and structures, and c) dismantling harmful systems and structures.

Gender/Sexual Orientation

Social justice issues also exist for students with diverse gender/sexual orientation identities. Students holding diverse gender/sexual orientations have been exposed to more violence compared to other groups, even in schools (Centers for Disease Control and Prevention, 2017; Centers for Disease Control and Prevention, 2023). The 2021 Youth Risk Behavior Survey data indicated that LGBQ+ youths experienced more violence and had worse mental health outcomes than their heterosexual counterparts (Centers for Disease Control and Prevention, 2023). Specifically, 23% of the LGBQ+ high school students reported that they were bullied at school while 12% of the heterosexual students experienced it. Also, 20% of the LGBQ+ high school students experienced forced sex whereas 5% of the heterosexual students experienced it. In terms of mental health, 69% of the LGBQ+ high school students had ongoing feelings of sadness or hopelessness while 35% of the heterosexual students experienced it. Also, 45% of the LGBQ+ high school students seriously considered attempting suicide whereas 15% of the heterosexual students did it.

Regrettably, schools have favored heterosexual and gender-conforming students (Payne & Smith, 2011) through the perpetuation of an unsafe environment that ignored and silenced students with diverse gender and sexual orientation identities (Macgillivray, 2000). For instance, Macgillivray (2000) mentioned that teachers allowed students to use name-calling toward gender minority students while they did not tolerate students' use of racist name-calling. Also, the author added that there was a lack of teacher training that supported LGBTQ students (Macgillivray, 2000). On January 14, 2010, the Mohawk Central School District was intervened by the Department of Justice because the district did nothing while a 15-year-old student who did

not conform to gender stereotypes experienced harassment, physical threats, and violence (Department of Justice, 2023).

Similar to other forms of oppression, heterosexism, genderism, and cissexism in schools exist in multilayers that include interpersonal and institutional levels. Systemic social exclusion occurs, for example, when school documents require the signatures of 'a mother' and 'a father' (Mcgillivray, 2000). Examples of curricular exclusion include when instructors or teaching materials only mention the physical ramifications of same-sex sexual activity rather than addressing historical contributions or literary artifacts created by people with diverse gender and sexual orientation identities. For instance, Blackburn (2004) explained how schools and the education system consciously or unconsciously excluded students who were not heterosexual by mentioning that teachers and textbooks did not tell students about Langston Hughes' identity as gay in literature courses. School curricula often only represent the dominant groups' contributions, which results in the maintenance of the hegemony of gender roles and heteronormative sexuality (Blackburn, 2004; Mcgillivray, 2000; van Wormer & McKinney, 2003).

School counselors' social justice efforts to advocate for LGBTQ+ students seem directly related to their advocacy self-efficacy, previous interactions with the LGBTQ+ community, and education on the topic. To be specific, Simons and Cuadrado (2019) found that school counselors' levels of advocacy self-efficacy and their exposure to the LGBTQ community were associated with school counselors' advocacy for LGBTQ students. Also, exposure to LGBT-related graduate education and professional development opportunities predicted school counselors' increased engagement in LGBT-related practices (Kull et al., 2017). Finally,

Gonzalez (2017) proposed school counseling approaches with which school counselors can advocate for LGBT students at multiple levels, including individual support, creating LGBTQ+-friendly groups, providing education on LGBTQ+ awareness to students and school personnel, using data to identify gaps and motivate changes, collaborating with community organizations, and engaging in legislative activism (Gonzalez, 2017).

Socioeconomic Status

Socioeconomic status involves an individual's or group's education, income, and occupation (APA, n.d.), and students' and their families' socioeconomic status is one of the factors that affects student success in school and their well-being (Komro et al., 2011; Tobler et al., 2011). For example, low socioeconomic status negatively affects students' academic achievement due to their limited access to resources, including financial/mental/physical resources, support systems, and relationships (Lacour & Tissington, 2011). Um (2021) found that high school seniors who were prospective first-generation college students showed a higher need for counseling regarding academic planning and career preparation. Poverty can also be a risk factor for mental and behavioral disorders, and it could cause students' developmental challenges and health problems (Komro et al., 2011).

Recent studies suggest several approaches that school counselors can utilize to address social justice issues regarding students' and families' socioeconomic status. First, school counselors can support homeless students in their college preparation by increasing access and exposure to college, providing practical and individualized support, and creating partnerships with universities (Havlik et al., 2021). Secondly, increasing students' social and academic capital and strengthening their identity can raise urban, African American prospective first-generation

college students' sense of efficacy towards completing college (Malott et al., 2020). Lastly, school counselors can pursue additional training to increase their multicultural self-efficacy, as training and self-efficacy were predictors of school counselors' knowledge and skills in supporting students who were experiencing homelessness (Camp et al., 2019).

Disability Status

Students with disabilities encounter multiple social justice barriers in their daily lives in schools. Newman, Wagner, et al. (2011) reported that students with disabilities showed poorer outcomes regarding independent living, employment, postsecondary education opportunities, and overall long-term life experiences when compared to students without disabilities after their graduation from high schools. Unfortunately, it was reported that teachers expressed more concerns about students with disabilities or rejected them rather than feeling attached to them (Cook et al., 2000). Moreover, it seems that many school counselors do not feel confident about providing appropriate school counseling services (e.g., transition services) for students with disabilities because of a lack of training and high caseloads (Foxx et al., 2022).

School counselors can support students with disabilities by referring to the standards and guidelines created by the American School Counselor Association and by meeting students' academic, social, and career developmental needs (Owens et al., 2011). Also, interprofessional collaboration with experts in other fields is crucial (Yates et al., 2019). For example, Yates and colleagues (2019) claimed that collaboration between school counselors and speech-language pathologists can support students who stutter and experience social, emotional, and academic challenges. As examples of collaboration, they proposed involving experts in other fields when

creating curricula and small group activities, analyzing student outcome data together, and working together on various campaigns and school-wide programs (Yates et al., 2019).

On the other hand, Gibbons and colleagues (2015) utilized the Social Cognitive Career Theory (SCCT) to analyze the career and college understanding of high school students with intellectual disabilities. The SCCT was originally created by Lent and colleagues (1994), and it includes constructs that influence an individual's career development, including personal inputs, background contextual affordances, learning experiences, self-efficacy, outcome expectations, interest, choice goals, choice actions, and performance domains and attainments. As a result, the authors proposed that school counselors encourage students to engage in learning experiences, help them recognize barriers and resources, and work on improving students' self-efficacy and self-determination (Gibbons et al., 2015).

Language

The U.S. population has become increasingly diverse, and the number of English Language Learner (ELL) students has also been growing. In the fall of 2010, there were 4.5 million ELL students, and this accounted for 9.2% of the total students in the U.S. public schools (National Center for Education Statistics, 2022). In the 2014-2015 academic year, it was reported that there were over 4.8 million ELL students, representing 10% of the total U.S. K-12 student population (United States Department of Education, n.d.). In the fall of 2019, there were 5.1 million ELL students, accounting for 10.4% of the total students in the U.S. public schools (National Center for Education Statistics, 2022). Apparently, the number of ELL students in the U.S. has been increasing.

In terms of students' languages, the intersections between the language and other identities such as race/ethnicity, socioeconomic status, or citizenship need to be taken into consideration (United States Department of Education, n.d.). For example, based on the data collected by the U.S. Department of Education in the 2014-2015 academic year (United States Department of Education, n.d.), more than 75% of the ELL students were Hispanic or Latino. Also, homeless, Title I, and migrant students were more likely to be ELL students when compared to the overall student population (United States Department of Education, n.d.).

On top of the language difference, ELL students experience multiple barriers, which may sometimes involve social justice issues. ELL students encounter various challenges such as lower expectations for their academic achievement, oversimplified learning materials, and social stigma (Department of Education, 2021). Educational policies that prioritize student achievement can marginalize ELL students (Capps et al., 2005; Smyth, 2008). Also, unfortunately, when the pandemic hit, ELL students were one of the student populations that were directly impacted due to restricted access to in-person learning opportunities (Department of Education, 2021). For example, ELL students lost their opportunities to be actively involved in English-language conversations with adults and peers in social and academic contexts (Department of Education, 2021).

ELL students need various supports including those for their language learning, acculturation, and academic development (Steen et al., 2018), and studies suggest that school counselors utilize groups to support ELL students. Montes and Ramos (2020) administered an 8-week academic navigational capital group for ELL students and reported that the students' academic navigational capital skills (i.e., skills required for an individual to navigate and be

successful in academic settings) were increased. Similarly, Steen and colleagues (2018) found that ELL students' school adjustment was improved after implementing the Achieving Success Everyday group model, and their grade point average increased. Meanwhile, Johnson and colleagues (2019) proposed several ways that school counselors can advocate for ELL students in the Response To Intervention (RTI) process, including a) ensuring that parents' and English to Speakers of Other Languages (ESOL) teachers' voices are being heard, b) explaining students' challenges of learning a new language to stakeholders, c) collecting data on the policies that may affect ELL students, and/or d) developing training for stakeholders who work with ELL students.

Citizenship

Citizenship statuses of students and families can also reflect serious social justice issues. Bal and Perzigian (2013) reported that immigrant students experience various psychological difficulties, including migration stress, acculturative stress, and/or traumatic stress. Especially, undocumented youths may have limited postsecondary education or career options, or experience stressors related to the political debate on immigration (Talleyrand & Vojtech, 2019). Talleyrand and Vojtech (2019) specified discrimination, poverty, depression, the fear of deportation, acculturation, and a negative ethnic identity as potential stressors and risk factors for undocumented Latinx students' development. Students' and families' citizenship status can interact with other identities such as language, socioeconomic status, or race/ethnicity as areas in which they are marginalized and oppressed.

As a way of supporting immigrant-origin students, Purgason and colleagues (2020) proposed the use of Community Cultural Wealth (CCW) which capitalized on immigrant-origin students' cultural assets. The CCW involves six types of capital that include aspirational,

familial, linguistic, navigational, resistant, and social capital, and these embrace marginalized populations' knowledge, abilities, and their social networks (Yosso, 2005). The use of CCW is promising in that it is a strength-based approach and a culturally responsive way of supporting immigrant-origin students. In addition, Talleyrand and Vojtech (2019) suggested multiple approaches that school counselors can implement, including developing multicultural and social justice competencies, providing a safe school environment for students, evaluating students' cultural background by using a cultural genogram, working on students' ethnic identity development, providing group counseling, and creating connections with higher education institutions.

Religion/Spirituality

Students from a non-Eurocentric religious/spiritual background often experience social justice issues in schools. For example, teachers a) showed racism and islamophobia towards Muslim students, b) did not include Muslims' contributions and perspectives into the school curricula, c) had lower expectations about the Muslim students, d) were not sensitive to cultures and religions, and e) had a lack of knowledge about Islam and Muslims (Niyozov & Pluim, 2009). Although there are multiple studies conducted about Muslim students' experiences in higher education, there are few studies that focus on this topic in the U.S. K-12 school setting. To make matters worse, it is difficult to find studies on K-12 students who hold other religious backgrounds. When considering the effects of religions/spirituality on an individual's development and life experiences (Kimbel & Schellenberg, 2013) and the benefits of religions/spirituality (Graham et al., 2001; Sink & Hyun, 2012), it is imperative that more studies

be conducted on K-12 students' religion and spirituality, especially for students with non-dominant religious backgrounds.

School counselors should address spiritual and religious issues ethically to meet the developmental and cultural needs of students (Kimbel & Schellenberg, 2013). Kimbel and Schellenberg (2013) examined domains of spiritual and religious competence developed by the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC, 2009) and developed spiritual and religious competencies for school counselors to complement the ASCA school counselor competencies (American School Counselor Association, 2012). Also, Sink and Hyun (2012) explained how school counselors could include spirituality in their practices based on positive psychology, such as considering students' spirituality when providing individual counseling, group counseling, and consultation, or encouraging students to think about their meaning in life and life satisfaction.

Intersectionality

Intersectionality, which involves "the relationships among multiple dimensions and modalities of social relations and subject formations" (McCall, 2005, p. 1771), is rooted in Black feminism and Critical Race Theory and was first used by Crenshaw (1989). In her seminal article, Crenshaw (1989) illustrated how Black women were marginalized by antidiscrimination laws, feminist theory, and antiracist politics. Understanding individuals through a single identity limits the ability to understand their life experiences, and the intersection of identities provides a deeper understanding of an individual's life experiences (Carbado et al., 2013; Cho et al., 2013). Crenshaw (1991) claimed that focusing just on a single identity may even silence the complicated issues of intersectionality. For example, the experiences of women of color may be

erased when only discussing either antiracism or feminism solely (Crenshaw, 1991). Crenshaw (1989) asserted that:

> If any real efforts are to be made to free Black people of the constraints and conditions that characterize racial subordination, then theories and strategies purporting to reflect the Black community's needs must include an analysis of sexism and patriarchy. Similarly, feminism must include an analysis of race if it hopes to express the aspirations of non-white women. Neither Black liberationist politics nor feminist theory can ignore the intersectional experiences of those whom the movements claim as their respective constituents. (p. 166)

Recently, there have been a growing number of studies that focused on students' intersections of identities. In particular, Chan and colleagues (2021) recommended utilizing intersectionality-based policy analysis (IBPA) as a school counseling tool. IBPA was created "to capture and respond to the multi-level interacting social locations, forces, factors and power structures that shape and influence human life and health" (Hankivsky et al., 2014, p. 1) and includes a list of 12 questions to guide the analysis, which are further divided into descriptive questions and transformative questions (Hankivsky et al., 2014). Hankivsky and colleagues (2014) explained that descriptive questions build background information regarding policy problems by focusing on the mechanisms of them (e.g., How are groups differentially affected by this representation of the problem?) whereas transformative questions help identify alternative policy solutions to promote social justice (e.g., How will you know if inequalities have been reduced?). Implementing IBPA is beneficial in that it can help school counselors obtain systemic perspectives (Chan et al., 2021). Chan and colleagues (2021) applied Hankivsky and colleagues'

(2014) descriptive and transformative questions in IBPA when analyzing school climate for male students of color. The authors developed questions such as, "As a school counselor, what strengths and forms of cultural knowledge and capital help you to contextualize issues for males of color in this specific school?" and "What are other social identities tied to males of color in this school resulting in their invisibility and marginalization (e.g., sexuality, affection, gender identity, social class, spirituality)?" (Chan et al., 2021, p. 6) When school counselors work with Black male students, bibliotherapy (Byrd et al., 2021) and equity-focused school-family-community partnerships (Griffin et al., 2021) were also suggested.

In this part, literature on social justice issues in schools were presented based on students' various identities, including: a) race/ethnicity; b) gender/sexual orientation; c) socioeconomic status; d) disability status; e) language; f) citizenship; g) religion/spirituality; and h) intersectionality. During this process, existing studies on school counselors' approaches when working with students with a certain identity (or identities) were briefly addressed. In the next part, the literature on school counselors' overarching roles for social justice will be further discussed.

School Counselors' Roles for Social Justice

Social justice is currently one of the most frequently addressed topics in the school counseling field. Griffin and Stern (2011) stated that social justice was founded on the belief that "all people in the world are equally valuable, have human rights worth recognizing and respecting, and deserve to live in a just and democratic society of equal opportunity" (p. 3). According to the discussions in the previous sections, it seems that *not all* students have been served *equally* in U.S. education.

To tackle social justice-related issues in schools, school counselors have been encouraged to act as social justice leaders who create systemic changes in schools (Curry & DeVoss, 2009; Evans et al., 2011; Griffin & Stern, 2011). Researchers urged that school counselors move beyond their traditional roles and work with other school stakeholders to tackle educational inequities (Evans et al., 2011; Griffin & Stern, 2011; Ratts & Greenleaf, 2018). Researchers have discussed school counselors' roles for social justice in schools, and Ratts and Greenleaf's (2018) application of the Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts et al., 2016) is one of the examples.

Ratts and Greenleaf (2018) explained how to incorporate the MSJCC into school counselor leadership. They defined multicultural and social justice school counseling leadership as "leadership interventions that consider the cultural values, beliefs, and worldviews of culturally diverse students and that addresses systemic inequities and barriers impacting students' academic, social/emotional, and career development" (Ratts & Greenleaf, 2018, p. 2). Consequently, they contended that school counselors should a) examine the impact of oppression on students' academic, social/emotional, and career development; b) take students' intersectionality into account; c) admit power and privilege issues between the student and the school counselor; and d) use a contextual/ecological approach when facing social justice issues. The authors provided examples of how quadrants, developmental domains, and AKSA competencies (i.e., attitudes/beliefs, knowledge, skills, and action) could be applied to the school counseling context (Ratts & Greenleaf, 2018).

The most recent ASCA National Model (American School Counselor Association, 2019) also reiterated school counselors' role in social justice. The 2019 ASCA National Model

explicitly described that school counselors should "demonstrate understanding of the impact of cultural, social, and environmental influences on student success and opportunities" (B-PF 6; American School Counselor Association, 2019, p. 7) as one of the school counselors' behavior standards. Under the standard, it was stated that school counselors needed to have knowledge about various cultures and the ability of cross-cultural communication. In addition to this, school counselors were called to be actively involved in developing culturally appropriate curricula. Under another behavioral standard of creating "systemic change through the implementation of a comprehensive school counseling program" (B-PF 9; American School Counselor Association, 2019, p. 7), it was mentioned that school counselors needed to work for "equity and access" (p. 10) and "achievement, opportunity and/or information gaps" (p. 10).

Some researchers studied strategies through which school counselors can create social justice changes. For example, Griffin and Stern (2011) proposed action strategies that school counselors were able to utilize for social justice in schools by referring to research, professional experiences, and discussions during the 2010 American Counseling Association (ACA) conference. These action strategies included: a) developing cultural competencies; b) using data to support school counselors' work; c) gaining allies; d) speaking up; e) educating and empowering parents and families; f) staying politically engaged; g) being bold; h) being persistent; and i) conducting research. On the other hand, Singh and colleagues (2010) conducted a qualitative study by interviewing 16 school counselors and found seven strategies: (a) utilizing political strategies to explore power structures; (b) raising consciousness; (c) starting difficult conversations; (d) creating strategic social connections; (e) teaching self-advocacy skills to

students; (f) utilizing data for advocacy; and (g) promoting school counselors' advocacy work to others.

Up to this point, the emergence of multicultural counseling, the development of multicultural and social justice counseling competencies, social justice issues in schools, and the roles of school counselors had been discussed. These provided background information and context about this study, which aimed to develop an instrument on multicultural and social justice school counseling competencies (the Multicultural and Social Justice School Counseling Competencies Scale; MSJSCCS). In the following parts, the instrument development process will be explained, and existing instruments on multicultural and social justice counseling will be reviewed to identify gaps between existing scales and the MSJSCCS.

Instrument Development

Developing an instrument and examining its psychometric properties is a lengthy process. Rickards and colleagues (2012) explained this process using the following steps: 1) formulating a research question; 2) conducting a literature review; 3) creating draft survey items; 4) conducting expert reviews; 5) administering cognitive interviews with a representative sample; 6) conducting a pilot study; 7) examining the internal structure and relations to other variables; and 8) conducting a full-scale study using a survey. Similarly, Kalkbrenner (2021) proposed a MEASURE approach for developing an instrument that involved: 1) Making the purpose and rationale; 2) Establishing an empirical framework; 3) Articulating theoretical blueprint; 4) Synthesizing content and scale development; 5) Using expert reviews; 6) Recruiting participants; and 7) Evaluating validity and reliability.

On the other hand, Boateng and colleagues (2018) divided the scale development process into three phases: item development, scale development, and scale evaluation. Firstly, the item development phase included 1) domain identification and item creation and 2) content validity. Secondly, the scale development phase consisted of 3) pre-testing questions (i.e., cognitive interviews), 4) sampling and administering the survey (including exploratory factor analysis and using data from a second-time point), 5) reducing items (including using an item difficulty index, an item discrimination test, etc.), and 6) extracting latent factors. Thirdly, the scale evaluation phase was composed of 7) dimensionality tests, 8) reliability tests, and 9) validity tests. This process that Boateng and colleagues (2018) explained is more comprehensive and thorough, and it includes multiple options of strategies that researchers can utilize for each stage.

Lastly, in their book, *Instrument Development in the Affective Domain*, McCoach and colleagues (2013) explained the 16 major steps in the instrument development process. The detailed steps are described in the following table. When developing MSJSCCS, this process was followed with some adjustments, which will be further explained in Chapter 3.

Table 3

Major Steps in the Instrument Development Process

Step	Description
1	Specify the purpose of the instrument
2	Confirm that there are no existing instruments that will adequately serve your purpose
3	Describe the constructs and provide preliminary conceptual definitions
4	Specify the dimensions of the construct(s)
5	Develop final conceptual definitions for each dimension based on a thorough literature review
6	Generate operational definitions—generate/select items for each of the dimensions

Step	Description
7	Select a scaling technique, select/generate response scales
8	Match items back to dimensions, ensuring adequate content representation of each dimension
9	Conduct a judgmental review of the items
10	Develop directions for responding; create a final version of the survey (including formatting, demographic questions, etc.)
11	Pre-pilot instrument with a small number of respondents from the target group. Make any necessary revisions based on their feedback
12	Gather pilot data from a sample that is as representative as possible of your target population
13	Conduct an exploratory factor analysis, reliability analyses, initial examination of item and scale properties
14	Revise the instrument based on the initial pilot data analyses
15	Conduct a second pilot study followed by a confirmatory factor analysis, reliability analyses, additional examination of item and scale properties; preliminary evidence of external relationships with other scales, constructs, etc.
16	Prepare test manual and/or manuscript based on results of steps 1-15

Note. McCoach et al., 2013, p. 278

Instruments on Multicultural and Social Justice Counseling

As the counseling field realized the importance of providing culturally appropriate counseling to clients, especially after Sue and colleagues (1982) published a position paper regarding multicultural counseling competencies, researchers started to develop instruments that aimed to measure multicultural counseling-related constructs. Below is a comprehensive table that included each instrument's a) purpose, b) foundation (i.e., theories or literature based on which the instrument was created), c) target population, d) sample, e) data collection method, f) example item, g) response categories, h) number of items, i) strengths, and j) gaps (i.e., gaps

between the instrument and the MSJSCCS or limitations). Instruments were listed based on the year of publication.

Table 4

Existing Measures on Multicultural and Social Justice Counseling

	Cross-Cultural Counseling Inventory-Revised (LaFromboise et al., 1991)	Multicultural Counseling Inventory (Sodowsky et al., 1994)	Multicultural Counseling Knowledge and Awareness Scale (Ponterotto et al., 2002)	Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (Kim et al., 2003)
Purpose	· Measure cross-cultural counseling competencies · For self-evaluation, supervision, assessment of supervisee effectiveness, and research	· Train multiculturally competent counselors · Explore more constructs regarding multicultural counseling competencies	· Measure perceived multicultural counseling competencies · Revise and test the validity of the previous measure	· Assess counselors-in-training's multicultural competence · Assess the effectiveness of the training curricula in improving trainees' multicultural competence
Foundation	· Sue and colleagues' (1982) cross-cultural counseling competencies	· Review of multicultural counseling literature on competencies, training, and ethics	· Sue and colleagues' (1982) cross-cultural counseling competencies	· Sue and colleagues' (1982) cross-cultural counseling competencies
Target population	· Counselors and counseling psychologists	· Any counselors (including psychologists, counselors, and trainees)	· Counselors and counseling psychologists	· Counselors, counseling psychologists, clinical psychologists, trainees
Sample	· Undergraduate and graduate students, postdoctoral trainees who completed at least one counseling course (N = 86)	· Psychology students, psychologists, counselors (N = 604) · University counselors (N = 320) were further recruited to test the goodness of fit	· Students and professionals in counseling and counseling psychology (N = 525) · Counselors-in-training (N = 199) were further recruited to test the goodness of fit	· Students enrolled in graduate counseling courses · N = 338 (for revision of the original scale) · N = 137 (for the examination of psychometric properties)
Data collection method	· Observation: Watch a recorded video of a counselor and rate the counselor's cross-cultural counseling competencies · Survey	· Survey	· Survey	· Survey

	Cross-Cultural Counseling Inventory-Revised (LaFromboise et al., 1991)	Multicultural Counseling Inventory (Sodowsky et al., 1994)	Multicultural Counseling Knowledge and Awareness Scale (Ponterotto et al., 2002)	Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (Kim et al., 2003)
Example item	• "Aware of own cultural heritage"	• "When working with minority clients, I am able to quickly recognize and recover from cultural mistakes or misunderstandings"	• "I believe all clients should maintain direct eye contact during counseling"	• "How would you rate your ability to effectively consult with another mental health professional concerning the mental health needs of a client whose cultural background is significantly different from your own?"
Response categories	• Six-point Likert scale • Strongly disagree – strongly agree	• Four-point Likert scale • Very accurate, somewhat accurate, somewhat inaccurate, very inaccurate • Added a 'do not know' response	• Seven-point Likert scale • Not at all true – somewhat true – totally true	• Three different four -point Likert scales • Very limited-very aware • Very limited-very good • Strongly disagree-strongly agree
Number of items	• 20	• 40	• 32	• 33
Strengths	• More objective: not self-evaluation • Appropriate number of items for respondents	• Large sample size • Collected data twice for further analysis	• Large sample size • Examined relationships with other instruments • Collected multiple sources of validity evidence	• Examined relationships with other instruments • Collected multiple sources of validity and collected data twice for analyses
Gaps	• Not school counseling context • Created based on previous competencies • Limitation of the short video through which raters were not able to gain enough behavioral evidence • Small sample size • Was not compared to other instruments	• Not school counseling context • Fewer number of points in the response Likert scale • Not including recently studied concepts • Was not compared to other instruments	• Not school counseling context • Created based on previous competencies • Lack of diversity among study 2 participants	• Not school counseling context • Created based on previous competencies • Only student participants • Fewer number of points in the response Likert scale

	Multicultural Counseling Competence and Training Survey-Revised (Holcomb-McCoy & Day-Vines, 2004)	Social Justice Advocacy Scale (Dean, 2009)	Social Justice Scale (Torres-Harding et al., 2012)	School Counselor Advocacy Assessment (Haskins & Singh, 2017)
Purpose	• Assess school counselors' multicultural counseling competence	• Operationalize social advocacy competencies • Identify advocacy skills • Assess social justice advocacy training outcomes	• Measure constructs that can predict social justice-related behaviors, including attitudes, values, self-efficacy, social norms, and intentions	• Measure school counselor advocacy competency • Help school counselors understand their strengths and limitations as social change agents • Define advocacy and social justice components that should be included in a school counseling core curriculum
Foundation	• AMCD multicultural counseling competencies	• Review of multidisciplinary literature • ACA Advocacy Competencies	• Theory of Planned Behavior (Ajzen, 1991) • Review of literature on social justice	• ACA advocacy competencies
Target population	• School counselors	• Counselors, counseling psychologists, trainees	• Community psychologists	• School counselors
Sample	• ASCA members (systematic stratified sample) • N = 209	• Master's or doctoral students in a counseling or counseling psychology program (completed at least one semester of practicum) • N = 112	• Wave 1: Undergraduates and graduate students (N = 115) • Wave 2: Undergraduates and graduate students (N = 262)	• ASCA members (randomly drawn, with at least one year of experience) • N = 114
Data collection method	• Survey	• Survey	• Survey	• Survey

	Multicultural Counseling Competence and Training Survey-Revised (Holcomb-McCoy & Day-Vines, 2004)	Social Justice Advocacy Scale (Dean, 2009)	Social Justice Scale (Torres-Harding et al., 2012)	School Counselor Advocacy Assessment (Haskins & Singh, 2017)
Example item	• "I can discuss my own ethnic/cultural heritage"	• "I network with community groups with common concerns related to social justice issues"	• "I believe that it is important to make sure that all individuals and groups have a chance to speak and to be heard, especially those from traditionally ignored or marginalized groups"	• "I communicate with school groups that have the same concerns that I do"
Response categories	• Four-point Likert scale • Extremely competent, competent, somewhat competent, not competent	• Seven-point Likert scale • Not at all true – totally true	• Seven-point Likert scale • Disagree strongly – neutral – strongly agree	• Five-point Likert scale • Always, often, sometimes, rarely, never
Number of items	• 32	• 43	• 24	• 21
Strengths	• Tailored to school counseling context	• Only focused on advocacy • Examined relationships with other instruments	• Examined relationships with other instruments • Collected multiple sources of validity evidence • Appropriate number of items for respondents	• Tailored to school counseling context • Appropriate number of items for respondents
Gaps	• Created based on previous competencies • Fewer number of points in the response Likert scale • Skewed descriptions in responses • Was not compared to other instruments	• Not school counseling context • Not comprehensive of multicultural and social justice counseling • Small sample size with student participants • Did not label all seven points on the Likert scale	• Not counseling/ school counseling context • Only student participants	• Not comprehensive of multicultural and social justice counseling • Small sample size • Was not compared to other instruments

	Multicultural School Counseling Behavior Scale (Greene, 2019)	Competency in Social Justice Action Scale (Lane, 2019)	Multicultural and Social Justice Counseling Competencies-Inventory (Killian et al., 2023)
Purpose	· Quantify school counselors' multiculturally competent behaviors · Compare school counselors' behaviors to other aspects of competencies · Compare behaviors to student outcomes	· Operationalize social justice action · For counseling and supervision (providing knowledge and feedback about a therapist's ability to work with diverse populations)	· Operationalize the Multicultural and Social Justice Counseling Competencies framework to assess self-perceived multicultural and social justice counseling competency within counseling training
Foundation	· Literature review (ASCA ethical standards, ASCA's position paper on cultural diversity, and multiple articles)	· Action competencies from Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts et al., 2016)	· Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts et al., 2016)
Target population	· School counselors	· Helping professionals (counseling, psychology, social work)	· Master's- and doctoral-level counseling students
Sample	· ASCA members (current or prior work experience as a school counselor) · N = 689	· Helping professionals (currently working or having worked in a therapeutic capacity in helping professions) · N = 100	· Master's- and doctoral-level students enrolled in CACREP-accredited counseling and counselor education programs · N = 627
Data collection method	· Survey	· Survey	· Survey
Example item	· "Intervene in bullying that involves racism, sexism, ableism, linguicism, religionism, sexual orientation (perceived or known), gender expression, or other forms of discrimination"	· "Explore how counselors' statuses influence the counseling relationship"	· "I acknowledge worldviews (e.g., values, beliefs, and positionality) as a member of privileged and marginalized groups"
Response categories	· Six-point Likert scale · Never, infrequently (less than once a school year), yearly, several times a school year, monthly, and weekly	· Six-point Likert scale · No experience, fundamental awareness, novice, intermediate, advanced, expert	· Six-point Likert scale · Strongly disagree, disagree, somewhat disagree, somewhat agree, agree, strongly agree
Number of items	· 29	· 11	· 54

	Multicultural School Counseling Behavior Scale (Greene, 2019)	Competency in Social Justice Action Scale (Lane, 2019)	Multicultural and Social Justice Counseling Competencies-Inventory (Killian et al., 2023)
Strengths	· Tailored to school counseling context · Large sample size · Focused on actual behaviors · Can be administered by supervisors or school stakeholders	· Created based on the most recent Multicultural and Social Justice Counseling Competencies (MSJCC: Ratts et al., 2016) · Appropriate number of items for respondents	· Created based on the most recent Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts et al., 2016) · Large sample size · Received feedback from 20 master's and doctoral students and conducted three follow-up focus groups
Gaps	· Only focused on behaviors · Was not compared to other instruments · Some items include multiple components in one item	· Not school counseling context · Not comprehensive of multicultural and social justice counseling · Small sample size · Was not compared to other instruments	· Not school counseling context · Only student participants · Some items include multiple components in one item · Was not compared to other instruments · Large number of items

When reviewing the existing instruments, there were only a few instruments (Greene, 2019; Haskins & Singh, 2017; Holcomb-McCoy & Day-Vines, 2004) that were developed to measure school counselors' multicultural and social justice counseling. Also, there were only two instruments that were created based on the recent MSJCC framework (Lane, 2019; Killian et al., 2023). The scales created based on the recent MSJCC framework were not developed for school counseling and were not compared to other instruments to collect convergent and/or discriminant validity evidence.

When comparing the previous Multicultural Counseling Competencies (Sue et al., 1992) to the most recent MSJCC framework (Ratts et al., 2016), there are important concepts that were added to the recent model, such as the intersection of identities, a socioecological perspective, and greater emphasis on social justice. Consequently, updated instruments that can measure

components as defined by the recent MSJCC are needed. Also, despite the uniqueness of school counseling (DeKruyf et al., 2013; Levy & Lemberger-Truelove, 2021; Zyromski et al., 2021), there is no instrument that was created based on the MSJCC framework (Ratts et al., 2016) to measure school counselors' and trainees' multicultural and social justice counseling competencies. In addition, some existing instruments presented limited sources of validity evidence due to small sample sizes, absence of comparison to other instruments, and/or inclusion of only student participants. Therefore, the purpose of this study is to develop an instrument that can measure multicultural and social justice school counseling competencies with more sources of validity evidence.

The Present Study

The current study aims to create a scale that assesses school counselors' and trainees' self-evaluated multicultural and social justice counseling competencies based on the most recent AMCD's MSJCC framework (Ratts et al., 2016). In this chapter, literature on multiple topics was presented, including the emergence of multicultural counseling, the development of multicultural and social justice counseling competencies, social justice issues in schools, school counselors' roles, instrument development, and existing instruments on multicultural and social justice counseling. In the next chapter, the following topics will be addressed: a) research questions of this study; b) the development process of the MSJSCCS; c) validity evidence of the MSJSCCS; and d) the development of a fair instrument. Then, each step of developing the MSJSCCS will be illustrated in detail. These steps include a) the purpose of the instrument, b) the definition of constructs and dimensions, c) the generation of draft items, d) the content expert

review, e) the creation of the initial survey, f) pretesting, g) data collection, h) data analyses, and i) revision.

Chapter 3: Methodology

The purpose of this study was to develop an instrument that could measure school counselors' and trainees' self-evaluated multicultural and social justice school counseling competencies. In this chapter, research questions will be discussed, and the development process of the MSJSCCS will be described. Next, validity evidence of the MSJSCCS and the development of a fair instrument will be addressed. Then, each step of the instrument development process will be further explained including, a) the purpose of the instrument, b) the definition of constructs and dimensions, c) the generation of draft items, d) the content expert review, e) the creation of the initial survey, f) pretesting, g) data collection, h) data analyses, and i) revision.

Research Questions

In this study, the following four research questions will be explored:

1. What is the factor structure of the MSJSCCS?
2. What is the internal consistency reliability of the MSJSCCS scores for the participants?
3. What is the relationship between the MSJSCCS score and another school counselors' multicultural counseling competencies score as measured by the Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004)?
4. What is the relationship between the MSJSCCS score and social desirability score as

measured by the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982)?

Development Process of the MSJSCCS

The instrument development process that McCoach and colleagues (2013) suggested was implemented to develop the MSJSCCS. In their book, *Instrument Development in the Affective Domain*, McCoach and colleagues (2013) explained the 16 major steps in the instrument development process. Some steps were combined according to McCoach et al.'s (2013) guidelines, and combined steps (organized in *stages*) were named by the author based on the literature review of instrument development (Boateng et al., 2018; Kalkbrenner, 2021; Rickards et al., 2012). Because the author did not intend to work on the second pilot study and conduct further analyses in this study (i.e., confirmatory factor analysis, additional examination of item and scale properties), the last steps were modified accordingly. Below is a table that shows the overall process of developing the MSJSCCS.

Table 5

Development Process of the MSJSCCS

Stage	Step	Description
Purpose of the instrument	1	Specify the purpose of the instrument
	2	Confirm that there are no existing instruments that will adequately serve your purpose
Definition of constructs and dimensions	3	Describe the constructs and provide preliminary conceptual definitions
	4	Specify the dimensions of the construct(s)
	5	Develop final conceptual definitions for each dimension based on a thorough literature review

Generation of draft items	6	Generate operational definitions—generate/select items for each of the dimensions
	7	Select a scaling technique, select/generate response scales
	8	Match items back to dimensions, ensuring adequate content representation of each dimension
Content expert review	9	Conduct a judgmental review of the items
Creation of the initial survey	10	Develop directions for responding; create a final version of the survey (including formatting, demographic questions, etc.)
Pretesting	11	Pre-pilot instrument with a small number of respondents from the target group Make any necessary revisions based on their feedback
Data collection	12	Gather pilot data from a sample that is as representative as possible of your target population
Data Analyses	13	Conduct an exploratory factor analysis, reliability analyses, initial examination of item and scale properties Provide preliminary evidence of external relationships with other scales, constructs, etc.
Revision	14	Revise the instrument based on the initial pilot data analyses

In the next section, the validity evidence of the MSJSCCS will be discussed. Then, standards for developing a fair test will be introduced, and the application of the standards during the MSJSCCS development process will be explored. Lastly, each stage of developing the MSJSCCS will be explained in detail.

Validity Evidence

According to the American Educational Research Association [AERA], American Psychological Association [APA], and National Council on Measurement in Education [NCME]

(2014), validity means "the degree to which evidence and theory support the interpretations of test scores for proposed uses of tests" (p. 11). Simply put, validity can be explained by this question, "Are we measuring what we claim to be measuring?" (McCoach et al., 2013, p. 92). AERA, APA, and NCME (2014) explained that "the process of validation involves accumulating relevant evidence to provide a sound scientific basis for the proposed score interpretations. It is the interpretations of test scores for proposed uses that are evaluated, not the test itself" (p. 11).

There are multiple sources of evidence that help prove the validity of score interpretations. Cizek and colleagues (2008) categorized seven sources of validity evidence: (a) construct-related evidence that encompasses convergent and discriminant evidence, (b) predictive validity evidence, (c) concurrent validity evidence, (d) content validity evidence, (e) response process-related evidence, (f) consequence evidence, (g) face validity evidence, and (h) internal structure-related validity evidence.

AREA, APA, and NCME (2014) summarized various sources of validity evidence including a) evidence based on test content, b) evidence based on response processes, c) evidence based on internal structure, and d) evidence based on relations to other variables.

First, standard 1.11 for validity (AERA, APA, & NCME, 2014) addressed content-oriented evidence by stating the following:

> **Standard 1.11** When the rationale for test score interpretation for a given use rests in part on the appropriateness of test content, the procedures followed in specifying and generating test content should be described and justified with reference to the intended population to be tested and the construct the test is intended to measure or the domain it is intended to represent. If the definition of the content sampled

incorporates criteria such as importance, frequency, or criticality, these criteria should also be clearly explained and justified. (p. 26)

In this study, content-oriented evidence was collected by explaining the item generation process, administering two rounds of content expert review, and conducting pretesting interviews. For instance, content experts and pretesting participants were asked about the appropriateness of test content, and experts were requested to assign each item to the domain they thought it best fit. Also, some content validity indices were calculated (i.e., Content Validity Ratio and Content Validity Index; Zamanzadeh et al., 2014) as forms of quantitative evidence.

Second, evidence regarding internal structure was delineated in standards 1.13 and 1.14 (AERA, APA, & NCME, 2014):

Standard 1.13 If the rationale for a test score interpretation for a given use depends on premises about the relationships among test items or among parts of the test, evidence concerning the internal structure of the test should be provided. (p. 26)

Standard 1.14 When interpretation of subscores, score differences, or profiles is suggested, the rationale and relevant evidence in support of such interpretation should be provided. Where composite scores are developed, the basis and rationale for arriving at the composite should be given. (p. 27)

The MSJSCCS was developed based on a theoretical model, the Multicultural and Social Justice Counseling Competencies (Ratts et al., 2016), which assumed four domains. After collecting data from the target population, exploratory factor analysis (EFA) and reliability analysis were conducted. EFA helped identify if the internal structure of the scale seemed to be similar to the hypothesized structure of the MSJSCCS (McCoach et al., 2013). In addition,

subscale information by each factor was provided in Chapter 4: Results. Evidence regarding the internal structure of the MSJSCCS was collected to answer research questions 1 and 2.

Third, standard 1.16 for validity discussed 'evidence regarding relationships with conceptually related constructs' by mentioning below:

> **Standard 1.16** When validity evidence includes empirical analyses of responses to test items together with data on other variables, the rationale for selecting the additional variables should be provided. Where appropriate and feasible, evidence concerning the constructs represented by other variables, as well as their technical properties, should be presented or cited. Attention should be drawn to any likely sources of dependence (or lack of independence) among variables other than dependencies among the construct(s) they represent. (p. 27)

In this study, convergent evidence was explored by comparing the MSJSCCS score to the Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004) score. MCCTS-R was developed based on the previous multicultural counseling competencies model (Sue et al., 1992) and was created for school counselors. Also, it has been widely used in the school counseling field. Thus, it was expected that MCCTS-R would be highly correlated with the MSJSCCS. On the other hand, for discriminant validity evidence, the Marlowe-Crowne Social Desirability Scale Form-C (Reynolds, 1982) was included in the data collection survey, and its scores were compared to MSJSCCS scores. When developing multicultural and social justice-related scales, researchers often had a validity-related concern because it was possible that respondents answered simply in a socially desirable way (Dean, 2009; Ponterotto et al., 2002). Thus, it was anticipated that the

Marlowe-Crowne Social Desirability Scale Form-C would not be highly correlated with the MSJSCCS. Collecting evidence regarding relationships with conceptually related constructs was conducted to answer research questions 3 and 4.

Finally, collecting evidence on using test scores and interpreting them based on the test developers' intention was also part of the validation process (AERA, APA, & NCME, 2014). Thus, the purpose of the MSJSCCS was included in the directions for administering the MSJSCCS, and the score interpretation of the MSJSCCS was explained in Chapter 4: Results of this study. Additionally, to increase the reliability and validity of the score interpretation, an attention check item was included in the instrument. Specifically, an item that said "Please select untrue of me for this item" was included in the middle of the MSJSCCS items (Huang et al., 2012; Kung et al., 2018).

Developing a Fair Instrument

The aim of this study is to develop an instrument that measures multicultural and social justice school counseling competencies so that it can be used by school counselors and trainees to provide culturally appropriate school counseling services to their students. During this process, it is necessary that this measurement is not used to marginalize school counselors and trainees with diverse identities as well as students from various cultural backgrounds. For this reason, the standards for fairness in testing (AERA, APA, & NCME, 2014) were referred to when creating the MSJSCCS. In the following sections, the standards will be reviewed, and how they were applied when developing the MSJSCCS will be explained in detail.

Guidelines for Fairness in Testing

In their book, *Standards for Educational and Psychological Testing*, the American Educational Research Association [AERA], American Psychological Association [APA], and National Council on Measurement in Education [NCME] (2014) addressed fairness in testing in a separate chapter, and this involves achieving equality of opportunity with regards to testing. Specifically, they defined fairness as "responsiveness to individual characteristics and testing contexts so that test scores will yield valid interpretations for intended use" (AERA, APA, & NCME, 2014, p. 50). They explained that a) a fair test presents the same constructs for everyone who takes the test, b) test scores of a fair test have the same meaning for everyone in the intended population, and c) a fair test does not discriminate against certain individuals due to their personal characteristics not related to the construct (AERA, APA, & NCME, 2014).

The standards for fairness in testing embraced the concepts of measurement bias, accessibility, and universal design. Also, general views of fairness included a) treatment fairness during the testing process, b) lack of measurement bias, c) fair access to the constructs as measured, and d) validity of individual test score interpretations for the intended uses (AERA, APA, & NCME, 2014). Also, they stated standards for fairness and categorized them into four clusters. Among those clusters, the first cluster addressed test development and was named 'test design, development, administration, and scoring procedures that minimize barriers to valid score interpretations for the widest possible range of individuals and relevant subgroups.' The list of standards was depicted in the table below.

Table 6

AERA, APA, & NCME Cluster 1 Standards for Fairness

Number	Standard
3.0	All steps in the testing process, including test design, validation, development, administration, and scoring procedures, should be designed in such a manner as to minimize construct-irrelevant variance and to promote valid score interpretations for the intended uses for all examinees in the intended population.
3.1	Those responsible for test development, revision, and administration should design all steps of the testing process to promote valid score interpretations for intended score uses for the widest possible range of individuals and relevant subgroups in the intended population.
3.2	Test developers are responsible for developing tests that measure the intended construct and for minimizing the potential for tests' being affected by construct-irrelevant characteristics, such as linguistic, communicative, cognitive, cultural, physical, or other characteristics.
3.3	Those responsible for test development should include relevant subgroups in validity, reliability/precision, and other preliminary studies used when constructing the test.
3.4	Test takers should receive comparable treatment during the test administration and scoring process.
3.5	Test developers should specify and document provisions that have been made to test administration and scoring procedures to remove construct-irrelevant barriers for all relevant subgroups in the test-taker population.

Note. AERA, APA, & NCME, 2014, pp. 63-65

Developing a Fair MSJSCCS

When developing the MSJSCCS, the aforementioned standards were taken into consideration, as were the guidelines from AERA, APA, and NCME (2014). Developing a fair instrument can be associated with developing a culturally inclusive instrument in that it may reduce the possibility of the scale being used to oppress or marginalize certain populations. As a

result, several approaches to developing a fair instrument were utilized in different stages of developing the MSJSCCS.

First, the purpose of the scale was included in the survey to reiterate how it would be used for the intended purpose. To be specific, the purpose of the MSJSCCS is to self-evaluate one's multicultural and social justice school counseling competencies, and this instrument was not intended to be used for placement or comparison of a student's score to others. Also, the scoring process and the score interpretation were explained in this study, and the intended use of this scale was discussed again in the limitations section.

Second, item statements were reviewed multiple times and edited to make them simple and clear. The survey directions were reviewed for clarity and simplicity. Also, the Qualtrics survey was checked to ensure it was intuitively organized for viewing on both computers and mobile phones.

Third, experts were asked for a content review, which included demographic questions on the expert's identities and their expertise/professional experiences in multicultural and social justice school counseling. Readers of this study would therefore be provided with the cultural and professional backgrounds of experts who reviewed this instrument and gave feedback on it. Furthermore, when soliciting qualitative feedback on draft items of the MSJSCCS, a question was included to ask reviewers if the items seemed to be inclusive of various populations.

Fourth, previous school counselors and school counseling master's students were consulted during the pretesting stage (Rickards et al., 2012), and people who had different/diverse identities were included in this stage. Additionally, interviewees were asked if the items seemed to be inclusive of different/various identities.

Fifth, identity-related demographic questions were included in the data collection survey so that the demographic information can be considered when interpreting the results of the study. The target population for the MSJSCCS is school counselors and trainees in the United States. When considering the researcher's lack of resources and limitation of accessibility to all the members of the target population, it was difficult to implement stratified sampling based on the potential participants' identities. In addition to this, when considering the comprehensive characteristics of the MSJSCCS and the number of participants required for developing an instrument, a large number of participants needed to be recruited. In order to increase the number of participants, the author did not recruit participants proportionately according to their identities. Because any school counselors and trainees were recruited regardless of their identities, the diversity of the participants' identities was not guaranteed. However, participants' identities-related information was collected in the data collection stage so that users of the MSJSCCS can consider it when interpreting the scores. In the next section, each stage of developing the MSJSCCS will be explained in detail.

Stage 1: Purpose of the Instrument

The purposes of the Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS) are a) to measure school counselors' and trainees' multicultural and social justice counseling competencies based on the Multicultural and Social Justice Counseling Competencies (MSJCC) framework (Ratts et al., 2016) and b) to provide school counselors' and trainees' a way to self-evaluate their multicultural and social justice school counseling competencies. Existing instruments relative to multicultural and social justice counseling were

reviewed in Chapter 2, and it was confirmed that there were no instruments that specifically serve the aforementioned purposes.

Stage 2: Definitions of Constructs and Dimensions

Definitions of constructs for the MSJSCCS were derived from articles written by Ratts et al. (2016) and Ratts and Greenleaf (2018) and were edited to make them more appropriate to the school counseling context. First, multicultural and social justice school counseling competencies were defined as:

a) School counselor's competencies of integrating multiculturalism and social justice into their school counseling practice (Ratts et al., 2016) and/or
b) School counselors' competencies of attending to issues of culture and addressing issues of power, privilege, and oppression in K-12 schools (Ratts & Greenleaf, 2018).

In terms of the definitions of the four constructs or dimensions in the Multicultural and Social Justice Counseling Competencies framework (Ratts et al., 2016), the definitions were created based on the same two sources (i.e., Ratts et al. (2016) and Ratts and Greenleaf (2018)). In addition to this, during the 'content expert review' stage, experts were asked to provide any suggestions regarding the definitions of domains. Consequently, the following definitions of domains were used in developing the MSJSCCS.

a) School counselor self-awareness: School counselors' having knowledge of their own culture and social group identities, being aware of their values, beliefs, biases, and privileged and marginalized statuses relative to the student (Ratts & Greenleaf, 2018)
b) Student worldview: School counselors' understanding of the world through the cultural lens of students or through a student's cultural frame of reference. Being able to

understand how an abuse of power hinders the growth and development of marginalized and privileged students (Ratts et al., 2016; Ratts & Greenleaf, 2018)

c) Counseling relationship: School counselors' understanding of how issues of culture, school counselor and student identities, and the dynamics of power and privilege influence the interaction between a school counselor and a student (Ratts & Greenleaf, 2018)

d) School counseling and advocacy interventions: School counselors' use of interventions and strategies that are culturally relevant. Utilizing the socioecological model that contextualizes student problems at the intrapersonal, interpersonal, institutional, community, public policy, and global/international levels and making multilevel changes (Ratts et al., 2016; Ratts & Greenleaf, 2018)

Stage 3: Generation of Draft Items

There were four domains in the MSJCC framework: a) counselor self-awareness, b) client worldview, c) counseling relationship, and d) counseling and advocacy interventions (Ratts et al., 2016). Draft items for the first three domains of this scale (i.e., school counselor self-awareness, student worldview, and counseling relationship) were created based on Ratts and colleagues' (2016) description of each domain. The description for each domain included four competencies (i.e., attitudes/beliefs, knowledge, skills, and action).

On the other hand, the last domain (counseling and advocacy interventions) in Ratts and colleagues' (2016) article was not sufficient and was not tailored to the school counseling context. Therefore, a) Ratts and Greenleaf's (2018) article on MSJCC and school counselor leadership and b) ASCA School Counselor Professional Behavior Standards and Competencies

(American School Counselor Association, 2019) were referred to when creating draft items for the last domain. As a result, a total of 89 items were generated. McCoach and colleagues (2013) suggested that a large number of items be created at the beginning of the process, with each construct containing at least 10-12 items. In this draft scale, there were 18 items for domain 1; 21 items for domain 2; 25 items for domain 3; and 25 items for domain 4. The initial items were listed by domains in Appendix A.

For the responses to items, a seven-point Likert scale was created. Comrey (1988) described that seven-choice scales were optimal and asserted that at least five response categories were needed for a continuous distribution. Also, Lozano and colleagues (2008) reported that both reliability and validity were enhanced when the number of response options increased. They added that the optimal number of response alternatives was four to seven. In terms of response types, McCoach and colleagues (2013) suggested a variety of types of responses regarding agreement, frequency, importance, the reflection of oneself, quality, and satisfaction. Because MSJSCCS aimed to measure self-reported counseling competencies, it was important that respondents answer their level of competencies honestly. Also, it was possible that respondents just answer in a socially desirable way. In order to create an instrument that helps respondents feel safer, the 'reflection of oneself' type was chosen. In addition to this, to prevent respondents from becoming confused about the direction of the response scale, all the response scales started from negative options to positive options (McCoach et al., 2013). When considering the draft items in the MSJSCCS and the continuous distribution of responses, it seemed logical and natural to have a midpoint (i.e., neutral). Therefore, response categories for

the MSJSCCS were as follows: 1=very untrue of me, 2=untrue of me, 3=somewhat untrue of me, 4=neutral, 5=somewhat true of me, 6=true of me, and 7=very true of me.

Stage 4: Content Expert Review

Asking content experts to review the draft instrument is an essential and useful way of gaining evidence of content-oriented validity (McCoach et al., 2013). In this study, two rounds of content expert review were conducted. In this part, the process of administering content expert reviews, the results of them, the demographic information of the experts, and item changes based on the results will be discussed for each round.

First Round of Content Expert Review

Expert sampling, which is a type of purposive sampling, was utilized when reaching out to experts who had expertise in multicultural and social justice counseling (Berndt, 2020; Sharma, 2017). Purposive sampling is a sampling technique that depends on a researcher's judgment when selecting participants or cases (Berndt, 2020; Sharma, 2017), and the expert sampling method is appropriate when eliciting the views of people who are experts in a certain area (Etikan & Bala, 2017). The author first reached out to two national leaders in the school counseling field and scholars who either developed the Multicultural and Social Justice Counseling Competencies (MSJCC) framework or published articles related to it. Then, the scholars were asked to recommend other experts relative to this topic. As a result, 23 experts were initially contacted and asked to review the draft scale. 11 experts responded that they were able to review it, and a content validation form which was created as an Excel spreadsheet, and an anonymous Qualtrics survey link for demographic questions were sent to them.

The content validity form included the definition of constructs, directions for rating items, response scale of the MSJSCCS, draft items, and open-ended questions that solicited qualitative feedback based on McCoach and colleagues' (2013) guidelines. Through this form, experts were asked to:

a) assign each item to the domain it best fitted (1=school counselor self-awareness, 2=student worldview, 3=counseling relationship, 4=school counseling and advocacy interventions, and 0=none of the above)
b) indicate how certain they felt about the assignment of the item to that domain (1=not certain, 2=pretty certain, and 3=very certain)
c) indicate how relevant they felt that the item was for that domain (1=low relevance, 2=moderately relevant, and 3=highly relevant), and
d) provide qualitative feedback.

When soliciting qualitative feedback from experts, the following six questions were asked (McCoach et al., 2013):

a) Do you have any suggestions regarding the definitions of the domains?
b) Do the items appear to cover the full range of content within each domain? Do you have any suggestions for improving content coverage?
c) Are the instrument items clearly worded and unambiguous? Are they appropriate for school counselors and counselors-in-training? Please feel free to add suggestions for item rewording or eliminating.
d) Do you have any suggestions for items that you would add?
e) Do the items seem to be inclusive of diverse populations? (AERA, APA, & NCME,

2014)

f) Please feel free to add any additional thoughts or comments below.

In terms of the demographic survey, experts were asked about the areas of expertise that they had (e.g., social justice school counseling practices), their professional experiences (e.g., work experience as a counselor educator or scholarly publications), current job titles, licenses/certification, education level, location in the U.S., age, gender identity, sexual orientation, race, disability experience, and perceived socioeconomic status. Identity-related questions were included because experts' identities influence their worldviews and life experiences, which may impact their evaluation of the draft scale. In order to protect experts' privacy and freedom to answer, an anonymous Qualtrics survey link was used and the 'prefer not to say' option was included for identity-related questions.

In a designated amount of time (approximately 2-3 weeks), ten experts returned the completed content validation form and filled out the demographic survey. Unfortunately, one expert's quantitative rating of items was not able to be analyzed. Therefore, for the quantitative data, only the nine experts' responses were analyzed. In terms of qualitative feedback, all ten experts' feedback was included when analyzing the results. Among the experts, one expert was randomly drawn and was provided with a $50 gift card.

Results of the First Round Content Expert Review

The results of the content expert review are described in the table in Appendix B. This table includes the initial items, hypothesized factors of items, the agreement rate among experts, the average certainty rate, and the average relevance rate. Because only nine experts' qualitative rating was analyzed, an 80% cutoff criteria for domain agreement among experts was utilized

instead of 90% average congruency (McCoach et al., 2013; Newman, Newman, & Newman, 2011). Items that exceeded the 80% agreement rate were highlighted in bold letters.

Ten experts provided qualitative feedback on each item of the draft scale as well as the overall feedback of it. Some common feedback included making items more specific by addressing each identity as an example (e.g., focusing on race/ethnicity instead of addressing all types of identities overall) and considering the intersection of identities. Also, many experts shared that sometimes it was difficult to decide to which domain an item belonged and asked the author to make each statement more obvious to the intended or hypothesized domain. Lastly, experts helped revise the wording of each item so that it could become clearer and more inclusive of various identities.

Demographic Information of First Round Content Experts

When asking experts' expert areas related to the MSJSCCS, experts responded that their areas of expertise included school counseling, multicultural counseling competencies, social justice advocacy, equity, inclusion, diversity, quantitative methodology, antiracism/antiracist practices, clinical mental health counseling, Multicultural and Social Justice Counseling Competencies (MSJCC), and intersectionality.

In terms of professional experiences regarding multicultural and social justice school counseling, it was identified that they together served as a school counselor educator or counselor educator for more than 100 years. They published a multitude of journal articles, books, and book chapters regarding social justice, equity, multicultural counseling, multicultural counseling competencies, antiracism, and antiracist school counseling. Some of them were national leaders in their expert areas or were editors or associate editors of academic journals.

Also, experts together provided hundreds of presentations including keynote speeches. In addition to this, some of them were former or current school counselors. Some experts also oversaw district school counseling programs, were involved in supervisory and clinical experience, or provided professional development opportunities and workshops for school counselors. The rest of the demographic information (i.e., position/job title, license/certification, education level, location, gender, sexual orientation, race, disability experience, perceived socioeconomic status, and age) is presented in the table below.

Table 7

First Round Experts Demographic Information

	n (n = 10)	%
Position/Job Title		
Professor	4	40
Assistant professor	3	30
Associate professor	1	10
Coordinator of college and career readiness	1	10
School counselor	1	10
License/Certification		
School counselor certification/licensure	7	70
National Certified Counselor (NCC)	2	20
Licensed Professional Counselor (LPC)	1	10
Licensed Professional Counselor with Supervision Designation (LPC-S)	1	10
Licensed Professional Clinical Counselor with Supervision Designation (LPCC-S)	1	10
Approved Clinical Supervisor (ACS)	1	10
Licensed Independent Chemical Dependency Counselor (LICDC)	1	10
Substance Abuse Professionals (SAP)	1	10
Licensed Mental Health Counselor (LMHC)	1	10

Education Level		
Doctoral degree	9	90
Master's degree	1	10
Location in the U.S.		
Midwest	3	30
Southeast	2	20
Southwest	2	20
MidAtlantic	1	10
Northeast	1	10
West	1	10
Gender		
Cisgender female	7	70
Cisgender male	2	20
Other	1	10
Sexual Orientation		
Heterosexual	9	90
Prefer not to say	1	10
Race		
Black/African American	4	40
White	2	20
Asian/Asian American	1	10
Biracial or Multiracial	1	10
Prefer not to say	1	10
Other	1	10
Disability experience		
No	7	70
Yes	2	20
Perceived Socioeconomic Status		
Low	0	0
Middle	8	80
High	1	10
Age	Average	Median
	43.89	42

Item Changes based on First Round Content Expert Review

When using the cutoff of 80% for congruency, 34 items were retained. That is, 55 items were removed. In terms of the breakdown of the items by hypothesized domains, there were 12 items for domain 1 (items 5, 9, 14, 24, 25, 32, 40, 46, 60, 79, 82, 84), two items for domain 2 (items 61 and 71), three items for domain 3 (items 2, 59, and 74), and 17 items for domain 4 (items 3, 16, 22, 23, 27, 28, 33, 35, 38, 45, 47, 54, 58, 65, 68, 75, and 80). Based on the qualitative feedback that experts provided, 33 new or revised items were added, which resulted in a total of 67 items (17 items for domain 1; 18 items for domain 2; 11 items for domain 3; and 21 items for domain 4).

Second Round of Content Expert Review

When looking at the literature on content validity, some researchers argued that using one round of content expert review was not enough (Almanasreh et al., 2019; Lynn, 1986). Also, there were some indices that researchers were able to use when collecting content validity evidence such as Content Validity Ratio (CVR), Item-levels Content Validity Index (I-CVI), and Scale-level Content Validity Index (S-CVI; Zamanzadeh et al., 2015). The same type of sampling approach, expert sampling, was again used when contacting experts in the field. Consequently, the author reached out to 24 experts and asked them if they could review the revised scale. 11 experts responded to the email, and a revised content validation form and a Qualtrics survey link for demographic questions were sent to them.

The content validity form included the definition of constructs, directions for rating items, response scale of the MSJSCCS, revised items, and open-ended questions that solicited

qualitative feedback based on McCoach and colleagues' (2013) guidelines. When evaluating items for the second round, experts were asked to:

a) assign each item to the domain it best fitted (1=school counselor self-awareness, 2=student worldview, 3=counseling relationship, 4=school counseling and advocacy interventions, and 0=none of the above),
b) indicate how necessary/essential each item was for multicultural and social justice school counseling competencies (1=not necessary, 2=useful but not essential, and 3=essential),
c) indicate how clear the item was for the purposes of the scale and the domain (1=not clear, 2=item need some revision, 3=clear but need minor revision, and 4=very clear),
d) indicate how relevant the item was to the scale and the domain (1=not relevant, 2=item need some revision, 3=relevant but need minor revision, and 4=very relevant), and
e) provide qualitative feedback (McCoach et al., 2013; Zamanzadeh et al., 2014).

When asking for qualitative feedback from content experts, the same six questions that were used during the first round were again asked. The same demographic questions that were used in the first round were asked again this time. After around 4 weeks, nine experts returned the completed content validation form and completed the demographic survey. Among them, one expert was randomly drawn and provided a $50 gift card.

Results of the Second Round Content Expert Review

First, the congruency percentage was calculated again based on McCoach and colleagues' (2013) guidelines. For the same reason mentioned in the previous round, an 80% cutoff criterion was used. As a result, 45 items were retained (15 items for domain 1; nine for

domain 2; five for domain 3; and 16 for domain 4). Item statement, hypothesized domain, and congruency percentage were described in Appendix C.

Second, to compute Content Validity Ratio (CVR), experts were asked to decide if an item was necessary to operate a construct in the scale or not (Zamanzadeh et al., 2014). The 3-point Likert scale (1=not necessary, 2=useful but not essential, and 3=essential) was used to rate the necessity of each item, and a formula developed by Lawshe (1975) was used to calculate CVR. Below is the formula that Lawshe (1975) described:

$$CVR = (N_e - N/2)/(N/2)$$

N_e: the number of experts who responded "essential"

N: the total number of experts

According to Schipper's criteria (Lawshe, 1975; Zamanzadeh et al., 2014), when the number of experts was nine, the minimum value of CVR for the one-tailed test at a *p*-value .05 level was .78. After computing CVR for each item, the following five items were removed:

a) Item 58: I utilize culturally responsive classroom management strategies.
b) Item 11: I understand that there are limits to how much I can learn by attending formal training and reading about other cultures.
c) Item 79: I can evaluate the degree to which my marginalized/privileged group status may influence my personal experiences.
d) Item 96: I provide affinity spaces for students with historically marginalized identities.
e) Item 99: I collaborate with religious institutions, businesses, and/or other community organizations that influence students' lives.

Third, in order to calculate the Content Validity Index (CVI), experts were requested to rate the clarity (1=not clear, 2=item need some revision, 3=clear but need minor revision, and 4=very clear) and relevancy (1=not relevant, 2=item need some revision, 3=relevant but need minor revision, and 4=very relevant) of each item (Zamanzadeh et al., 2014). Zamanzadeh and colleagues (2014) explained that the clarity of items was calculated at an item-level, but the relevancy of items was obtained at both an item-level and a scale-level. When calculating the item-level CVI (I-CVI), the number of experts who rated the item as clear or relevant (i.e., ratings 3 or 4) was divided by the total number of content experts (Zamanzadeh et al., 2014). On the other hand, the scale-level CVI (S-CVI), which means the proportion of items that were rated as relevant or very relevant by experts, was computed by counting the number of items rated 'relevant' by all the experts and dividing it by the total number of items. This method was called a 'universal agreement' and was considered to be more conservative (Zamanzadeh et al., 2014). When calculating I-CVI for relevancy, all the items in the scale were above the criteria of 79%, but four items were below the criteria for clarity (Abdollahpour et al., 2011). Below are the four items that were marked for revision:

a) Item 115: I understand the life experiences of students with various gender identities.
b) Item 16: I help my students develop culturally relevant skills or coping strategies.
c) Item 114: I understand the life experiences of students from various racial groups.
d) Item 121: I understand the life experiences of students based on their citizenship.

S-CVI for relevancy of this scale was 0.95, and it was way above Davis' criteria (1992) of 80%. Lastly, experts' qualitative feedback on each item helped improve the clarity and inclusiveness of items.

Demographic Information of Second Round Content Experts

When experts were asked about their expertise relative to the MSJSCCS, they responded that their expert areas included school counseling, social justice, multicultural counseling, multicultural counseling competencies, multicultural and social justice counseling competencies, and antiracism. Regarding the experts' professional experiences, they worked as either a school counselor educator, a counselor educator, a school counselor, an advisory board member, a school counseling coordinator, a leader at the national/state/university levels, an associate editor or an editor of academic journals, or a founder of conferences. They altogether published a great number of articles on multicultural topics, wrote books, and provided conference presentations on those issues. One of the experts was directly involved in developing the Multicultural and Social Justice Counseling Competencies framework. Also, some of them had taught multicultural counseling courses for a long time. The table below described the rest of the demographic information of the content experts (i.e., position/job title, license/certification, education level, location, gender, sexual orientation, race, disability experience, perceived socioeconomic status, and age).

Table 8

Second Round Experts Demographic Information

	n (n = 9)	%
Position/Job Title		
Professor	4	44
Associate professor	2	22
Assistant professor	1	11
Coordinator of college and career readiness	1	11
Associate director of college counseling	1	11
License/Certification		

School counselor certification/licensure	4	44
National Certified Counselor (NCC)	3	33
Licensed Mental Health Counselor (LMHC)	2	22
Licensed Professional Counselor with Supervision Designation (LPC-S)	1	11
Licensed Professional Clinical Counselor with Supervision Designation (LPCC-S)	1	11
Licensed Professional Counselor (LPC)	1	11
Licensed Clinical Professional Counselor (LCPC)	1	11
Licensed Independent Chemical Dependency Counselor (LICDC)	1	11
Substance Abuse Professionals (SAP)	1	11
Education Level		
Doctoral degree	8	89
Master's degree	1	11
Location in the U.S.		
Midwest	2	22
Northeast	2	22
West	2	22
Southeast	1	11
Southwest	1	11
MidAtlantic	1	11
Gender		
Cisgender female	4	44
Cisgender male	2	22
Transgender male	1	11
Genderqueer, non-binary, agender, pangender, genderfluid, or gender-neutral	1	11
Prefer not to say	1	11
Sexual Orientation		
Heterosexual	6	67
Gay, lesbian, or queer	2	22
Prefer not to say	1	11
Race		
White	4	44
Black/African American	3	33
Biracial or Multiracial	1	11

Prefer not to say	1	11
Disability experience		
No	6	67
Yes	1	11
Prefer not to say	1	11
Other	1	11
Perceived Socioeconomic Status		
Low	0	0
Middle	7	78
High	1	11
Prefer not to say	1	11
Age	Average	Median
	48.56	46

Item Changes Based on Second Round Content Expert Review

In accordance with experts' qualitative feedback, the author made changes in item wording to improve the clarity of items. Also, one of the two almost identical items was removed. As a result, there were a total of 39 items on the scale, which included nine items in domain 1, ten items in domain 2, nine items in domain 3, and 11 items in domain 4.

Stage 5: Creation of the Initial Survey

At this stage, directions for responding to the survey items were developed. The purpose of the instrument was included in directions so that this scale can be utilized for an intended purpose (AERA, APA, & NCME, 2014). Also, respondents' honest response was requested (McCoach et al., 2013). Below are the directions:

> This survey was developed to measure school counselors' and trainees' self-evaluated multicultural and social justice school counseling competencies.
>
> Please read the following statements and decide to what extent you think each

statement represents you. Your honest response will help improve the accuracy of the results.

As discussed earlier in this chapter, an attention check item ("Please select untrue of me for this item") was added in the middle of the MSJSCCS items to enhance the reliability and validity of the score interpretation of this scale (Huang et al., 2012; Kung et al., 2018).

The first part of the survey included the consent form and screening questions. To make sure that only participants who meet the participation criteria (i.e., current school counselors and school counseling master's students who completed at least one semester of practicum) take part in this study, two screening questions were added:

- Regarding school counseling work experience, which category do you currently belong to?

a) school counselor-in-training (school counseling master's student)
b) current school counselor
c) previous school counselor
d) none of the above

If respondents selected option a, then the next question showed up. If they selected option b, the MSJSCCS appeared next. If participants selected option c or d, the survey ended. The next screening question for school counselor-in-training was the following:

- If you are a school counseling master's student, have you completed at least one semester of your practicum or internship?

a) yes
b) no

When respondents clicked yes, the MSJSCCS appeared. If they clicked no, the survey ended. The second part of the survey consisted of the MSJSCCS, the Multicultural Counseling and Training Survey-Revised (MCCT-R; Holcomb-McCoy & Day-Vines, 2004), and Marlowe-Crown Social Desirability Scale-Form C (Reynolds, 1982). The last part of the survey included demographic questions which will be further described later in this chapter when discussing instrumentation. Space, readability, and intuitive organization of the Qualtrics survey both through the mobile phone and PC settings were checked (AERA, APA, & NCME, 2014; McCoach et al., 2013).

Stage 6: Pretesting

When developing an instrument, researchers were recommended to pre-test the instrument with a small number of people from the target group and revise the scale according to their feedback (McCoach et al., 2013; Zamanzadeh et al., 2014). Maximum variation sampling, also called heterogeneity sampling, was utilized when recruiting participants (Berndt, 2020; Sharma, 2017). Maximum variation sampling is a sampling technique that aims to select participants across a broad spectrum relative to the research topic (Etikan et al., 2016). This sampling method is used when a researcher aims to collect diverse ideas about the research topic (Etikan & Bala, 2017). Because the purpose of this study was to develop an instrument that measures multicultural and social justice school counseling competencies, taking various perspectives into consideration during the pretesting stage was important. Additionally, demographic questions were asked to collect participants' identities-related information.

After receiving the approval from Institutional Review Board at The Ohio State University (IRB study #2022E1189), three master’s students who completed at least one

semester of practicum and three doctoral students who previously worked as a school counselor were recruited by using the author's professional network (OSU COUNSED listserv). As AERA, APA, and NCME (2014) guided regarding potential bias for subgroups, school counselors' and trainees' different/diverse identities were considered. When potential participants met the qualification criteria, a Qualtrics survey link which included a consent form, the MSJSCCS, and demographic questions was sent to them. Demographic questions asked about participants' current job title (i.e., a school counseling master's student or a previous school counselor), years of experience as a school counselor, school levels of their workplaces (e.g., elementary, middle, etc.), school settings (e.g., urban, suburban, etc.), the experience of working at Title I schools, number of semesters that participants completed their practicum or internship, whether their school counseling program was CACREP-accredited or not, location in the U.S., education level, number of courses that participants took that were directly related to multicultural or social justice counseling, age, gender identity, sexual orientation, race/ethnicity, disability experience in their lifetime (yes/no), and perceived socioeconomic statuses. A 'prefer not to answer' option was included in the responses.

After participants completed the survey and previewed the MSJSCCS, the author conducted a brief one-on-one Zoom interview (approximately 60 minutes) with each participant. When starting the interview, the author explained to participants that they would see each item of the MSJSCCS during the interview and be asked a series of questions. Also, participants were asked to provide their honest feedback and were told that their voices would be recorded. Then, the author showed each item of the MSJSCCS through PowerPoint slides (Thompson et al., 2021). The following five questions were asked when reviewing each item:

a) Is this item clearly understood? What do you think about the item wording?
b) Can you respond to this item? Do you think that response options are appropriate?
c) Does this item seem to measure school counselors' multicultural and social justice counseling competencies?
d) Does this item seem to be inclusive of different/various identities?
e) How important is this item? (1= unimportant, 2=slightly important, 3=relatively important, 4=important, and 5=very important)

Asking the target population about the item wording, clarity of them, and if items can be logically responded to was recommended in the instrument development process (McCoach et al., 2013). Also, questions c and d were asked based on AERA, APA, and NCME's guidelines (2014) on the test development. Lastly, participants rated the importance of each item with a 5-point Likert scale, and their ratings were used to calculate the item impact score (Item Impact Score = Frequency * Importance; Zamanzadeh et al., 2014). Zamanzadeh and colleagues (2014) stated that reviewing the wording of items, checking the appearance of the measurement, and asking about the importance of items in the scale could become indices of showing evidence of face validity, resulting in underpinning the content validity evidence.

During the interview, participants' voice was recorded in case the author needed to listen to their qualitative feedback on items again when revising the instrument. Participant recruitment and the pretesting interview were conducted for 2 weeks. After the interview, each participant was provided with a $10 gift card.

Pretesting Participant Demographic Information

The three previous school counselors or doctoral students had worked as school counselors for 3.7 years on average. Also, they worked at either the elementary school level or the high school level. They altogether worked in urban, suburban, and/or rural areas, and all of them had experience working at Title I schools. On the other hand, the school counseling master's students had completed at least two or three semesters of their school counseling practicum/internship, and their school counseling programs were CACREP-accredited. The rest of the demographic information of pretesting participants was presented in the table below.

Table 9

Pretesting Participant Demographic Information

	n (n = 6)	%
Position/Job Title		
Doctoral student/Previous school counselor	3	50
School counseling master's student	3	50
Number of courses taken directly related to multicultural or social justice counseling		
1 course	2	33
2 courses	4	67
Location in the U.S.		
Midwest	3	50
Northeast	2	33
Southeast	1	17
Gender		
Cisgender female	4	67
Cisgender male	2	33
Sexual Orientation		
Heterosexual	4	67
Bisexual	1	17
Prefer not to answer	1	17

Race		
White	3	50
Black/African American	2	33
Middle Eastern	1	17
Disability experience		
No	5	83
Yes	1	17
Perceived Socioeconomic Status		
Low	1	17
Middle	4	67
High	1	17
Age	Average	Median
	27.7	27.5

Scale Revision Based on Pretesting Results

Six participants of this pretesting stage provided qualitative feedback regarding if each item a) was able to be understood (and they were asked to provide any suggestions on item wording), b) was able to be responded to without any issues, c) seemed to measure school counselors' multicultural and social justice counseling competencies, and d) seemed to be inclusive of different/various identities. When more than one participant provided the same feedback, items were revised accordingly. Also, there were two items that were removed in the previous stages because they did not meet certain criteria, and some participants claimed that those items needed to be re-added to the scale. Below are the items that were added to the MSJSCCS.

- I understand how students' various ability/disability statuses may influence their life experiences.
- I understand how students' religions/spirituality may influence their life experiences.
- I collaborate with school administrators to advocate for students from marginalized social

groups.

Participants were also asked to rate the importance of each item in the instrument, and an Item Impact Score was calculated based on their ratings. Zamanzadeh and colleagues (2014) suggested that an item needed to be removed from the scale if the item's Item Impact Score was lower than 1.5. The Item Impact Score of items on this scale ranged from 3.47 to 5, so all the items were retained.

On the other hand, when draft items were generated in stage 3, the 7-point Likert scale was used as a response scale. However, participants' responses to the MSJSCCS in this pretesting stage did not seem to be normally distributed and were negatively skewed. Literature on the number of response options showed that four to seven options (Lozano et al., 2008) or at least five options (Comrey, 1988) were optimal for a continuous distribution. Therefore, a 5-point Likert scale instead of seven points was used for the response scale (1=untrue of me, 2=somewhat untrue of me, 3=neutral, 4=somewhat true of me, and 5=true of me). The MSJSCCS for data collection was presented in Appendix D. There were a total of 43 items on the scale (nine items for domain 1; 12 items for domain 2; nine items for domain 3; 12 items for domain 4; one attention check item). The order of items was changed so that they were not obviously categorized by domains.

Stage 7: Data Collection

In this stage, the data was collected by reaching out to school counselors and school counseling master's students in the U.S. Detailed information on participants and the data collection procedure will be presented in this section. Also, along with the MSJSCCS, two more instruments were included in the survey to collect sources of validity evidence: the Multicultural

Counseling Competence and Training Survey-Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004) and the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982). In addition, demographic questions were included at the end of the survey.

Participants

The target population of this study included practicing school counselors and school counselors-in-training (school counseling master's students) in the U.S. If trainees wanted to participate in this study, they needed to have completed at least one semester of their practicum or internship because the last domain of this scale, *School Counseling and Advocacy Interventions*, asked respondents about their actual multicultural and social justice school counseling practices. In terms of sample size, McCoach and colleagues (2013) recommended researchers recruit at least 200 participants and try to recruit ten times the total number of items. Also, it was reported that at least 100 participants were needed to conduct an exploratory factor analysis (Beavers et al., 2013; Taherdoost et al., 2014).

Data collection for this study started in mid-February 2023 and lasted for two weeks. A total of 293 participants started to fill out the survey, but 73 of them were not able to complete it because they did not meet the participation qualification (i.e., practicing school counselors or school counseling master's students who completed at least one semester of practicum). Also, 13 responses that did not correctly answer the attention check item (i.e., "Please select "untrue of me" for this item") were screened out. Therefore, 207 cases were used when analyzing the data.

Procedure

To recruit participants, self-selection sampling (i.e., letting individuals or organizations choose to participate in research if they are willing to; Sharma, 2017), which is a type of

purposive sampling methods, was used. This sampling method was appropriate for this study because it was not feasible for the researcher to reach out to all the school counselors and trainees in the U.S. individually, and it allowed the researcher to invite individuals who met the participation criteria and were willing to participate in this study (Sarma, 2017). Also, convenience sampling was administered to increase the number of participants. Convenience sampling belongs to nonprobability sampling and is a sampling method of recruiting participants of the target population based on practical criteria, including easy accessibility (Etikan et al., 2016; Taherdoost, 2016). Because analyzing data from at least 200 participants was recommended in the literature (McCoach et al., 2013), the convenience sampling method was utilized to enhance participant recruitment.

First, an electronic Qualtrics survey was created so that it was easily accessible to the target population. Specifically, this survey included a consent form, screening questions that were described in Stage 5, the revised MSJSCCS, the Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004), the Marlowe-Crowne Social Desirability-Form C (Reynolds, 1982), and demographic questions.

To increase the number of participants for this study, studies on enhancing the response rate of a survey were referred to. For example, Saleh and Bista (2017) recommended several approaches that researchers could use to increase the response rates in online survey studies in educational research. They asserted that it was more effective that researchers solicited help from authority figures, provided incentives to participants, made a short survey, described the approximate time to complete the survey when inviting participants, emphasized anonymity and confidentiality of the survey responses, and personalized the invitations while still making them

professional (Saleh and Bista, 2017). Personalizing emails, describing the approximate time of completing a survey, and providing incentives were emphasized in multiple studies (Jacob & Jacob, 2012; McPeake et al., 2014; Sauermann & Roach, 2013).

In order to increase the number of participants and response rate of this study, incentives were used when recruiting participants. Göritz (2010) reviewed the literature on using incentives to improve research participation and reported that providing incentives to participants could enhance study participation, the quality of responses, the response rate, and the retention rate. On the other hand, there were some concerns regarding giving incentives, such as attracting certain types of respondents (i.e., individuals who are more drawn to incentives) or skipping more items to complete the survey quickly (Göritz, 2010). To screen responses in low quality, an attention check item ("Please select untrue of me for this item") was added in the middle of the MSJSCCS. When providing incentives, the Association for Counselor Education and Supervision (ACES) Graduate Student Grant Award was used. According to the studies that reported that lottery incentives with larger incentives and a lower chance of winning were more effective in improving the response rate (Pit et al., 2014; Sauermann & Roach, 2013), ten randomly drawn participants were planned to be provided with a $50 gift card.

When recruiting participants, all the CACREP-accredited school counseling programs in the U.S. were contacted (CACREP: the Council for Accreditation of Counseling and Related Educational Programs). In February 2023, there were 268 school counseling programs accredited according to the CACREP website (https://www.cacrep.org/). The author emailed 'program contact' persons (mostly faculty members of programs) on the website to ask if they could send emails to their school counseling master's students (Saleh & Bista, 2017). The recruitment email

clearly described the approximate time to complete the survey (i.e., 15-20 minutes), highlighted the anonymity and confidentiality of survey responses, included a shortened survey link and a QR code, and described incentives for participants.

In the meantime, all the state-level school counselor associations in the U.S. were also contacted. There were 51 state-level school counselor associations identified, and the author contacted either a president, an executive director, a chairperson, a secretary, or a manager by emailing them individually. If an association provided an email address for their organization, that email was used to reach out to them. The content of the recruitment email was slightly changed according to the target population (e.g., the greeting part). A couple of associations responded that they were able to send out emails to their members. Some associations answered that they would post this survey in their newsletters or on their websites. The author also reached out to the American School Counselor Association (ASCA), and they responded that they would include this survey in their newsletter (ASCA Aspects) and post the survey to the online community of ASCA members (ASCA Scene).

Lastly, the author's professional networks were used as a way of convenience sampling. For instance, the Ohio State University Counselor Education Listserv was used to recruit participants. School counselors and school districts that were connected to the OSU Counselor Education program were also contacted, and a school district leader sent the survey to school counselors in their district and sent it to other school districts. The author also reached out to several school counseling master's programs that were not CACREP-accredited, and their faculty members were interested in multicultural and social justice school counseling.

Instrumentation

A Qualtrics survey was created that included a) a consent form, b) screening questions (to ask if a potential participant met the participation criteria), c) the MSJSCCS, d) the Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004), e) the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982), and f) demographic questions. MCCTS-R was included to collect a source of convergent validity evidence because MCCTS-R was created based on previous multicultural counseling competencies (Sue et al., 1992) and was developed to measure school counselors' multicultural counseling competencies. On the other hand, the Marlowe-Crowne Social Desirability Scale-Form C was included for collecting discriminant validity evidence. Finally, demographic information questions were included at the end of the survey. It took approximately 15 to 20 minutes to complete this survey.

Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004)

MCCTS-R was developed to assess school counselors' multicultural counseling competencies, and the items were created based on previous AMCD's multicultural counseling competencies (Sue et al., 1992). MCCTS-R has been utilized in multiple school counseling studies (Barden & Greene, 2015; Ivers et al., 2016; Owens et al., 2010), and MCCT-R was expected to be highly correlated with the MSJSCCS. An example item on this scale is "I can discuss my own ethnic/cultural heritage.", and respondents are asked to respond on a four-point Likert scale (1=not competent, 2=somewhat competent, 3=competent, and 4=extremely competent). There were a total of 32 items on this scale, and the authors of this scale found three

factors: multicultural terminology (four items), multicultural knowledge (19 items), and multicultural awareness (nine items). Cronbach's alpha reliability coefficients for the subscales they reported were as follows: multicultural terminology (.97), multicultural knowledge (.95), and multicultural awareness (.85). In this study, reliability coefficients for multicultural terminology were Cronbach's $\alpha = .96$, multicultural knowledge was Cronbach's $\alpha = .95$, and multicultural awareness was Cronbach's $\alpha = .90$. The author reached out to the developers of the MCCTS-R and received the original scale, directions for responding to it, and the scoring procedure.

Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982)

Some researchers who developed multicultural and social justice counseling-related measures utilized the Social Desirability Scale, which was developed by Crown and Marlowe (1960), for a comparison purpose (Dean, 2009; Ponterotto et al., 2002). The Marlowe-Crown Social Desirability Scale consisted of items that described behaviors that were socially accepted but not likely to occur (Crown & Marlowe, 1960), and researchers wanted to explore whether their scales on multicultural counseling and social justice were merely measuring respondents' tendency to select socially desirable responses or not. Some scholars made attempts to create shorter forms of this scale, and those forms have been frequently used by other researchers (Kim et al., 2003; Mikolajczak et al., 2019; Taylor et al., 2020).

In this study, the Marlowe-Crowne Social Desirability Scale-Form C was used, which included 13 items and was supported by reliability and validity evidence (Reynolds, 1982). It was assumed that using a shorter version of the scale would help increase the fairness and inclusiveness of testing (AERA, APA, & NCME, 2014) and enhance the response rate (Saleh &

Bista, 2017). Reynolds (1982) reported that this scale had a single factor. One example item from this scale is “It is sometimes hard for me to go on with my work if I am not encouraged.” The response options of this scale were true or false, and eight items were reverse-coded so that true responses were consistently associated with high desirability. That is, a higher score indicated a participant’s tendency to respond in a more socially desirable way. Based on Mikolajczak and colleagues (2019) guidelines, the scores of the 13 items were summed. For the reliability index, Reynolds (1982) utilized the Kuder-Richardson Formula 20 (Richardson & Kuder, 1939) and reported that this scale had an acceptable level of reliability ($r_{KR\text{-}20} = .76$). In this study, the reliability coefficient of Form C was Cronbach's $\alpha = .64$. The Marlowe-Crowne Social Desirability Scale Form-C was not expected to have a high correlation with the MSJSCCS.

Demographic Questions

Demographic questions included participants’ current job title (i.e., school counseling master’s student or current school counselor), years of experience as a school counselor, school levels of their workplace (i.e., elementary, middle, etc.), school settings (i.e., urban, suburban, etc.), the experience of working at Title I schools, the number of semesters that participants completed their practicum or internship, whether their school counseling program was CACREP-accredited or not, location in the U.S., education level, the number of courses that participants took that were closely related to multicultural or social justice counseling, age, gender identity, sexual orientation, race/ethnicity, disability experience in their lifetime, and perceived socioeconomic statuses. In order to provide incentives to participants, they were asked to enter their email at the end of the survey. Demographic questions were presented in Appendix E.

Stage 8: Data Analyses

First, the data were screened by computing means, standard deviations, frequency tables, and correlations among items. Through this process, the distribution and variance of responses were checked. Also, the correlation table was reviewed to see if there were any highly correlated items or not. Second, an Exploratory Factor Analysis (EFA), a statistical analysis method that aims to explore the dimensionality of a scale by identifying the smallest number of factors, was conducted (McCoach et al., 2013). EFA was administered to answer the first research question which was to explore the factor structure of the MSJSCCS. McCoach and colleagues (2013) asserted that "the very first pilot of a new instrument should utilize EFA techniques" (p.113) because it allows the greatest flexibility of potential solutions by not specifying a priori factor structure.

Specifically, a preliminary Principal Component Analysis (PCA) was conducted along with Bartlett's test of sphericity, the Kaiser-Meyer-Olkin Measure of Sampling Adequacy, and the Kaiser's table of eigenvalues and a scree plot were obtained. Among the factor extraction methods, PCA is a method that explains all the variance in the set of items, while Principal Axis Factoring (PAF) explains only the common variance (McCoach et al., 2013). Bandalos and Finney (2010) mentioned that PCA could be used to reduce variables into smaller variable sets. Bartlett's test of sphericity and the Kaiser-Meyer-Olkin Measure of Sampling Adequacy were conducted to examine if EFA was an appropriate analysis method for the collected data. During this stage, communalities (the total variance the variable shares with all the other variables included) and the anti-image correlation matrix were also checked (McCoach et al., 2013).

In order to determine how many factors to extract, four extraction criteria were utilized: a) the Kaiser's criterion, b) the scree plot, c) Parallel Analysis (PA), and d) the Minimum Average Partial procedure (MAP). In other words, the number of factors of which eigenvalues were greater than 1 (Kaiser's criterion) was identified, and the elbow in the scree plot was found. Using PA, the eigenvalues of the raw data were compared to random data's eigenvalues. Also, the revised MAP test (Velicer et al., 2000) was conducted.

Then, Principal Axis Factoring (PAF) was administered with a fixed number of factors (i.e., the number of factors that were decided based on the abovementioned four criteria). Because PAF was more appropriate for identifying certain hypotheses under the data (Fabrigar et al., 1999), PAF was utilized after deciding the number of factors. In terms of the rotation technique, a direct oblimin rotation (i.e., oblique rotation) was selected because it allowed correlations among factors. The four hypothesized factors or domains of this scale (school counselor self-awareness, student worldview, counseling relationship, and school counseling and advocacy interventions) were assumed to be correlated to some extent theoretically and logically. During this stage, communalities, factor correlation matrices (correlations among the latent factors), factor pattern matrices (matrices of the effect of a given factor on a given item while controlling for other factors), and factor structure matrices (matrices of simple correlations of the items with factors) were analyzed (McCoach et al., 2013). Based on the results, factors were named, defined, and interpreted.

Third, an internal consistency reliability analysis was conducted to answer the second research question. The reliability coefficient means the percentage of variance in the scale scores that can be considered "true" variance (McCoach et al., 2013). In this study, a) basic statistical

information including the average inter-item correlations and the standard deviation of the inter-item correlations was examined, b) reliability coefficients were interpreted, c) item deletion was considered, d) subscale-level descriptive statistics were computed, and e) item addition was considered. The criterion of Cronbach's alpha = .8 was utilized when deciding acceptable reliability coefficients.

Lastly, the relationships between the MSJSCCS and other instruments (MCCTS-R and Marlowe-Crowne Social Desirability Scale-Form C) were investigated to collect convergent validity evidence and discriminant validity evidence. These were connected to the third and fourth research questions, respectively.

Stage 9: Revision

Based on the results of the data analyses described in Stage 8, item revisions will be discussed in Chapter 4: Results. That is, the results of conducting an Exploratory Factor Analysis and internal consistency reliability analysis would suggest eliminating and/or adding items on the MSJSCCS. These item changes will be described at the end of the next chapter.

Conclusion

In Chapter 3, the overall development process of the MSJSCCS and research questions were presented. Research questions included a) the factor structure of the MSJSCCS, b) the internal consistency reliability of the MSJSCCS scores, c) the relationship between the MSJSCCS and MCCTS-R (Holcomb-McCoy & Day-Vines, 2004), and d) the relationship between the MSJSCCS and Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982). Next, the validity evidence of the MSJSCCS score interpretation was discussed, along with the approaches to developing a fair instrument. Then, each stage of the instrument

development was further explained, including the purpose of the instrument, the definition of constructs and dimensions, the generation of draft items, content expert review, the creation of the initial survey, pretesting, data collection, data analyses, and revision. In the next chapter, the results of the data analyses (stage 8) and the scale revision (stage 9) will be discussed.

Chapter 4: Results

The aim of this study was to develop a measurement that assesses the multicultural and social justice counseling competencies of school counselors and trainees. The process of the instrument development was discussed in detail in Chapter 3: Methodology, and the results of this study, which include the outcome of data analyses (Stage 8) and the scale revision (Stage 9), will be described. In Stage 8, each research question will be addressed. As a reminder, research questions are presented below.

Research Questions

The following four research questions were explored in this study:

1. What is the factor structure of the MSJSCCS?
2. What is the internal consistency reliability of the MSJSCCS scores for the participants?
3. What is the relationship between the MSJSCCS score and another school counselors' multicultural counseling competencies score as measured by the Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004)?
4. What is the relationship between the MSJSCCS score and the social desirability score as measured by the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982)?

Participant Demographics

There were 207 cases that met the participation qualification criteria (i.e., practicing school counselors or school counseling master's students who completed at least one semester of practicum) and answered accurately for the attention check item (i.e., "Please select "untrue of me" for this item"). Among those 207 cases, there were 45 school counseling master's students (21.7%) and 162 school counselors (78.3%).

When looking at the school counselors' work experience, they worked 10.16 years on average (M = 10.16, SD = 7.98, n = 161). Among 161 school counselors, 76 had worked in elementary schools (47.2%), 78 had worked in middle schools (48.4%), 36 had worked in junior high schools (22.4%), and 103 had worked in high schools (64.0%). When school counselors were asked about the school settings that they had worked in, 60 of them had worked in urban schools (37.3%), 94 in suburban schools (58.4%), and 71 in rural schools (44.1%). Additionally, there were three school counselors who either worked in an online school (0.6%), an alternative high school for academically at-risk students (0.6%), or a private religious school (0.6%). Among 161 school counselors, 119 of them had worked at Title I schools (73.9%), and 41 of them had not (25.5%). The below table summarizes the demographic information of school counselors who participated in this study.

Table 10

School Counselor Demographic Information

School counselors	*n*	%
School level		
Elementary	76	47.2
Middle	78	48.4
Junior high	36	22.4
High	103	64.0
School setting		
Urban	60	37.3
Suburban	94	58.4
Rural	71	44.1
Online	1	0.6
Alternative high school	1	0.6
Private religious	1	0.6
Title I school work experience		
Yes	119	73.9
No	41	25.5
	M	*SD*
Work experience	10.16	7.98

Note. N = 161.

On the other hand, the 44 school counseling master's students had completed 1.91 semesters of their school counseling practicum or internship on average (M = 1.91, SD = .96, n = 44). When looking at the breakdown of their practicum/internship experience, 17 of them completed one semester (38.6%), 18 of them completed two semesters (40.9%), six of them completed three semesters (13.6%), two of them completed four semesters (4.5%), and one of them completed five semesters (2.3%). When asked about their master's program's CACREP-accreditation status, 40 of them responded that their programs were CACREP-accredited (90.9%), and four of them said no (9.1%). The school counseling master's students' demographic information is presented in the table below.

Table 11

School Counseling Master's Student Demographic Information

School counseling master's students	*n*	%
Number of practicum/internship semesters completed [a]		
1	17	38.6
2	18	40.9
3	6	13.6
4	2	4.5
5	1	2.3
Master's program CACREP-accreditation		
Yes	40	90.9
No	4	9.1

Note. N = 44.

[a] $M = 1.91$, $SD = .96$

There were additional demographic questions for both school counselors and trainees regarding their geographic location and education level. In terms of all participants' geographic locations, 203 participants answered this question, and the participants reported living in the following locations: 87 in the Northeast region (42.9%); 79 in the Midwest (38.9%); three in the Northwest (1.5%); 18 in the Southeast (8.9%); six in the Southwest (3.0%); and ten in the West (4.9%). Regarding participants' education level, 204 of them responded to the question, and one of them had a bachelor's degree (0.5%), 38 of them were current master's students (18.6%), 147 of them had a master's degree (72.1%), 11 of them received education beyond a master's degree, such as having two master's degrees, or having an Educational Specialist degree or working on it (5.4%), four of them were current doctoral students (2.0%), and three of them had earned a doctoral degree (1.5%).

Participants were asked to answer the number of courses they took that were closely related to multicultural or social justice counseling, and 202 of them responded to this question. On average, they took 1.76 courses ($M = 1.76$, $SD = .95$, n = 202). The breakdown of the response by the number of courses was as follows: three participants took no classes (1.5%); 92 of them took one course (45.5%); 70 took two courses (34.7%); 31 took three courses (15.3%); two took four courses (1.0%); two took five courses (1.0%); and two took six courses (1.0%). With regards to participants' age, they were 37.75 years old on average ($M = 37.75$, $SD = 10.68$, n = 201). In terms of participants' gender identities, 204 participants answered this question. There were 182 cisgender females (89.2%), 18 cisgender males (8.8%), three genderqueer, non-binary, agender, pangender, genderfluid, or gender neutrals (1.5%), and one transgender male (0.5%) among participants.

When participants were asked about their sexual orientation, 203 of them answered this question. There were seven participants that identified as asexual (3.4%), 15 identified as bisexual (7.4%), four identified as gay (2.0%), 171 identified as heterosexual (84.2%), one identified as lesbian (0.5%), one identified as pansexual (0.5%), and four identified as queer people (2.0%). Regarding participants' race/ethnicity, 203 participants shared this information, and the breakdown of it is as follows: four identified as Asian (2.0%); four identified as biracial or multiracial people (2.0%); seven identified as Black or African Americans (3.4%); 16 identified as Latinx or Hispanics (7.9%); one identified as Middle Eastern (0.5%); and 171 identified as White (84.2%). Participants were asked if they had had a disability in their lifetime, and 35 out of 204 participants said yes (17.2%). 169 participants (82.8%) responded that they had not had a disability. Lastly, 204 participants responded to the question regarding their

perceived socioeconomic status. Ten of them perceived it as low (4.9%), 184 of them perceived it as middle (90.2%), and ten of them perceived it as high (4.9%). The below table presents the overall demographic information of participants.

Table 12

Participant Demographics

All participants	*n*	%
Location in the U.S. (n = 203)		
Northeast	87	42.9
Midwest	79	38.9
Southeast	18	8.9
West	10	4.9
Southwest	6	3.0
Northwest	3	1.5
Education level (n = 204)		
Bachelor's degree	1	0.5
Current master's student	38	18.6
Master's degree	147	72.1
Education beyond a master's degree	11	5.4
Current doctoral student	4	2.0
Doctoral degree	3	1.5
Number of courses closely related to multicultural or social justice counseling [a] (n = 202)		
0	3	1.5
1	92	45.5
2	70	34.7
3	31	15.3
4	2	1.0
5	2	1.0
6	2	1.0
Gender (n = 204)		
Cisgender female	182	89.2
Cisgender male	18	8.8
Genderqueer, non-binary, agender, pangender, genderfluid, or gender neutral	3	1.5
Transgender male	1	0.5

Sexual orientation (n = 203)		
Heterosexual	171	84.2
Bisexual	15	7.4
Asexual	7	3.4
Gay	4	2.0
Queer	4	2.0
Lesbian	1	0.5
Pansexual	1	0.5
Race/Ethnicity (n = 203)		
White	171	84.2
Latinx/Hispanic	16	7.9
Black/African American	7	3.4
Asian	4	2.0
Biracial or Multiracial	4	2.0
Middle Eastern	1	0.5
Disability experience (n = 204)		
Yes	35	17.2
No	169	82.8
Perceived Socioeconomic Status (n = 204)		
Low	10	4.9
Middle	184	90.2
High	10	4.9
Age (n = 201)	*M*	*SD*
	37.75	10.68

[a] *M* = 1.76, *SD* = .95

Stage 8: Data Analyses

In this stage, the collected data was analyzed to answer the four research questions of this study. Specifically, a) the factor structure of the MSJSCCS was examined, b) the internal consistency reliability of the MSJSCCS was investigated, and c) the relationships between the MSJSCCS and other instruments were explored to collect additional validity evidence.

Factor Structure of the MSJSCCS

In order to answer research question 1, “What is the factor structure of the MSJSCCS?”, an Exploratory Factor Analysis (EFA) was administered. Before conducting it, the data was screened first to check the basic characteristics of the data, such as means, standard deviations, distributions, and correlations among items. After that, the EFA was conducted.

Data Screening

To begin with, the collected data were explored by computing means, standard deviations, minimum values, maximum values, skewness, kurtosis, histograms, and correlations among items. Listwise deletion was used for handling missing data, and three cases were removed accordingly. As a result, 204 cases were included for data analysis. In this study, IBM SPSS Statistics 28 was utilized when analyzing the data. The means and standard deviations of items are presented in the table below.

Table 13

Means and Standard Deviations of Items

Item	*M*	*SD*
1. I understand how students' race/ethnicity may impact their life experiences.	4.69	.463
2. I provide my students with culturally relevant coping strategies.	3.93	.803
3. I am aware of how my assumptions and values contribute to my worldview.	4.72	.530
4. I understand how students' gender identities may impact their life experiences.	4.67	.567
5. I recognize how the dynamics of power/oppression impact the interaction between a school counselor and a student.	4.54	.683
6. I provide culturally responsive interventions that address students' attitudes, knowledge, skills, or behaviors.	4.06	.813
7. I am proactive in learning about my assumptions and beliefs.	4.59	.692

8. I understand how students' cultures may influence their communication styles.	4.67	.513
9. I know how to discuss with students about the influence of power on the counseling relationship in a culturally relevant way.	3.69	1.001
10. I provide career aspiration/development groups or curricula for historically marginalized student groups.	3.50	1.307
11. I am conscious of how my privileged/marginalized statuses influence my worldview.	4.61	.645
12. I understand how students' sexual orientation may impact their life experiences.	4.64	.639
13. I know how to discuss with students about how power/oppression influence the school counselor-student relationship.	3.67	1.076
14. I collaborate with teachers in order to advocate for students from marginalized social groups.	4.20	.831
15. I reflect on my assumptions and values as members of marginalized/privileged groups.	4.49	.765
16. I understand how students' socioeconomic statuses may impact their life experiences.	4.86	.345
17. I recognize how the identities of a school counselor and a student influence the way they interact.	4.64	.565
18. I provide classroom lessons or curricula regarding diversity, equity, or social justice.	3.41	1.349
19. I am aware of the beliefs and biases I hold as members of marginalized/privileged groups.	4.50	.778
20. I understand how students' identity development (e.g., racial identity, gender identity, etc.) may influence their worldviews.	4.63	.542
21. I recognize how my identities and my student's identities interact with each other.	4.44	.709
22. I provide culturally responsive programs and/or classroom lessons for students.	3.60	1.143
23. Please select "untrue of me" for this item.	1.00	.000
24. I know resources that will help me become more aware of my beliefs or social group statuses.	4.03	.982
25. I understand how students' and their families' citizenship statuses may impact their life experiences.	4.43	.749
26. I know how to discuss with a student about how my identities and the student's identities influence our relationship.	3.92	.999

Item	M	SD
27. I use action plans to close the opportunity and/or information gaps among student groups.	3.34	1.236
28. I understand how students' various ability/disability statuses may influence their life experiences.	4.55	.621
29. I collaborate with school administrators to advocate for students from marginalized social groups.	4.32	.900
30. I am conscious of how my privileged/marginalized identities influence my life experiences.	4.60	.639
31. I understand how not using English as their first language may impact students' life experiences.	4.69	.559
32. I know how to discuss the influence of my identities and my student's identities on the counseling relationship.	4.01	.944
33. I provide school staff with workshops or professional development opportunities regarding diversity or social justice.	2.48	1.288
34. I am conscious of how my marginalized/privileged group statuses influence my experience as a school counselor.	4.53	.669
35. I understand how students' marginalized/privileged identities may influence their life experiences.	4.60	.530
36. I know how to discuss with a student about how the similarities and/or differences between my student's identities and my identities may impact the counseling relationship.	4.01	.962
37. I provide students and families from various backgrounds with culturally relevant community resources.	3.55	1.128
38. I am conscious of the privileges my identities possess or lack in society.	4.50	.733
39. I understand how students' intersecting identities may influence their life experiences.	4.44	.695
40. I use data to discuss equity issues regarding educational policies.	3.35	1.228
41. I recognize how issues of power/oppression strengthen or hinder the school counselor-student relationship.	4.34	.769
42. When there are policies or laws that affect students with certain identities, I provide relevant information to them or their families.	3.30	1.245
43. I understand how students' religions/spirituality may influence their life experiences.	4.46	.646

There were several items that seemed to be negatively skewed (i.e., had higher scores such as more 4s or 5s on a five-point Likert scale), and these items were items 1, 4, 5, 7, 8, 11, 12, 14, 15, 16, 17, 19, 20, 21, 25, 28, 29, 30, 31, 34, and 38. Also, interitem correlations (i.e., correlations between each pair of items) were screened to examine whether there were any highly correlated items or not. Interitem correlations ranged from $r = .001$ to $r = .758$, which indicated that there were no two items that were too highly correlated with each other. Having extremely highly correlated items means that those items are redundant (McCoach et al., 2013).

Exploratory Factor Analysis

The Exploratory Factor Analysis (EFA) entails several steps. First, sampling adequacy tests need to be administered to confirm if the data is appropriate for a factor analysis. Second, there are several criteria that are used when deciding the number of factors to extract. In this study, four criteria were used, which will be discussed later in detail. Third, Principal Axis Factoring (PAF), one of the most common factor extraction methods, was administered (McCoach et al., 2013). Based on the results, the factor structure of the MSJSCCS was summarized.

Sampling Adequacy. To begin with, the result of the Kaiser-Meyer-Olkin test (KMO = .896) revealed that the correlation matrix of this dataset was appropriate for factor analysis (McCoach et al., 2013). Also, Bartlett's test of sphericity (Bartlett, 1950) compared the correlation matrix of the current dataset to an identity matrix. The result of the test showed that the correlation matrix of this data was different from an identity matrix ($\chi^2 = 4733.14$, $df = 861$, $p < .001$), which was another indicator of the appropriateness of using factor analysis when analyzing data. The anti-image correlation matrix included relatively large diagonal elements and

small off-diagonal elements. In addition, the initial communalities (the amount of variance in each item explained by the solution) were presented below, and it seemed that all the communalities were moderate at least (0.40 and above was recommended; McCoach et al., 2013). The attention check item (item 23) was not included in this table.

Table 14

Communalities with a Principal Component Analysis

Item	Initial	Extraction
1	1.000	.701
2	1.000	.717
3	1.000	.423
4	1.000	.557
5	1.000	.682
6	1.000	.646
7	1.000	.558
8	1.000	.620
9	1.000	.778
10	1.000	.505
11	1.000	.653
12	1.000	.651
13	1.000	.726
14	1.000	.653
15	1.000	.650
16	1.000	.588
17	1.000	.596
18	1.000	.806
19	1.000	.511
20	1.000	.665
21	1.000	.606
22	1.000	.812
24	1.000	.613
25	1.000	.586
26	1.000	.734
27	1.000	.491
28	1.000	.739

29	1.000	.734
30	1.000	.697
31	1.000	.583
32	1.000	.769
33	1.000	.531
34	1.000	.650
35	1.000	.615
36	1.000	.753
37	1.000	.562
38	1.000	.726
39	1.000	.538
40	1.000	.547
41	1.000	.705
42	1.000	.605
43	1.000	.571

Decision on the Number of Factors to Extract. When deciding how many factors to extract, four criteria were used, including a) the Kaiser's criterion, b) the scree plot, c) Parallel Analysis (PA), and d) the Minimum Average Partial procedure (MAP). According to Kaiser's criterion, researchers were asked to identify the number of factors of which eigenvalues were greater than 1 (Kaiser, 1958). The initial eigenvalues based on the Principal Component Analysis (PCA) are presented in the table below. Based on this criterion, nine factors were suggested. However, this approach is now considered a weak method for deciding the number of factors to extract (McCoach et al., 2013).

Table 15

Eigenvalues and Variance Explained

	Initial Eigenvalues		
Component	Total	% of Variance	Cumulative %
1	13.587	32.350	32.350
2	3.548	8.449	40.798
3	2.026	4.825	45.623
4	1.682	4.005	49.628
5	1.380	3.286	52.914
6	1.254	2.986	55.900
7	1.228	2.924	58.824
8	1.133	2.698	61.522
9	1.016	2.420	63.942
10	.925	2.202	66.143
11	.917	2.183	68.326
12	.892	2.123	70.449
13	.861	2.049	72.498
14	.822	1.957	74.454
15	.759	1.807	76.261
16	.668	1.591	77.853
17	.662	1.576	79.429
18	.630	1.499	80.928
19	.603	1.437	82.364
20	.588	1.399	83.764
21	.555	1.322	85.085
22	.524	1.247	86.322
23	.501	1.193	87.525
24	.469	1.117	88.642
25	.441	1.049	89.691
26	.415	.989	90.680
27	.395	.941	91.621
28	.374	.891	92.511
29	.354	.842	93.354
30	.325	.773	94.127
31	.305	.726	94.853
32	.292	.696	95.549
33	.261	.621	96.170

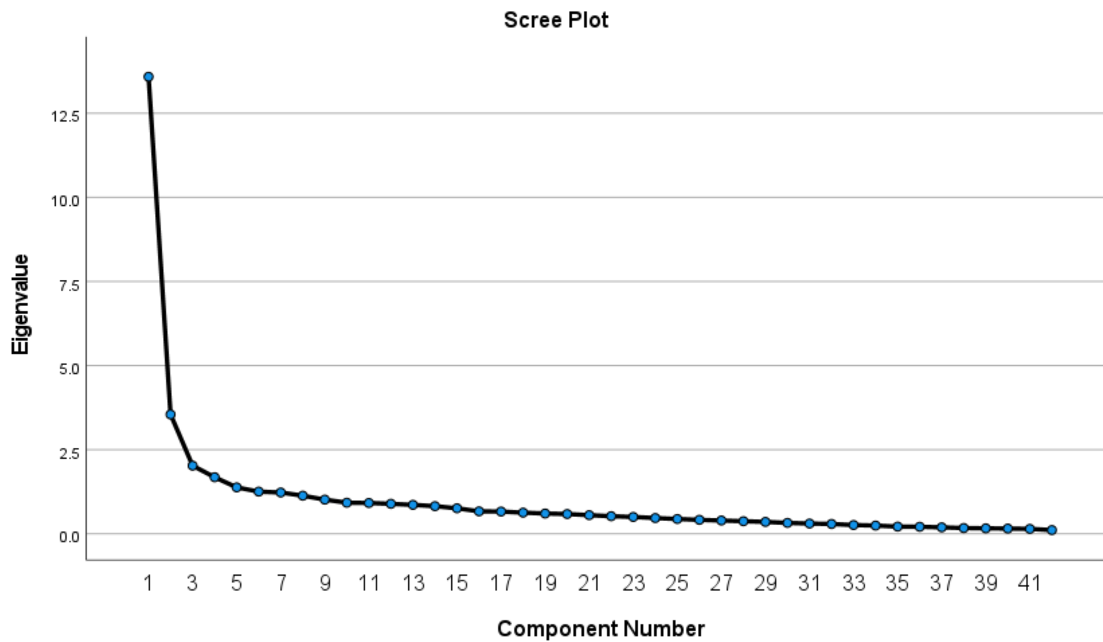
34	.245	.583	96.754
35	.214	.510	97.264
36	.209	.498	97.761
37	.192	.458	98.220
38	.171	.408	98.627
39	.163	.388	99.015
40	.156	.372	99.387
41	.146	.348	99.735
42	.111	.265	100.000

Note. Extraction Method: Principal Component Analysis.

The second criterion, the scree test, is a method that identifies the number of factors to extract by looking at the scree plot. McCoach and colleagues (2013) explained that “the point (factor number) at which the curve stops decreasing and straightens indicates the maximum number of factors to be extracted in the solution.” (p. 122) The scree plot printed from the SPSS 28 software is presented below. It seemed that three factors could be derived from the plot. Nevertheless, the scree test was criticized due to its unreliability, and it was recommended that other criteria be used together to compensate for its limitation (McCoach et al., 2013).

Figure 2

Scree Plot



Through the Parallel Analysis (PA), the third criterion, the eigenvalues of the current data were compared to the average eigenvalues of random data (McCoach et al., 2013), and the result indicated that the three factors could be the number of factors to be extracted. On the other hand, the result of the revised MAP test (Velicer et al., 2000) suggested four factors. When considering the results of all four criteria, the researcher decided to conduct Principal Axis Factoring (PAF) with both 3 factors and 4 factors. When administering PAF with 3 factors, the results showed many items that had loadings of more than one factor (six items), and there were no items that belonged to the third factor, which was a sign of underextraction (i.e., extracting too few factors; McCoach et al., 2013). Besides, it was considered that underextraction was more problematic

due to a loss of information and increased error in the loadings (McCoach et al., 2013). Therefore, the four-factor option was selected for further analysis.

Principal Axis Factoring. After deciding the number of factors, a PAF was conducted with an oblique rotation to allow correlations among factors. Below is a table that shows the initial communalities before conducting a PAF and after administering it. It seemed that all the items except for item 3 had the initial communalities above .4. The final communalities refer to the proportion of variance in the item that is accounted for by the set of extracted factors (McCoach et al., 2013). There were items that had final communalities below .4 (items 1, 3, 7, 10, 14, 16, 17, 18, 19, 24, 25, 27, 31, 33, 37, 40, 42, and 43).

Table 16

Communalities with a Principal Axis Factoring

Item	Initial	Extraction
1	.591	.382
2	.635	.444
3	.353	.220
4	.552	.402
5	.628	.520
6	.653	.511
7	.496	.335
8	.598	.426
9	.710	.633
10	.397	.224
11	.629	.579
12	.633	.490
13	.711	.668
14	.520	.387
15	.549	.400
16	.421	.243
17	.490	.317
18	.712	.379

19	.514	.378
20	.685	.617
21	.612	.524
22	.778	.566
24	.460	.290
25	.478	.379
26	.690	.615
27	.453	.366
28	.617	.452
29	.628	.420
30	.643	.600
31	.480	.285
32	.751	.712
33	.443	.324
34	.652	.513
35	.624	.556
36	.734	.692
37	.547	.336
38	.706	.606
39	.581	.426
40	.502	.377
41	.669	.517
42	.486	.313
43	.502	.385

In addition, the factor correlation matrix was reviewed. It shows the correlations between the drawn factors (McCoach et al., 2013), and it is presented below. When planning data analysis methods, it was assumed that the four domains (i.e., school counselor self-awareness, student worldview, counseling relationship, and school counseling and advocacy interventions) would be associated with each other. As it was assumed, four factors were correlated (r = .290-.561), which supported the rationale of using the oblique rotation technique.

Table 17

Factor Correlation Matrix

Factor	1	2	3	4
1	–			
2	.308	–		
3	-.359	-.412	–	
4	-.561	-.386	.290	–

Note. Extraction Method: Principal Axis Factoring. Rotation Method: Oblimin with Kaiser Normalization.

Then, the pattern coefficients were reviewed, and they are presented in the table below. Simply put, pattern coefficients are similar to partial standardized regression weights that show the relationship between the item and the factor while controlling for the other factors' effects (McCoach et al., 2013). By using Comrey and Lee's (1992) guidelines on the interpretation of factors, loadings above .45 (which was considered "fair") were marked in bold letters. Also, items that had loadings of .30 or higher on two or more factors were not marked, based on McCoach and colleagues' (2013) guidelines. Items that had pattern coefficients lower than .45 and had loadings of .30 or higher on more than one factor were then eliminated from the scale.

Table 18

Pattern Matrix

Item	Factor			
	1	2	3	4
1. I understand how students' race/ethnicity may impact their life experiences.	.376	.129	.030	-.266
2. I provide my students with culturally relevant coping strategies.	.047	**.535**	-.135	-.091
3. I am aware of how my assumptions and values contribute to my worldview.	.211	.054	.073	-.317

4. I understand how students' gender identities may impact their life experiences.	**.583**	-.172	-.176	-.023
5. I recognize how the dynamics of power/oppression impact the interaction between a school counselor and a student.	.037	.097	-.374	-.429
6. I provide culturally responsive interventions that address students' attitudes, knowledge, skills, or behaviors.	.273	**.610**	.047	.010
7. I am proactive in learning about my assumptions and beliefs.	.143	.223	-.126	-.281
8. I understand how students' cultures may influence their communication styles.	.407	.107	.006	-.276
9. I know how to discuss with students about the influence of power on the counseling relationship in a culturally relevant way.	.091	.245	**-.623**	.006
10. I provide career aspiration/development groups or curricula for historically marginalized student groups.	-.058	.419	-.107	-.045
11. I am conscious of how my privileged/marginalized statuses influence my worldview.	-.037	-.165	-.167	**-.775**
12. I understand how students' sexual orientation may impact their life experiences.	**.687**	-.139	-.188	.070
13. I know how to discuss with students about how power/oppression influence the school counselor-student relationship.	.088	.067	**-.699**	-.121
14. I collaborate with teachers in order to advocate for students from marginalized social groups.	.070	**.581**	.071	-.090
15. I reflect on my assumptions and values as members of marginalized/privileged groups.	-.065	.201	.101	**-.593**
16. I understand how students' socioeconomic statuses may impact their life experiences.	**.455**	.097	-.038	.031
17. I recognize how the identities of a school counselor and a student influence the way they interact.	.337	-.054	-.135	-.251
18. I provide classroom lessons or curricula regarding diversity, equity, or social justice.	-.081	**.660**	.027	.051

19. I am aware of the beliefs and biases I hold as members of marginalized/privileged groups.	.126	.043	.051	**-.533**
20. I understand how students' identity development (e.g., racial identity, gender identity, etc.) may influence their worldviews.	**.729**	.034	.027	-.090
21. I recognize how my identities and my student's identities interact with each other.	.400	.169	-.117	-.256
22. I provide culturally responsive programs and/or classroom lessons for students.	-.015	**.789**	.062	.024
24. I know resources that will help me become more aware of my beliefs or social group statuses.	.164	.257	-.120	-.184
25. I understand how students' and their families' citizenship statuses may impact their life experiences.	**.488**	.041	-.179	-.036
26. I know how to discuss with a student about how my identities and the student's identities influence our relationship.	.108	.161	**-.636**	-.045
27. I use action plans to close the opportunity and/or information gaps among student groups.	-.002	**.499**	-.227	.062
28. I understand how students' various ability/disability statuses may influence their life experiences.	**.545**	.289	.106	-.036
29. I collaborate with school administrators to advocate for students from marginalized social groups.	.062	**.605**	.050	-.086
30. I am conscious of how my privileged/marginalized identities influence my life experiences.	-.067	-.006	.013	**-.816**
31. I understand how not using English as their first language may impact students' life experiences.	**.566**	-.060	-.019	.045
32. I know how to discuss the influence of my identities and my student's identities on the counseling relationship.	.042	.249	**-.639**	-.115

33. I provide school staff with workshops or professional development opportunities regarding diversity or social justice.	-.105	**.519**	-.130	-.038
34. I am conscious of how my marginalized/privileged group statuses influence my experience as a school counselor.	.005	.022	-.111	**-.663**
35. I understand how students' marginalized/privileged identities may influence their life experiences.	.442	-.023	.137	-.455
36. I know how to discuss with a student about how the similarities and/or differences between my student's identities and my identities may impact the counseling relationship.	.200	.147	**-.636**	-.051
37. I provide students and families from various backgrounds with culturally relevant community resources.	.042	**.473**	-.138	-.039
38. I am conscious of the privileges my identities possess or lack in society.	.079	-.059	-.050	**-.737**
39. I understand how students' intersecting identities may influence their life experiences.	**.490**	.053	-.006	-.206
40. I use data to discuss equity issues regarding educational policies.	.011	**.554**	-.141	.040
41. I recognize how issues of power/oppression strengthen or hinder the school counselor-student relationship.	.129	.152	-.260	-.413
42. When there are policies or laws that affect students with certain identities, I provide relevant information to them or their families.	.105	.383	-.212	-.005
43. I understand how students' religions/spirituality may influence their life experiences.	**.552**	.138	.085	-.067

Note. Extraction Method: Principal Axis Factoring. Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 22 iterations. Item 23 was the attention check item.

Additionally, below is a table that shows the structure matrix that contains the simple bivariate correlations between the items and the factors (McCoach et al., 2013). Although researchers only interpret the pattern matrix to identify the structure of the instrument, McCoach and colleagues (2013) recommended that researchers also review the structure matrix to check the true simple bivariate correlational structure.

Table 19

Structure Matrix

Item	Factor			
	1	2	3	4
1. I understand how students' race/ethnicity may impact their life experiences.	.554	.335	-.235	-.518
2. I provide my students with culturally relevant coping strategies.	.311	.640	-.399	-.362
3. I am aware of how my assumptions and values contribute to my worldview.	.379	.211	-.117	-.435
4. I understand how students' gender identities may impact their life experiences.	.606	.089	-.321	-.334
5. I recognize how the dynamics of power/oppression impact the interaction between a school counselor and a student.	.441	.428	-.552	-.595
6. I provide culturally responsive interventions that address students' attitudes, knowledge, skills, or behaviors.	.438	.671	-.299	-.364
7. I am proactive in learning about my assumptions and beliefs.	.451	.427	-.351	-.484
8. I understand how students' cultures may influence their communication styles.	.593	.337	-.265	-.544
9. I know how to discuss with students about the influence of power on the counseling relationship in a culturally relevant way.	.387	.527	-.755	-.320
10. I provide career aspiration/development groups or curricula for historically marginalized student groups.	.135	.462	-.272	-.205

11. I am conscious of how my privileged/marginalized statuses influence my worldview.	.407	.191	-.311	-.740
12. I understand how students' sexual orientation may impact their life experiences.	.672	.123	-.357	-.316
13. I know how to discuss with students about how power/oppression influence the school counselor-student relationship.	.427	.428	-.793	-.399
14. I collaborate with teachers in order to advocate for students from marginalized social groups.	.274	.608	-.220	-.333
15. I reflect on my assumptions and values as members of marginalized/privileged groups.	.293	.368	-.130	-.605
16. I understand how students' socioeconomic statuses may impact their life experiences.	.481	.241	-.233	-.273
17. I recognize how the identities of a school counselor and a student influence the way they interact.	.509	.203	-.307	-.458
18. I provide classroom lessons or curricula regarding diversity, equity, or social justice.	.085	.604	-.201	-.150
19. I am aware of the beliefs and biases I hold as members of marginalized/privileged groups.	.419	.267	-.166	-.605
20. I understand how students' identity development (e.g., racial identity, gender identity, etc.) may influence their worldviews.	.780	.282	-.275	-.504
21. I recognize how my identities and my student’s identities interact with each other.	.637	.439	-.404	-.579
22. I provide culturally responsive programs and/or classroom lessons for students.	.192	.749	-.251	-.254
24. I know resources that will help me become more aware of my beliefs or social group statuses.	.390	.428	-.338	-.410
25. I understand how students' and their families' citizenship statuses may impact their life experiences.	.585	.279	-.382	-.377

26. I know how to discuss with a student about how my identities and the student's identities influence our relationship.	.411	.473	-.754	-.352
27. I use action plans to close the opportunity and/or information gaps among student groups.	.199	.569	-.414	-.196
28. I understand how students' various ability/disability statuses may influence their life experiences.	.617	.427	-.219	-.422
29. I collaborate with school administrators to advocate for students from marginalized social groups.	.279	.637	-.247	-.340
30. I am conscious of how my privileged/marginalized identities influence my life experiences.	.384	.282	-.197	-.772
31. I understand how not using English as their first language may impact students' life experiences.	.529	.105	-.185	-.254
32. I know how to discuss the influence of my identities and my student's identities on the counseling relationship.	.413	.569	-.790	-.420
33. I provide school staff with workshops or professional development opportunities regarding diversity or social justice.	.123	.554	-.317	-.217
34. I am conscious of how my marginalized/privileged group statuses influence my experience as a school counselor.	.424	.325	-.314	-.707
35. I understand how students' marginalized/privileged identities may influence their life experiences.	.641	.232	-.144	-.654
36. I know how to discuss with a student about how the similarities and/or differences between my student's identities and my identities may impact the counseling relationship.	.503	.491	-.784	-.405

37. I provide students and families from various backgrounds with culturally relevant community resources.	.259	.558	-.359	-.285
38. I am conscious of the privileges my identities possess or lack in society.	.492	.270	-.268	-.773
39. I understand how students' intersecting identities may influence their life experiences.	.624	.286	-.264	-.503
40. I use data to discuss equity issues regarding educational policies.	.210	.600	-.362	-.221
41. I recognize how issues of power/oppression strengthen or hinder the school counselor-student relationship.	.501	.458	-.489	-.620
42. When there are policies or laws that affect students with certain identities, I provide relevant information to them or their families.	.302	.505	-.409	-.273
43. I understand how students' religions/spirituality may influence their life experiences.	.602	.299	-.190	-.405

Note. Extraction Method: Principal Axis Factoring. Rotation Method: Oblimin with Kaiser Normalization. Item 23 was the attention check item.

Factor Structure. Items highlighted in bold letters in the pattern matrix were reorganized by factor while listing the items according to the size of their loadings (i.e., items with the highest pattern coefficients for the factor were listed at the top of the list). The items that have the highest pattern coefficients can be considered items that represent or describe the factor the best (McCoach et al., 2013). The four-factor result aligned well with the theoretical domains that were assumed in 'Stage 2: Definition of Constructs and Dimensions', so the factors were named based on the dimensions that were hypothesized (i.e., school counselor self-awareness, student worldview, counseling relationship, and school counseling and advocacy interventions).

Table 20

Factor Structure of the MSJSCCS

Factor	Item
1 Student Worldview	20. I understand how students' identity development (e.g., racial identity, gender identity, etc.) may influence their worldviews. 12. I understand how students' sexual orientation may impact their life experiences. 4. I understand how students' gender identities may impact their life experiences. 31. I understand how not using English as their first language may impact students' life experiences. 43. I understand how students' religions/spirituality may influence their life experiences. 28. I understand how students' various ability/disability statuses may influence their life experiences. 39. I understand how students' intersecting identities may influence their life experiences. 25. I understand how students' and their families' citizenship statuses may impact their life experiences. 16. I understand how students' socioeconomic statuses may impact their life experiences.
2 School Counseling and Advocacy Interventions	22. I provide culturally responsive programs and/or classroom lessons for students. 18. I provide classroom lessons or curricula regarding diversity, equity, or social justice. 6. I provide culturally responsive interventions that address students' attitudes, knowledge, skills, or behaviors. 29. I collaborate with school administrators to advocate for students from marginalized social groups. 14. I collaborate with teachers in order to advocate for students from marginalized social groups. 40. I use data to discuss equity issues regarding educational policies. 2. I provide my students with culturally relevant coping strategies. 33. I provide school staff with workshops or professional development opportunities regarding diversity or social justice. 27. I use action plans to close the opportunity and/or information gaps among student groups. 37. I provide students and families from various backgrounds with culturally relevant community resources.

Factor	Items
3 Counseling Relationship	13. I know how to discuss with students about how power/oppression influence the school counselor-student relationship. 32. I know how to discuss the influence of my identities and my student's identities on the counseling relationship. 26. I know how to discuss with a student about how my identities and the student's identities influence our relationship. 36. I know how to discuss with a student about how the similarities and/or differences between my student's identities and my identities may impact the counseling relationship. 9. I know how to discuss with students about the influence of power on the counseling relationship in a culturally relevant way.
4 School Counselor Self-Awareness	30. I am conscious of how my privileged/marginalized identities influence my life experiences. 11. I am conscious of how my privileged/marginalized statuses influence my worldview. 38. I am conscious of the privileges my identities possess or lack in society. 34. I am conscious of how my marginalized/privileged group statuses influence my experience as a school counselor. 15. I reflect on my assumptions and values as members of marginalized/privileged groups. 19. I am aware of the beliefs and biases I hold as members of marginalized/privileged groups.

Internal Consistency Reliability of the MSJSCCS

To answer the second research question, "What is the internal consistency reliability of the MSJSCCS scores for the participants?", a Cronbach's Alpha internal consistency reliability analysis was conducted. First, basic statistical information such as the average inter-item correlations and the standard deviation of the inter-item correlations was examined. Below is a table describing inter-item correlation statistics for each factor.

Table 21

Inter-Item Correlation Statistics by Factor

	M	Minimum	Maximum	Variance	*SD*	Number of items	*n*
Factor 1 Inter-item correlations	.372	.192	.595	.008	.089	9	206
Factor 2 Inter-item correlations	.390	.240	.758	.009	.095	10	205
Factor 3 Inter-item correlations	.678	.602	.754	.003	.055	5	206
Factor 4 Inter-item correlations	.494	.364	.692	.008	.089	6	205

McCoach and colleagues (2013) mentioned that it was ideal to have not too low or not too high average inter-item correlations (ranging approximately from .30 to .60), and overall, it seemed that the average inter-item correlations for each factor of the MSJSCCS met this criterion. Also, the variance of the inter-item correlation needed to be below .01 (McCoach et al., 2013), and all the variances of the inter-item correlations were smaller than .01.

Second, reliability coefficients for factors were interpreted. Based on the results of the reliability analysis, unstandardized Cronbach's alpha reliability coefficients by factor were the following: Cronbach's α = .838 for factor 1; Cronbach's α = .856 for factor 2; Cronbach's α = .912 for factor 3; and Cronbach's α = .849 for factor 4. It seems that there have been controversies over the criteria for deciding acceptable reliability coefficients (McCoach et al., 2013; Taherdoost, 2016). However, reliability coefficients of factors in the MSJSCCS showed

either high (.70–.90) or excellent (.90 and above) reliability (Hinton et al., 2004). McCoach and colleagues (2013) recommended .80, and all the coefficients were above this criterion. Accordingly, item addition to increase reliability was not necessary. Also, when looking at the SPSS output, all the 'Cronbach's alpha if item deleted' estimates were lower than the Cronbach's alpha for each factor. This meant that keeping all the items of each factor was good for maintaining the high or excellent reliability coefficients. Thus, there was no need to remove any items from the scale.

Lastly, subscale-level descriptive statistics were computed. Subscales were developed based on the derived factors of the MSJSCCS. When creating subscales, mean scores were used instead of sum scores because of their merits, such as maintaining the score in the same metric and being less vulnerable to missing responses (McCoach et al., 2013). For the same reasons, the overall score of the MSJSCCS can be computed by averaging all the subscales. The table below depicts the means and standard deviations of items that belong to each subscale and includes the overall means and standard deviations of each subscale.

Table 22

Items on Subscales of the MSJSCCS

Subscales and Items	*M*	*SD*
Subscale 1: Student Worldview	4.59	.401
4. I understand how students' gender identities may impact their life experiences.	4.67	.565
12. I understand how students' sexual orientation may impact their life experiences.	4.65	.637
16. I understand how students' socioeconomic statuses may impact their life experiences.	4.86	.344

20. I understand how students' identity development (e.g., racial identity, gender identity, etc.) may influence their worldviews.	4.63	.541
25. I understand how students' and their families' citizenship statuses may impact their life experiences.	4.42	.765
28. I understand how students' various ability/disability statuses may influence their life experiences.	4.55	.620
31. I understand how not using English as their first language may impact students' life experiences.	4.69	.559
39. I understand how students' intersecting identities may influence their life experiences.	4.44	.694
43. I understand how students' religions/spirituality may influence their life experiences.	4.46	.645
Subscale 2: School Counseling and Advocacy Interventions	3.62	.722
2. I provide my students with culturally relevant coping strategies.	3.94	.805
6. I provide culturally responsive interventions that address students' attitudes, knowledge, skills, or behaviors.	4.07	.814
14. I collaborate with teachers in order to advocate for students from marginalized social groups.	4.20	.831
18. I provide classroom lessons or curricula regarding diversity, equity, or social justice.	3.41	1.350
22. I provide culturally responsive programs and/or classroom lessons for students.	3.60	1.140
27. I use action plans to close the opportunity and/or information gaps among student groups.	3.35	1.238
29. I collaborate with school administrators to advocate for students from marginalized social groups.	4.32	.899
33. I provide school staff with workshops or professional development opportunities regarding diversity or social justice.	2.49	1.297
37. I provide students and families from various backgrounds with culturally relevant community resources.	3.56	1.130
40. I use data to discuss equity issues regarding educational policies.	3.36	1.231
Subscale 3: Counseling Relationship	3.85	.871

9. I know how to discuss with students about the influence of power on the counseling relationship in a culturally relevant way.	3.68	1.004
13. I know how to discuss with students about how power/oppression influence the school counselor-student relationship.	3.67	1.081
26. I know how to discuss with a student about how my identities and the student’s identities influence our relationship.	3.92	1.006
32. I know how to discuss the influence of my identities and my student’s identities on the counseling relationship.	4.00	.965
36. I know how to discuss with a student about how the similarities and/or differences between my student's identities and my identities may impact the counseling relationship.	4.00	.983
Subscale 4: School Counselor Self-Awareness	4.53	.549
11. I am conscious of how my privileged/marginalized statuses influence my worldview.	4.61	.645
15. I reflect on my assumptions and values as members of marginalized/privileged groups.	4.49	.764
19. I am aware of the beliefs and biases I hold as members of marginalized/privileged groups.	4.49	.784
30. I am conscious of how my privileged/marginalized identities influence my life experiences.	4.60	.638
34. I am conscious of how my marginalized/privileged group statuses influence my experience as a school counselor.	4.54	.668
38. I am conscious of the privileges my identities possess or lack in society.	4.51	.732

In addition, correlations among subscales were presented below. Overall, subscales showed medium to large degree of correlations (Cohen, 1988; Hahs-Vaughn & Lomax, 2020). Specifically, subscale 1 (Student Worldview) and subscale 2 (School Counseling and Advocacy Interventions) had the lowest correlation while subscale 2 (School Counseling and Advocacy Interventions) and subscale 3 (Counseling Relationship) seemed to have the highest correlation.

Table 23

Correlations between Subscales

Subscale	1	2	3	4
1	–			
2	$.392^{**}$	–		
3	$.535^{**}$	$.605^{**}$	–	
4	$.550^{**}$	$.402^{**}$	$.447^{**}$	–

$^{**}p < .01$

Finally, each subscale was described to help scale users and readers interpret what it meant to have high or low scores on that scale.

Subscale 1: Student Worldview

Subscale 1 was named Student Worldview as the items describing the subscale were associated with whether school counselors and trainees could understand the world through the cultural lens of students or through a student's cultural frame of reference. Respondents with high scores on this subscale would perceive that they may deeply understand the impact of students' diverse identities on those students' life experiences, whereas respondents with low scores on this subscale would perceive that they have a lower level of understanding it.

Subscale 2: School Counseling and Advocacy Interventions

Items that belonged to Subscale 2 depicted school counselors' and trainees' use of culturally relevant interventions and strategies. Also, items were related to school counselors' and trainees' efforts for multiculturalism, social justice, and advocacy at multiple levels. School counselors and trainees who show high scores on this subscale would perceive that they make these multicultural and social justice efforts at multiple levels within their school counseling

practices, while respondents with low scores would perceive that they have a lower level of implementing culturally appropriate interventions or advocacy work.

Subscale 3: Counseling Relationship

Subscale 3 was named Counseling Relationship because the items describing the subscale were related to whether school counselors and trainees had knowledge of how to discuss the influence of power, privilege, and oppression on the interaction between a school counselor and a student. Respondents with high scores on this subscale would perceive that they can discuss how their identities and the students' identities impact the school counselor-student relationship. On the contrary, respondents with low scores would perceive that they lack the skills to do it in a culturally relevant and effective way.

Subscale 4: School Counselor Self-Awareness

Subscale 4 includes items that are associated with whether school counselors and trainees are aware of their own cultures, beliefs, identities, and privileged and/or marginalized statuses. School counselors and trainees who receive high scores on this subscale would perceive that they are highly aware of the beliefs and biases they hold as members of marginalized and/or privileged groups, whereas respondents with low scores would perceive that they have a lower level of awareness on these topics.

Relations to Other Instruments

In order to collect sources of convergent validity evidence and discriminant validity evidence, relationships between the MSJSCCS and other instruments were explored. Research questions regarding this were presented below:

3. What is the relationship between the MSJSCCS score and another school counselors'

multicultural counseling competencies score as measured by the Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004)?

4. What is the relationship between the MSJSCCS score and the social desirability score as measured by the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982)?

First, the relationship between the MSJSCCS and the MCCTS-R was examined to collect convergent evidence. As it was mentioned in Chapter 3, it was expected that the MCCTS-R would be highly correlated with the MSJSCCS because the MCCTS-R was developed based on the previous multicultural counseling competencies (Sue et al., 1992) model, while the MSJSCCS was created based on the most recent Multicultural and Social Justice Counseling Competencies framework (Ratts et al., 2016). The detailed information on the MCCTS-R was described in both Chapter 2 and Chapter 3 in the sections that addressed instruments. The correlations between the subscales of the MSJSCCS and the subscales of the MCCTS-R are presented in the below table. When reviewing the correlation between the overall score of the MSJSCCS and that of the MCCTS-R, they were highly correlated with a large effect size (r = .660; Cohen, 1988; Hahs-Vaughn & Lomax, 2020).

Table 24

Correlations between the MSJSCCS and the MCCTS-R

		MSJSCCS				MCCTS-R		
		1	2	3	4	1	2	3
MSJSCCS	1	–						
	2	.392**	–					
	3	.535**	.605**	–				
	4	.550**	.402**	.447**	–			
MCCTS-R	1	.288**	.384**	.443**	.364**	–		
	2	.452**	.573**	.601**	.413**	.600**	–	
	3	.334**	.472**	.472**	.439**	.555**	.716**	–

Note. Subscales of the MSJSCCS are: 1 (Student Worldview); 2 (School Counseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (School Counselor Self-Awareness). Subscales of the MCCTS-R: 1 (Multicultural Terminology); 2 (Multicultural Knowledge); 3 (Multicultural Awareness).

$^{**}p < .01$.

The correlations between subscales of the MSJSCCS and those of the MCCTS-R ranged from $r = .288$ to $r = .601$. To be specific, the relationship between Student Worldview (subscale 1 of the MSJSCCS) and Multicultural Terminology (subscale 1 of the MCCTS-R) was the weakest ($r = .288$), which was close to the medium effect (Cohen, 1988; Hahs-Vaughn & Lomax, 2020). The strongest relationship ($r = .601$) existed between Counseling Relationship (subscale 3 of the MSJSCCS) and Multicultural Knowledge (subscale 2 of the MCCTS-R), which had a large effect size (Cohen, 1988; Hahs-Vaughn & Lomax, 2020).

Second, the relationship between the MSJSCCS and the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982) was investigated to collect discriminant validity evidence. Because the social desirability scale was created to measure the respondents' tendency

to respond in a socially desirable manner, it was hypothesized that the two scores would not be highly correlated with each other. When exploring the relationship between the overall score of the MSJSCCS and the social desirability score, it seemed that there was no correlation between them ($r = .042$). The social desirability score had a single factor, and the correlations between the social desirability score and the subscales of the MSJSCCS are depicted in the table below. The correlations between each factor of the MSJSCCS and social desirability ranged from $r = -.087$ to $r = .114$, indicating that there were weak or no correlations between them.

Table 25

Correlations between the MSJSCCS and Social Desirability

		MSJSCCS				Social Desirability
		1	2	3	4	
MSJSCCS	1	–				
	2	$.392^{**}$	–			
	3	$.535^{**}$	$.605^{**}$	–		
	4	$.550^{**}$	$.402^{**}$	$.447^{**}$	–	
Social Desirability		-.079	.114	.096	-.087	–

Note. Subscales of the MSJSCCS are: 1 (Student Worldview); 2 (School Counseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (School Counselor Self-Awareness). Social Desirability had a single factor.

$^{**}p < .01$.

Stage 9: Revision

When collecting data in Stage 7, there were 42 items (except for the attention check item) in the MSJSCCS. Based on the results of the exploratory factor analysis, 12 items were removed (items 1, 3, 5, 7, 8, 10, 17, 21, 24, 35, 41, and 42) because they either had pattern coefficients lower than .45 or had loadings of .30 or higher on more than one factor. As a result,

30 items were retained in the MSJSCCS, except for the attention check item. Results of the reliability analysis indicated that item addition was not needed because Cronbach's alpha reliability coefficients for all the subscales fell into either a high or excellent range. Item deletion was also not needed because removing items did not lead to an improvement in the reliability of the scale. The finalized MSJSCCS, which has a total of 31 items including the attention check item, is presented below. Subscale 1 (Student Worldview) has nine items (items 1, 5, 9, 11, 13, 18, 22, 26, and 29), Subscale 2 (School Counseling and Advocacy Interventions) has ten items (items 2, 6, 10, 12, 14, 19, 23, 27, 30, and 31), Subscale 3 (Counseling Relationship) has five items (items 3, 7, 15, 20, and 24), and Subscale 4 (School Counselor Self-Awareness) has six items (items 4, 8, 16, 21, 25, and 28).

Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS)

Directions: This survey was developed to measure school counselors' and trainees' self-evaluated multicultural and social justice school counseling competencies. Please read the following statements and decide to what extent you think each statement represents you. Your honest response will help improve the accuracy of the results.

Response Scale:

1 = untrue of me, 2 = somewhat untrue of me, 3 = neutral, 4 = somewhat true of me, and 5 = true of me

1. I understand how students' gender identities may impact their life experiences.
2. I provide my students with culturally relevant coping strategies.
3. I know how to discuss with students about the influence of power on the counseling relationship in a culturally relevant way.

4. I am conscious of how my privileged/marginalized statuses influence my worldview.
5. I understand how students' sexual orientation may impact their life experiences.
6. I provide culturally responsive interventions that address students' attitudes, knowledge, skills, or behaviors.
7. I know how to discuss with students about how power/oppression influence the school counselor-student relationship.
8. I reflect on my assumptions and values as members of marginalized/privileged groups.
9. I understand how students' socioeconomic statuses may impact their life experiences.
10. I collaborate with teachers in order to advocate for students from marginalized social groups.
11. I understand how students' identity development (e.g., racial identity, gender identity, etc.) may influence their worldviews.
12. I provide classroom lessons or curricula regarding diversity, equity, or social justice.
13. I understand how students' and their families' citizenship statuses may impact their life experiences.
14. I provide culturally responsive programs and/or classroom lessons for students.
15. I know how to discuss with a student about how my identities and the student's identities influence our relationship.
16. I am aware of the beliefs and biases I hold as members of marginalized/privileged groups.
17. Please select "untrue of me" for this item.

18. I understand how students' various ability/disability statuses may influence their life experiences.
19. I use action plans to close the opportunity and/or information gaps among student groups.
20. I know how to discuss the influence of my identities and my student's identities on the counseling relationship.
21. I am conscious of how my privileged/marginalized identities influence my life experiences.
22. I understand how not using English as their first language may impact students' life experiences.
23. I collaborate with school administrators to advocate for students from marginalized social groups.
24. I know how to discuss with a student about how the similarities and/or differences between my student's identities and my identities may impact the counseling relationship.
25. I am conscious of how my marginalized/privileged group statuses influence my experience as a school counselor.
26. I understand how students' intersecting identities may influence their life experiences.
27. I provide school staff with workshops or professional development opportunities regarding diversity or social justice.
28. I am conscious of the privileges my identities possess or lack in society.
29. I understand how students' religions/spirituality may influence their life experiences.
30. I provide students and families from various backgrounds with culturally relevant community resources.

31. I use data to discuss equity issues regarding educational policies.

Summary

In this chapter, research questions were revisited, and participant demographic information was shared. Then, each research question was addressed in Stage 8: Data Analyses. For research question 1, it turned out that four factors were appropriate when deciding the number of factors to extract, and it aligned well with the theoretical model (the Multicultural and Social Justice Counseling Competencies framework; Ratts et al., 2016) of the scale. As a result, nine items belonged to Student Worldview, ten items to School Counseling and Advocacy Interventions, five items to Counseling Relationship, and six items to School Counselor Self-Awareness.

Regarding research question 2, an internal consistency reliability analysis was conducted. As a result, reliability coefficients for all the subscales were either high or excellent, and neither item addition nor item deletion was necessary. In terms of research question 3, the relationship between the MSJSCCS and MCCTS-R (Holcomb-McCoy & Day-Vines, 2004) was investigated, and the overall scores of these two scales were highly correlated, as it was assumed. The subscales of the MSJSCCS and MCCTS-R were either moderately or highly correlated. With regards to research question 4, the relationship between the MSJSCCS and Social Desirability score (Reynolds, 1982) was explored. Consequently, there were weak or no correlations between these two scores, even when reviewing the correlations of all pairs of subscales. This also aligned with the hypothesis that was proposed when designing this study. In the next chapter, the previous chapters will be summarized, and various topics will be discussed, such as the contributions of this study, limitations, recommendations for future research, and implications.

Chapter 5: Discussion

The purpose of this study was to develop an instrument that measures school counselors' and trainees' self-evaluated multicultural and social justice counseling competencies. In the previous chapters, the author addressed the rationale for this study, offered a review of the literature on multicultural and social justice school counseling, and described the methodology and results of this study. The result of the study was the creation of the Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS). In this last chapter, several topics will be discussed that include: a) a summary of previous chapters; b) significant contributions; c) limitations; d) recommendations for future research; e) implications; and f) conclusions.

Summary of Previous Chapters

In this part, previous chapters will be briefly summarized. First, the problem that this study aims to tackle will be discussed. Second, research questions will be revisited. Four research questions were proposed when developing the MSJSCCS, and the answers of them were addressed in the findings section.

Statement of the Problem

Over the decades, counselors have been encouraged to provide culturally responsive services to their clients and strive for social justice (Nassar-McMillan, 2014; Sue et al., 1982). Along the same lines, school counselors have been urged to tackle multiculturalism and social justice-related issues by acting as social justice leaders who create systemic changes in schools

(Curry & DeVoss, 2009; Evans et al., 2011). The 2019 ASCA National Model (American School Counselor Association, 2019) clearly states that school counselors should understand the influence of culture and society on student success and work for equity and access by making systemic changes. Ratts and colleagues (2016) developed the Multicultural and Social Justice Counseling Competencies (MSJCC) framework by revising the previous multicultural counseling competencies (Sue et al., 1992). Although this framework has been frequently addressed in the counseling field, there is no instrument that can measure school counselors' multicultural and social justice counseling competencies based on this framework. Most of the measurements on this topic were created based on previous competencies (see Holcomb-McCoy & Day-Vines, 2004; Kim et al., 2003; Ponterotto et al., 2002) or were not tailed for school counselors (see Killian et al., 2023; Lane, 2019). For these reasons, this study aimed to create a scale that can measure school counselors' and trainees' multicultural and social justice counseling competencies, based on the MSJCC framework (Ratts et al., 2016).

Research Questions

Research questions of this study were as follows:

1. What is the factor structure of the MSJSCCS?
2. What is the internal consistency reliability of the MSJSCCS scores for the participants?
3. What is the relationship between the MSJSCCS score and another school counselors' multicultural counseling competencies score as measured by the Multicultural Counseling Competence and Training Survey-Revised (MCCTS-R; Holcomb-McCoy & Day-Vines, 2004)?
4. What is the relationship between the MSJSCCS score and social desirability score as

measured by the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982)?

First, it was expected that the developed scale (i.e., MSJSCCS) would have a four-factor structure because the scale was created based on the MSJCC framework (Ratts et al., 2016) that assumed four domains. Second, although it was difficult to expect the internal consistency reliability of the new scale, the researcher wanted that all the subscales of the MSJSCCS would have Cronbach's alpha reliability coefficients above .8 (McCoach et al., 2013). For the subscales for which reliability coefficients would be lower than .8, item deletion and/or addition were to be considered to increase reliability. Third, it was hypothesized that the MSJSCCS and the MCCTS-R (Holcomb-McCoy & Day-Vines, 2004) would be highly correlated because the MCCTS-R was developed based on the previous multicultural counseling competencies. That is, these two scales were created to measure similar constructs. Fourth, it was expected that the MSJSCCS and the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982) would not be highly correlated with each other. This was because the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982) was developed to measure the respondents' tendency to answer in a merely socially desirable manner.

Summary of Findings

After collecting data, there were 207 cases that met the qualification criteria, and the cases of 45 school counseling master's students and 162 school counselors were included. Regarding research question 1, "What is the factor structure of the MSJSCCS?", it was found that four factors were appropriate for the collected data, which aligned with the domains in the MSJCC framework (Ratts et al., 2016). The breakdown of items by factor is as follows: nine items for Student Worldview; ten items for School Counseling and Advocacy Interventions; five

items for Counseling Relationship; and six items for School Counselor Self-Awareness. In terms of research question 2, "What is the internal consistency reliability of the MSJSCCS scores for the participants?", Cronbach's alpha reliability coefficients for all the subscales were either high or excellent (ranging from Cronbach's $\alpha = .838$ to .912), so neither item addition nor item deletion was needed. With regards to research question 3, the MSJSCCS and MCCTS-R (Holcomb-McCoy & Day-Vines, 2004) were highly correlated with each other, as expected. Lastly, regarding research question 4, there were weak or no correlations between the MSJSCCS score and the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982) score, which was also hypothesized when designing this study.

Contributions in Terms of the Literature

According to the results of the Exploratory Factor Analysis, it turned out that the four-factor structure was the most appropriate for the MSJSCCS (Factor 1: Student Worldview; Factor 2: School Counseling and Advocacy Interventions; Factor 3: Counseling Relationship; Factor 4: School Counselor Self-Awareness). When reviewing the existing instruments that were created based on either the previous multicultural counseling competencies (Sue et al., 1982) or the recent MSJCC framework (Ratts et al., 2016), it seems that there have been mixed results in terms of the factor structure.

In the original MCC model, Sue and colleagues (1992) proposed a theoretical framework that had a 3 × 3 structure, which had three *characteristics*: a) counselor awareness of own assumptions, values, and biases; b) understanding the worldview of the culturally different client; and c) developing appropriate intervention strategies and techniques. These *characteristics* included three *dimensions*: a) beliefs and attitudes; b) knowledge; and c) skills. The author could

not find instruments that reflected the exact same structure as Sue and colleagues' (1992) model. However, there were measurements that had factors similar to the three *dimensions* in Sue and colleagues' (1992) model. For example, Kim and colleagues' (2003) results supported a 3-factor competencies structure that involved awareness, knowledge, and skills. Holcomb-McCoy & Day-Vines (2004) found a 3-factor structure that included multicultural terminology, multicultural knowledge, and multicultural awareness. In addition, Ponterotto and colleagues (2002) reported that a 2-factor structure was the best fit model (knowledge and awareness). On the other hand, LaFromboise and colleagues (1991) found a different three-factor structure (cross-cultural counseling skill, socio-political awareness, and cultural sensitivity) for the scale they developed.

These mixed results may bring up questions regarding the structure of the original MCC model that Sue and colleagues (1992) created. For instance, what is the difference between 'counselor awareness of own assumptions' (one of the *characteristics*) and 'beliefs and attitudes' (one of the *dimensions*)? Also, how do we know that the three *dimensions* are embedded in the three *characteristics*? That is, how do we know whether there are two levels (*characteristics* and *dimensions*) in MCC or not? Hays (2020) also pointed out the misalignment between the subscales of the existing instruments on multicultural counseling and the theoretical model. Additional studies, both theoretical and empirical, need to be conducted to dissect and analyze the structure of the MSJCC framework.

Regarding the instruments that were developed based on the MSJCC framework (Ratts et al., 2016), to the author's knowledge, there has been only one instrument that comprehensively measures the framework, and that is the Multicultural and Social Justice Counseling

Competencies-Inventory (Killian et al., 2023). Killian and colleagues (2023) reported that their instrument aligned well with the MSJCC framework. To illustrate, the model that embedded four competencies (i.e., attitudes/beliefs, knowledge, skills, and action) of the MSJCC framework into the first three domains (i.e., counselor self-awareness, client worldview, and counseling relationship) showed good fit. Also, the fit of the model that included six socioecological levels (i.e., intrapersonal, interpersonal, institutional, community, public policy, and international/global levels) under the last domain (i.e., counseling and advocacy interventions) was adequate. The result of the current study, which showed the four domains of the MSJCC framework, aligns with what Killian and colleagues (2023) reported.

This study contributes to the literature in the counseling field, especially to the school counseling field, for the following reasons: First, the MSJSCCS is the first instrument on multicultural and social justice counseling that was developed based on the MSJCC framework (Ratts et al., 2016) and was tailored to school counseling. The MSJCC framework involved a multitude of up-to-date concepts that had been discussed in the counseling field (e.g., an emphasis on social justice and a socioecological approach), and it has been frequently cited and accepted in the field (Ratts et al., 2016). Nevertheless, measurements that were created based on this framework are scarce (see Killian et al., 2023; Lane, 2019), and those scales were not solely created for school counseling. The target population of the Competency in Social Justice Action Scale (Lane, 2019) involved different helping professionals (counseling, psychology, and social work), and Killian and colleagues (2023) recruited master's and doctoral level counseling students across multiple specialty areas (i.e., addictions, career, clinical mental health, counselor education/supervision, rehabilitation/clinical rehabilitation, college counseling/student affairs,

marriage/couple/family, and school counseling) when developing the Multicultural and Social Justice Counseling Competencies—Inventory. Given the unique characteristics of school counseling compared to other counseling specialty areas (DeKruyf et al., 2013; Levy & Lemberger-Truelove, 2021; Zyromski et al., 2021), it is vital to develop a measurement tailored to the context of school counseling.

Second, multiple sources of validity evidence were collected in the development process of the MSJSCCS. To begin with, two rounds of content expert reviews were administered to collect the content-oriented validity evidence in Stage 4: Content Expert Review. In this stage, in addition to receiving qualitative feedback, quantitative data was gathered and analyzed to compute the congruency rate, Content Validity Ratio, and Content Validity Index. These approaches were not used by authors when they built the existing scales (see Dean, 2009; Greene, 2019; Haskins & Singh, 2017; Holcomb-McCoy, 2000; Killian et al., 2023; Kim et al., 2003; Lane, 2019; Sodowsky et al., 1994; and Torres-Harding et al., 2012).

Also, in Stage 6: Pretesting, three school counseling master's students and three previous school counselors (current doctoral students) were recruited and consulted to receive feedback on the clarity of items, the response options, item relevancy, inclusiveness of items, and item importance. Consequently, the scale was revised, and the item impact score was calculated. This stage was meaningful in that previous studies on multicultural counseling and social justice-related scales recruited approximately three participants when pretesting the scales (Dean, 2009; Holcomb-McCoy, 2001; Sheu & Lent, 2007; Torres-Harding et al., 2012) or authors did not mention if they consulted with people from the target population (Greene, 2019; Haskins & Singh, 2017; Hook et al., 2013; Kim et al., 2003; Merlin & Surmitis, 2016; Miller et al., 2009;

Nilsson et al., 2011; Ponterotto et al., 2002). Given that the purpose of collecting validity evidence is to verify whether the test scores can be interpreted as originally intended (AERA, APA, & NCME, 2014; McCoach et al., 2013), examining how the items on a scale are interpreted by the target population is essential in instrument development (Connell et al., 2018).

In addition, the MSJSCCS score was compared to the MCCTS-R score (Holcomb-McCoy & Day-Vines, 2004) and to the Marlowe-Crowne Social Desirability Scale Form-C score (Reynolds, 1982), for the purposes of collecting convergent evidence and discriminant evidence, respectively. This can be regarded as another strength of this study because there are multiple measurements that did not attempt to collect these sources of evidence (Greene, 2019; Haskins & Singh, 2017; Killian et al., 2023; LaFromboise et al., 1991; Lane, 2019; Sodowsky et al., 1994).

Third, in order to develop the MSJSCCS that advocates for multiculturalism and social justice, this study referred to the standards for Fairness in Testing established by the American Educational Research Association [AERA], the American Psychological Association [APA], and the National Council on Measurement in Education [NCME] (AERA, APA, & NCME, 2014). *Standards for educational and psychological testing* (AERA, APA, & NCME, 2014) are important because they provide foundational information on concepts related to educational and psychological testing, share specific standards for developing, administering, and interpreting tests, and suggest practical approaches, based on the consensus among the three parties. Most of the studies that aimed to develop measurements on multicultural and social justice counseling did not explicitly discuss these standards, and only Haskins and Singh (2017) addressed these standards in their study.

Limitations

Firstly, the MSJSCCS measures the four domains of the MSJCC framework (i.e., counselor self-awareness, client worldview, counseling relationship, and counseling and advocacy interventions; Ratts et al., 2016) but may not comprehensively measure the developmental competencies (i.e., attitudes/beliefs, knowledge, skills, and action) nor the six socioecological levels (intrapersonal, interpersonal, institutional, community, public policy, and international/global levels). When the initial items of the MSJSCCS were originally generated, there were items across all the developmental competencies and the socioecological levels (see Appendix A), but during the process of item refinement and scale revision in Stages 4 (Content Expert Review), 6 (Pretesting), and 8 (Data Analyses), a multitude of items were removed from the scale. To summarize, there were initially 89 items on the scale, but 30 items remained in the finalized MSJSCCS (except for the attention check item). Interestingly, when reviewing the removed items during Stage 8: Data Analyses, some items that were frequently emphasized in the school counseling field were removed, including "I understand how students' race/ethnicity may impact their life experiences" and "When there are policies or laws that affect students with certain identities, I provide relevant information to them or their families." Therefore, the finalized items in the MSJSCCS may not exhaustively represent the MSJCC framework.

Secondly, participants in this study may not represent the whole target population, which includes all the school counselors and school counseling master's students in the U.S. When looking at the demographic information of participants, the majority of them resided in either the Northeast region (n = 87; 42.9%) or the Midwest region (n = 79; 38.9%) due to the sampling approaches used by the researcher. When the researcher contacted 51 state-level school

counselor associations, three associations in the Northeast and Midwest regions responded that they sent emails to their members. Other associations (and the American School Counselor Association) either posted the survey in their newsletters or on their websites, refused the request due to their associations' policies, or did not respond to the researchers' email. Also, the researcher's professional network mostly existed in the Midwest region.

In terms of gender identity of participants, there were 89.2% cisgender females (n = 182), 8.8% cisgender males (n = 18), 1.5% genderqueer, non-binary, agender, pangender, genderfluid, or gender neutral people (n = 3), and 0.5% transgender males (n = 1). According to the *State of the Profession 2020* ASCA research report (American School Counselor Association, 2021), there were 87% female, 11% male, and less than 1% nonbinary/third gender school counselors in October 2020. Overall, it seems that participants' gender identity ratio represented that of ASCA members. However, the demographic information of the school counselors who did not join ASCA and that of school counseling master's students was unknown.

Regarding participants' sexual orientation, 84.2% of them were heterosexual (n = 171), 7.4% of them were bisexual (n = 15), 3.4% of them were asexual (n = 7), 2.0% of them were gay (n = 4), 2.0% of them were queer (n = 4), 0.5% of them were lesbian (n = 1), and 0.5% of them were pansexual (n = 1). Compared to the ASCA research report (above 90% heterosexual, 2% gay/lesbian, 2% bisexual, less than 1% a different identity; American School Counselor Association, 2021), it seems that more diverse school counselors participated in this study with regards to sexual orientation.

When reviewing participants' race/ethnicity, 84.2% of them were White (n = 171), 7.9% of them were Latinx/Hispanic (n = 16), 3.4% of them were Black/African American (n = 7),

2.0% of them were Asian (n = 4), 2.0% of them were biracial or multiracial (n = 4), and 0.5% of them were middle eastern (n = 1). It seems that more White and fewer Black/African American school counselors and trainees participated in this study compared to the ASCA research report (77% White, 10% Black/African American, 5% Latinx, 3% biracial/multiracial, 1% Asian, less than 1% American Indian or Alaska Native, and less than 1% Native Hawaiian or other Pacific Island; American School Counselor Association, 2021).

In addition, most of the trainees' programs were CACREP-accredited (90.9%) because the researcher reached out to CACREP-accredited school counseling programs when collecting data. Additionally, during the pretesting stage, only three previous school counselors (doctoral students) and three school counseling master's students participated in brief interviews, so the feedback they provided cannot represent the opinions of the entire target population.

Because participants in this study cannot represent the whole target population, the results may be different if data is collected from all the school counselors and school counseling master's students in the U.S. For example, it is unsure if the MSJSCCS would have the same factor structure (i.e., the same four domains) or show similar reliability coefficients when analyzing the data from the whole population. Especially, participants in this study were mostly from the Northeast and Midwest regions, and it is possible that school counselors and master's students from different regions respond in a different way. This could lead to the creation of an instrument that is different from the MSJSCCS. For readers' reference, the means and standard deviations of participants' MSJSCCS scores based on their demographic information are presented in Appendix F.

Thirdly, the MSJSCCS is a self-report measurement, and this may lead to biased results. Although most of the instruments on multicultural and social justice counseling are self-reported measurements (Dean, 2009; Greene, 2019; Haskins & Singh, 2017; Holcomb-McCoy & Day-Vines, 2004; Killian et al., 2023; Lane, 2019; Torres-Harding et al., 2012), a self-report measurement rests on how individuals *perceive* their multicultural and social justice counseling competencies, not on how they actually *perform* (Schellings & Van Hout-Wolters, 2011; Veenman, 2011).

When reviewing the means and standard deviations of participants' responses to the MSJSCCS, the distributions were negatively skewed, meaning that participants were more likely to select 4s (somewhat true of me) or 5s (true of me). That is, it seemed that participants perceived that they were competent in multicultural and social justice school counseling. This result aligned with what Hays (2020) reported in that counselors seemed to perceive themselves as moderately competent regarding multicultural awareness and knowledge and social justice counseling competency. There could be multiple reasons for negatively skewed responses. Firstly, it is possible that participants' self-perceptions of multicultural and social justice school counseling may not match their actual performance, as Veenman (2011) suggested. Secondly, the wording of the items may not be specific enough for participants to gauge their competencies. For example, item 4 in subscale 1 (Student Worldview) in the MSJSCCS is "I understand how students' gender identities may impact their life experiences," and the word *may* would result in allowing participants to select higher scores on the response scale. Thirdly, it is possible that participants who were interested in or had a higher level of self-efficacy in

multicultural and social justice school counseling took part in this study, resulting in negatively skewed responses to the MSJSCCS.

Fourthly, the reliability coefficient of the Marlowe-Crowne Social Desirability Scale-Form C (Reynolds, 1982) was not high in this study (Cronbach's $\alpha = .64$). Although it showed acceptable reliability ($r_{KR\text{-}20} = .76$) in Reynold’s (1982) original study, it was not represented in this study, which may result in undermining the evidence of discriminant validity of the MSJSCCS.

Recommendations for Future Research

Based on the discussions on the limitations of this study, it is recommended that future studies consider the following issues: Firstly, future studies can aim to develop an instrument that comprehensively measures school counselors’ Multicultural and Social Justice Counseling Competencies (Ratts et al., 2016). Killian and colleagues (2023) developed an instrument that measures the MSJCC framework, including developmental competencies and six socioecological levels. If a researcher is concerned about having too many items on a scale that could threaten reliability, validity, and/or response rates, then focusing only on a certain domain or area can also be meaningful. For instance, Lane (2019) created items only for action competencies in the MSJCC framework when developing the Competency in Social Justice Action Scale.

Secondly, more sophisticated sampling approaches can be administered for future studies. In order to increase the generalizability of the results of their studies, future researchers can attempt to use more rigorous sampling methods such as systemic sampling (i.e., using a systemic algorithm when sampling participants; Berndt, 2020) or stratified random sampling (e.g., randomly sampling school counselors based on their identities while considering the proportion

of identities in the entire school counselor population). Also, exploring the MSJSCCS scores of school counseling master's students whose programs are not CACREP-accredited might be valuable.

Thirdly, additional studies are needed to compensate for the limitations of this self-report measurement. For example, the Cross-Cultural Counseling Inventory-Revised (LaFromboise et al., 1991) is not a self-report instrument. In their study, participants watched a recorded video of counseling and evaluated a counselor's cross-cultural counseling competencies (LaFromboise et al., 1991). In the school counseling field, recently, there have been scales created that are not self-report and were developed for supervision and training purposes, such as the School Counseling Internship Competency Scale (Burgess et al., 2023) and the Assessment of School Counseling Competencies (Lambie & Haugen, 2021). Instruments that are administered by others can help increase the objectivity of the results.

In order to obtain more normal contributions in responses, more specific criteria can be included in item statements. For instance, Holcomb-McCoy and Day-Vines (2004) included certain criteria in some of the items, such as "I can list at least three barriers that prevent ethnic minority students from using counseling services" or "I can discuss the potential bias of two assessment instruments frequently used in the schools."

Fourthly, for future studies, more rigorous research methods can be applied in the pretesting stage. In this study, the MSJSCCS was consulted with three previous school counselors and three master's students through a brief Zoom interview. However, future studies may conduct cognitive interviewing (Beatty & Willis, 2007; Peterson et al., 2017; Silva et al.,

2019) or focus groups (Killian et al., 2023; Sprang & Silman, 2013; Vogt et al., 2004) to improve content validity when consulting with members of the target population.

Fifthly, more studies can be conducted to collect more sources of validity evidence. To collect evidence based on the internal structure, confirmatory factor analysis, latent class analysis, and/or Rasch and Item Response Theory (IRT) techniques can be administered (Boateng et al., 2018; Mallinckrodt et al., 2016; McCoach et al., 2013). To gather evidence based on response processes, the abovementioned methods (i.e., cognitive interviewing or focus groups) can be administered. In terms of evidence based on relations to other variables, for example, a test-criterion relationship (AERA, APA, & NCME, 2014) can be explored by examining if school counselors (or trainees) who receive higher MSJSCCS scores are more likely to close information/opportunity gaps among student groups in their schools. Also, more research questions can be investigated, including the relationship between education/training in multicultural and social justice counseling and the MSJSCCS score, or the relationship between the MSJSCCS score and student outcomes (e.g., attendance, suspension rate, school belonging, etc.).

Lastly, more theoretical and empirical studies on the MSJCC framework (Ratts et al., 2016) are necessary. As it was mentioned in the previous section, more studies are needed to establish clear empirical support for the structure of the MSJCC framework, especially on the relationship between competencies (i.e., attitudes/beliefs, knowledge, skills, and action) and developmental domains (i.e., counselor self-awareness, client worldview, counseling relationship, and counseling and advocacy interventions). Also, cultural identities (e.g., race,

gender, etc.) of individuals and their intersections (e.g., Black transgender male) need to be more explicitly included and discussed in the MSJCC framework.

Singh and colleagues (2020) pointed out limitations of the MSJCC framework by mentioning that; a) the quadrants in the MSJCC only addressed the power difference between counselors and clients, and more quadrants need to be added in terms of the roles of faculty, researchers, administrators, and supervisors; b) it should clearly describe that White, Western, and male perspectives are pervasive in the counseling profession; and c) the MSJCC framework itself needs to be contextualized with a global/international perspective.

Finally, as a map that provides directions for multicultural and social justice counseling, the MSJCC framework lacks details on what counselors can do in their actual practices to support and advocate for historically marginalized clients. Especially the description of the last domain (counseling and advocacy interventions), which is the most practical and essential domain for practitioners, is very brief and short. Fortunately, there have been studies that attempted to operationalize the framework and compensate for its limitations (see Fickling et al., 2019; Kim et al., 2019; Leibowitz-Nelson et al., 2020; Ratts & Greenleaf, 2018; Singh et al., 2020).

Implications

The original MCC model (Sue et al., 1992) impacted the ACA Code of Ethics, CACREP standards, and ACA Advocacy Competencies, and was utilized for counselor development and for serving marginalized populations (Lewis et al., 2003; Ratts et al., 2016; Singh et al., 2020). Seven years have passed since the most recent MSJCC framework (Ratts et al., 2016) was developed. So far, it has influenced counselor education (Decker et al., 2016; Killian & Floren,

2020), training (Cook et al., 2016), supervision (Fickling et al., 2019; Watkins et al., 2019), research (Crumb et al., 2019), counseling practice (Cook, 2017; Crumb et al., 2019; Leibowitz-Nelson et al., 2020), and client outcomes (Cook et al., 2019).

For example, the MSJCC framework impacted the counseling field by letting counselor educators implement more social justice and advocacy-related components into their education (Decker et al., 2016). Also, Cook and colleagues (2016) reported that the MSJCC-focused Professional Development Schools model helped counselors-in-training delve into their multicultural counseling skills, self-awareness, educational inequities, and school counselors' role as agents of change. Moreover, the MSJCC framework allowed researchers to better understand and analyze counselors' practices. For instance, Crumb and colleagues (2019) interviewed counselors who were engaged in social justice and advocacy-related work in rural and impoverished areas and analyzed their work through the MSJCC framework. Regarding counseling practice, Cook (2017) explained how school counselors can apply the MSJCC framework as a way of promoting postsecondary transition when working with students with disabilities. In another study, Cook and colleagues (2019) conducted a qualitative content analysis study and found that MSJCC training enhanced high school students' personal and academic growth as well as school counselors-in-training's self-awareness, culturally appropriate counseling skills, and advocacy skills.

The development of the MSJSCCS, which was created based on the MSJCC framework (Ratts et al., 2016), allows practitioners, counselor educators, and researchers to have a practical and empirical tool to operationalize the MSJCC framework. Accordingly, the following sections

will discuss the implications of the MSJSCCS for school counseling practice, counselor education, and research.

Implications for Practice

The MSJSCCS can provide school counselors and school counseling master's students with guidelines regarding multicultural and social justice school counseling. By using this instrument that was supported by multiple sources of validity evidence, school counselors and master's students can evaluate their own multicultural and social justice counseling competencies, as existing instruments were used for that purpose (see Greene, 2019; Haskins & Singh, 2017; LaFromboise et al., 1991). For instance, if school counselors want to advocate for students with disabilities and make systemic changes in schools, they can use this instrument as a checklist to show them in which areas they are competent (e.g., a school counselor may think that he/she/they can understand how students' various ability/disability statuses may influence the students' life experiences) and to identify action areas (e.g., a school counselor may plan to provide classroom lessons regarding various abilities or collaborate with school administrators to increase students' accessibility to school facilities). Also, school counselors and trainees can measure their own scores periodically (e.g., once a year) to see the growth in their multicultural and social justice school counseling competencies.

Implications for Counselor Education

The MSJSCCS can be utilized for school counselor education, training, and supervision (see Greene, 2019; Haskins & Singh, 2017; LaFromboise et al., 1991). For example, it can provide counselor educators with insights regarding which components need to be included when designing multicultural and social justice school counseling courses. Supervisors can allow their

supervisees to administer the MSJSCCS for self-evaluation and together apply it to identify in which areas of the MSJSCCS their supervisees need more support and guidance. Also, this scale can be administered repeatedly by supervisees to measure their progress in multicultural and social justice counseling and provide adequate support.

The MSJSCCS was developed for a self-evaluation purpose, which suggests that additional sources of validity evidence should be collected if it is to be used for other purposes (AERA, APA, NCME, 2014). For example, if the MSJSCCS is to be used to prove the effectiveness of multicultural and social justice counseling education, training, and/or supervision, the MSJSCCS scores before and after receiving training need to be collected and analyzed through appropriate data analysis methods. In this case, an individual's post-score should be compared to their pre-score. In other words, an individual's MSJSCCS score should not be compared to other people's MSJSCCS scores for comparison or placement purposes. Likewise, the MSJSCCS cannot be used by counselor educators or supervisors to evaluate their students' or supervisees' multicultural and social justice school counseling competencies as additional sources of validity evidence would need to be gathered for that purpose.

Implications for Research

For research in the school counseling and counseling field, the MSJSCCS can be utilized to expand knowledge about multicultural and social justice school counseling (see LaFromboise et al., 1991). Specifically, it can help researchers empirically explore relationships between various variables and the MSJSCCS. For example, researchers can investigate the relationship between the MSJSCCS and empathy (Cartabuke et al., 2019; Segal, 2011) or hope (Sandage et al., 2014; Sandage & Morgan, 2014). Researchers can also examine the relationship between

school counselors' MSJSCCS score and outcomes of multicultural and social justice school counseling, such as the inclusive school climate (Beck, 2017; Gonzalez, 2017; Strear, 2017) or closing achievement gaps among students (Dowden, 2010).

Conclusions

The purpose of this study is to develop an instrument that measures school counselors' and trainees' self-evaluated multicultural and social justice school counseling competencies. The Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS) was created with a four-factor structure (Student Worldview, School Counseling and Advocacy Interventions, Counseling Relationship, and School Counselor Self-Awareness) which aligned with the domains in the MSJCC framework (Ratts et al., 2016), with high or excellent reliability coefficients (ranging Cronbach's $\alpha = .838$ to .912). Also, when compared to other variables, the MSJSCCS seemed to measure a similar construct with multicultural counseling competencies (Holcomb-McCoy & Day-Vines, 2004) and did not merely measure participants' tendency to respond in a socially desirable manner (Reynolds, 1982).

This study contributes to the counseling literature in that it is the first instrument that was created based on the MSJCC framework (Ratts et al., 2016) that was tailored to school counseling. In addition, multiple sources of validity evidence were collected when developing the MSJSCCS, including content-oriented evidence, evidence based on internal structure, and evidence based on relations to other variables. This study also has significance for following the standards for Fairness in Testing (AERA, APA, & NCME, 2014) for the purpose of developing a measure that may not oppress marginalized populations.

The MSJSCCS has the following limitations: not measuring the MSJCC framework (Ratts et al., 2016) comprehensively; recruiting participants that may not represent the whole target population; selecting a self-report method; and using an instrument that did not show high reliability for comparison. Future research can focus on adopting more sophisticated sampling approaches, developing diverse measurements with different perspectives, applying more rigorous research methods for the pretesting stage, collecting more sources of validity evidence, and investigating and illustrating the structure of the MSJCC framework.

As a practical and empirical tool to operationalize the MSJCC framework, the MSJSCCS can provide guidelines for multicultural and social justice school counseling. For school counselor educators and supervisors, it can be used to help their teaching and support their supervisees. Above all, the MSJSCCS may contribute to the school counseling scholarship by providing a tool to expand our knowledge on multicultural and social justice school counseling. The MSJSCCS can function as a bridge that connects school counseling research and practices, for the purpose of working for *equity* and *access* for *all* students in schools.

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Appendix A. Initial Items of the MSJSCCS

Response: 7-point Likert scale

1 = very untrue of me, 2 = untrue of me, 3 = somewhat untrue of me, 4 = neutral,

5 = somewhat true of me, 6 = true of me, 7 = very true of me

Domain 1: School Counselor Self-Awareness

1 *Attitudes and Beliefs*

1.1 I am aware of the beliefs and biases I hold as a member of marginalized/privileged groups.

1.2 I am conscious of the privilege I possess or lack in society.

1.3 I am conscious of how my privileged/marginalized statuses influence my worldview and life experiences.

1.4 I am cognizant of my strengths in working with students from marginalized/privileged groups.

1.5 I am cognizant of my limitation in working with students from marginalized/privileged groups.

2 *Knowledge*

2.1 I know how my assumptions and values contribute to my worldviews.

2.2 I understand the ways in which privilege and oppression influence my experiences.

2.3 I know relevant resources that will help me become further aware of my beliefs and social group statuses.

2.4 I know how my communication style is influenced by my various marginalized/privileged group statuses.

3 *Skills*

3.1 I have reflective thinking skills that allow me to gain insight into my assumptions and

values as a member of marginalized/privileged groups.

3.2 I can explain how my marginalized/privileged group statuses influence my worldviews and experiences.

3.3 I can compare and contrast my marginalized/privileged group statuses and experiences to those of others.

3.4 I can evaluate the degree to which my marginalized/privileged group status may influence my personal experiences.

3.5 I can evaluate the degree to which my marginalized/privileged group status may influence my professional experiences.

4 Action

4.1 I am proactive in learning about my assumptions and beliefs.

4.2 I seek out professional development opportunities to learn more about myself as a member of privileged/marginalized groups.

4.3 I immerse myself in my communities to learn how power, privilege, and oppression influence my experiences.

4.4 I take initiative to learn more about how my communication style is influenced by my marginalized/privileged group statuses.

Domain 2: Student Worldview

1 Attitudes and Beliefs

1.1 I have a curiosity for learning about the worldviews and experiences of marginalized and privileged students.

1.2 I am aware of how students' identity development influences their worldviews and experiences.

1.3 I understand that learning about marginalized/privileged students may sometimes be uncomfortable experiences.

1.4 I understand that learning about students' marginalized/privileged statuses is a lifelong endeavor.

1.5 I am aware of the attitudes and beliefs I hold about marginalized and privileged

students.

1.6 I understand that there are as many within-group differences among marginalized/privileged students as there are between-group differences.

1.7 I understand my areas of growth when working with various student populations.

2 Knowledge

2.1 I know relevant theories and concepts related to marginalized/privileged students' worldviews and experiences.

2.2 I have knowledge of research relevant to the experience of marginalized and privileged students.

2.3 I understand the issues of the communities where marginalized and privileged students reside.

2.4 I know how the dynamics of power, privilege, and oppression affect marginalized and privileged students.

2.5 I understand that students' culture influences their communication styles.

3 Skills

3.1 I have reflective thinking skills that allow me to gain insight into the values and beliefs of privileged/marginalized students.

3.2 I can explain how marginalized/privileged identities influence students' worldviews and life experiences.

3.3 I can apply my knowledge of marginalized/privileged students' experiences to the counseling relationship.

3.4 I can interpret how marginalized/privileged students' experiences are connected to presenting problems.

3.5 I can evaluate the degree to which power/privilege/oppression influence the worldviews and life experiences of students.

4 Action

4.1 I seek out opportunities to learn about marginalized and privileged students' worldviews and lived experiences.

4.2 I attend professional development training and conferences to learn more about the

experiences of marginalized/privileged students.

4.3 I understand that there are limits to how much I can learn by attending formal training and reading about other cultures.

4.4 I recognize that immersing myself in the communities of the marginalized and privileged students can be invaluable experiences.

Domain 3: Counseling Relationship

1 Attitudes and Beliefs

1.1 I understand how school counselors' and students' cultural values influence the counseling relationship.

1.2 I understand how school counselors' and students' marginalized/privileged group statuses influence the counseling relationship.

1.3 I know how my and students' identity development shapes the relationship I have with students.

1.4 I recognize how my strengths and limitations differ depending on whether I am working with privileged or marginalized students.

1.5 I am aware of when my privileged and marginalized statuses are present in the counseling relationship with students.

1.6 I recognize how the dynamics of power influence the counseling relationship differently depending on my and students' marginalized/privileged statuses.

2 Knowledge

2.1 I know theories and concepts that explain how school counselors' and students' privileged/marginalized statuses differentially influence the counseling relationship.

2.2 I know how issues of power strengthen and hinder the school counselor-student relationship.

2.3 I know how identity development strengthens and hinders the school counselor-student relationship.

2.4 I know how school counselors' and students' attitudes and beliefs have a differential influence on the counseling relationship depending on their marginalized/privileged

statuses.

3 *Skills*

3.1 I am comfortable discussing with students how power/privilege/oppression influence the school counselor-student relationship.

3.2 I know when to initiate discussions regarding the influences of identity development within the counseling relationship.

3.3 I know when to initiate discussions regarding the influences of power within the counseling relationship.

3.4 I have cross-cultural communication skills that allow for discussions of power and its influence on the counseling relationship.

3.5 I can apply knowledge of marginalized/privileged students' lived experiences to the counseling relationship.

3.6 I can interpret how privileged/marginalized students' lived experiences shape the school counselor-student relationship.

3.7 I can assess the degree to which power/privilege/oppression influence the worldviews and experiences of marginalized/privileged students.

4 *Action*

4.1 I participate in professional development opportunities to better understand how to create a culturally affirming counseling relationship and environment for all students.

4.2 I understand that the counseling relationship extends beyond the traditional office setting.

4.3 I seek to collaborate with counseling-related community allies to learn more about effective counseling strategies and models.

4.4 I seek to collaborate with counseling-related community allies to learn about the ways in which issues of power may manifest in the counseling relationships within specific communities.

4.5 I seek to collaborate with non-counseling community allies to learn about the ways in which issues of power may manifest within specific communities.

4.6 I actively seek to learn about nontraditional helping models relevant to the respective

communities.

4.7 I can apply the ethical codes in culturally relevant ways to negotiate culturally appropriate boundaries with students inside of the office setting.

4.8 I can apply the ethical codes in culturally relevant ways to negotiate culturally appropriate boundaries with students outside of the office setting.

Domain 4: School Counseling and Advocacy Interventions

1 *Intrapersonal*

1.1 I use culturally relevant interventions that address the individual characteristics of a student (e.g., attitudes, knowledge, behaviors, or skills).

1.2 I guide my students in reflecting on the ways in which their privileged/marginalized statuses helped or hindered their actions.

1.3 I help my students develop culturally appropriate skills or coping strategies.

1.4 When working with students from marginalized social groups, I discuss their strengths or empower them.

2 *Interpersonal*

2.1 I provide students with opportunities to be connected to peers with diverse cultural identities.

2.2 I provide group counseling to support marginalized student groups.

2.3 I work with families from marginalized social groups for student success.

2.4 I work with teachers in order to support students from marginalized social groups.

3 *Institutional*

3.1 I use data when discussing equity issues in school.

3.2 I provide classroom lessons regarding diversity, equity, or social justice.

3.3 I utilize culturally responsive classroom management strategies.

3.4 I provide school staff with workshops or professional development opportunities regarding diversity or social justice.

3.5 I collaborate with school staff to provide culturally responsive curricula to students.

3.6 I include diversity and equity-related components in the school counseling program

vision or mission statements.

3.7 I design and implement action plans to close the achievement, opportunity, or information gaps among student groups.

4 Community

4.1 I discuss the norms or values of a student's community when working with students.

4.2 I provide students and families from marginalized social groups with community resources.

4.3 I work with religious institutions, businesses, or other community organizations that influence a student's life.

4.4 I refer students to community allies who can provide culturally appropriate services.

5 Public Policy

5.1 I use data to discuss equity issues regarding educational policies.

5.2 I provide students and families with information about policies and laws that affect student development.

5.3 I engage in endorsing civil rights laws at the local, state, or federal levels.

6 International/Global

6.1 I have conversations with students and families from marginalized social groups about global affairs that affect their lives.

6.2 I have conversations with school staff about global affairs that affect students from marginalized social groups.

6.3 I use social media to discuss global affairs as a way of advocating for students and families from marginalized social groups.

Appendix B. First Round Content Expert Review Results

Statement	Item #	Hypothesized Domain	Agreement (%)	Average Certainty	Average Relevance
I am aware of the beliefs and biases I hold as a member of marginalized/privileged groups.	**5**	**1**	**100.0**	**2.8**	**3.0**
I am conscious of the privilege I possess or lack in society.	**9**	**1**	**100.0**	**2.8**	**2.9**
I am conscious of how my privileged/marginalized statuses influence my worldview and life experiences.	**14**	**1**	**100.0**	**2.8**	**2.9**
I am cognizant of my strengths in working with students from marginalized/privileged groups.	**24**	**1**	**100.0**	**2.8**	**2.8**
I am cognizant of my limitation in working with students from marginalized/privileged groups.	**25**	**1**	**100.0**	**2.8**	**2.8**
I know how my assumptions and values contribute to my worldviews.	**32**	**1**	**100.0**	**2.8**	**2.9**
I know relevant resources that will help me become further aware of my beliefs and social group statuses.	**40**	**1**	**88.9**	**2.6**	**2.6**
I understand the ways in which privilege and oppression influence my experiences.	**46**	**1**	**100.0**	**2.7**	**2.9**
I know how my communication style is influenced by my various marginalized/privileged group statuses.	52	1	77.8	2.6	2.7
I have reflective thinking skills that allow me to gain insight into my assumptions and values as a member of marginalized/privileged groups.	**60**	**1**	**88.9**	**2.6**	**2.8**
I can explain how my marginalized/privileged group statuses influence my worldviews and experiences.	64	1	77.8	2.9	2.9
I take initiative to learn more about how my communication style is influenced by my marginalized/privileged group statuses.	66	1	77.8	2.7	2.7
I can compare and contrast my marginalized/privileged group statuses and experiences to those of others.	69	1	77.8	2.7	2.4

I immerse myself in my communities to learn how power, privilege, and oppression influence my experiences.	78	1	77.8	2.6	2.9
I can evaluate the degree to which my marginalized/privileged group status may influence my personal experiences.	**79**	**1**	**100.0**	**2.6**	**2.7**
I can evaluate the degree to which my marginalized/privileged group status may influence my professional experiences.	**82**	**1**	**88.9**	**2.4**	**2.9**
I am proactive in learning about my assumptions and beliefs.	**84**	**1**	**100.0**	**2.8**	**2.9**
I seek out professional development opportunities to learn more about myself as a member of privileged/marginalized groups.	87	1	77.8	2.7	2.9
I have a curiosity for learning about the worldviews and experiences of marginalized and privileged students.	1	2	55.6	2.6	2.8
I am aware of how students' identity development influences their worldviews and experiences.	4	2	77.8	2.7	2.9
I understand that there are limits to how much I can learn by attending formal training and reading about other cultures.	11	2	0.0	-	-
I recognize that immersing myself in the communities of the marginalized and privileged students can be invaluable experiences.	15	2	0.0	-	-
I understand that learning about marginalized/privileged students may sometimes be uncomfortable experiences.	17	2	22.2	3.0	2.0
I attend professional development training and conferences to learn more about the experiences of marginalized/privileged students.	18	2	22.2	2.5	3.0
I understand that learning about students' marginalized/privileged statuses is a lifelong endeavor.	26	2	22.2	3.0	3.0
I understand that there are as many within-group differences among marginalized/privileged students as there are between-group differences.	29	2	22.2	2.0	2.5
I am aware of the attitudes and beliefs I hold about marginalized and privileged students.	34	2	0.0	-	-
I seek out opportunities to learn about marginalized and privileged students' worldviews and lived experiences.	36	2	44.4	2.5	3.0
I understand my areas of growth when working with various student populations.	43	2	0.0	-	-

I know relevant theories and concepts related to marginalized/privileged students' worldviews and experiences.	48	2	77.8	2.1	2.3
I can evaluate the degree to which power/privilege/oppression influence the worldviews and life experiences of students.	50	2	77.8	2.9	2.9
I have knowledge of research relevant to the experience of marginalized and privileged students.	56	2	44.4	2.3	2.8
I understand the issues of the communities where marginalized and privileged students reside.	57	2	55.6	2.4	2.6
I know how the dynamics of power, privilege, and oppression affect marginalized and privileged students.	**61**	**2**	**88.9**	**2.3**	**2.8**
I understand that students' culture influences their communication styles.	**71**	**2**	**88.9**	**2.6**	**2.9**
I have reflective thinking skills that allow me to gain insight into the values and beliefs of privileged/marginalized students.	73	2	22.2	3.0	3.0
I can explain how marginalized/privileged identities influence students' worldviews and life experiences.	81	2	77.8	2.7	2.9
I can apply my knowledge of marginalized/privileged students' experiences to the counseling relationship.	85	2	22.2	2.5	3.0
I can interpret how marginalized/privileged students' experiences are connected to presenting problems.	89	2	55.6	2.4	2.8
I understand how school counselors' and students' cultural values influence the counseling relationship.	**2**	**3**	**88.9**	**2.9**	**3.0**
I understand how school counselors' and students' marginalized/privileged group statuses influence the counseling relationship.	7	3	77.8	2.7	2.9
I can assess the degree to which power/privilege/oppression influence the worldviews and experiences of marginalized/privileged students.	12	3	0.0	-	-
I know how my and students' identity development shapes the relationship I have with students.	20	3	55.6	3.0	2.8
I can apply knowledge of marginalized/privileged students' lived experiences to the counseling relationship.	21	3	66.7	2.3	2.8
I recognize how my strengths and limitations differ depending on whether I am working with privileged or marginalized students.	30	3	0.0	-	-

I can apply the ethical codes in culturally relevant ways to negotiate culturally appropriate boundaries with students outside of the office setting.	31	3	33.3	1.7	2.3
I am aware of when my privileged and marginalized statuses are present in the counseling relationship with students.	37	3	44.4	2.5	2.5
I can apply the ethical codes in culturally relevant ways to negotiate culturally appropriate boundaries with students inside of the office setting.	41	3	44.4	2.3	2.5
I recognize how the dynamics of power influence the counseling relationship differently depending on my and students' marginalized/privileged statuses.	44	3	66.7	3.0	2.8
I have cross-cultural communication skills that allow for discussions of power and its influence on the counseling relationship.	49	3	55.6	2.4	2.8
I actively seek to learn about nontraditional helping models relevant to the respective communities.	51	3	0.0	-	-
I know theories and concepts that explain how school counselors' and students' privileged/marginalized statuses differentially influence the counseling relationship.	53	3	44.4	2.8	3.0
I can interpret how privileged/marginalized students' lived experiences shape the school counselor-student relationship.	55	3	44.4	3.0	2.3
I know how issues of power strengthen and hinder the school counselor-student relationship.	**59**	**3**	**88.9**	**2.6**	**2.6**
I seek to collaborate with non-counseling community allies to learn about the ways in which issues of power may manifest within specific communities.	62	3	11.1	3.0	3.0
I participate in professional development opportunities to better understand how to create a culturally affirming counseling relationship and environment for all students.	63	3	22.2	1.5	2.0
I know how identity development strengthens and hinders the school counselor-student relationship.	67	3	77.8	2.7	2.9
I seek to collaborate with counseling-related community allies to learn about the ways in which issues of power may manifest in the counseling relationships within specific communities.	70	3	22.2	2.0	2.5
I understand that the counseling relationship extends beyond the traditional office setting.	72	3	66.7	2.7	3.0
I know how school counselors' and students' attitudes and beliefs have a differential	**74**	**3**	**88.9**	**2.5**	**2.6**

influence on the counseling relationship depending on their marginalized/privileged statuses.					
I am comfortable discussing with students how power/privilege/oppression influence the school counselor-student relationship.	76	3	55.6	2.6	2.8
I seek to collaborate with counseling-related community allies to learn more about effective counseling strategies and models.	77	3	0.0	-	-
I know when to initiate discussions regarding the influences of identity development within the counseling relationship.	83	3	66.7	2.3	2.8
I know when to initiate discussions regarding the influences of power within the counseling relationship.	88	3	66.7	2.7	2.8
I use culturally relevant interventions that address the individual characteristics of a student (e.g., attitudes, knowledge, behaviors, or skills).	**3**	**4**	**100.0**	**2.7**	**2.9**
I use social media to discuss global affairs as a way of advocating for students and families from marginalized social groups.	6	4	66.7	2.0	2.2
I have conversations with school staff about global affairs that affect students from marginalized social groups.	8	4	55.6	2.2	2.8
I guide my students in reflecting on the ways in which their privileged/marginalized statuses helped or hindered their actions.	10	4	33.3	2.0	2.7
I have conversations with students and families from marginalized social groups about global affairs that affect their lives.	13	4	44.4	2.0	2.0
I help my students develop culturally appropriate skills or coping strategies.	**16**	**4**	**88.9**	**2.8**	**3.0**
When working with students from marginalized social groups, I discuss their strengths or empower them.	19	4	55.6	2.4	2.8
I provide students with opportunities to be connected to peers with diverse cultural identities.	**22**	**4**	**88.9**	**2.6**	**2.4**
I use data to discuss equity issues regarding educational policies.	**23**	**4**	**88.9**	**2.5**	**2.8**
I work with families from marginalized social groups for student success.	**27**	**4**	**88.9**	**2.1**	**2.4**
I provide students and families with information about policies and laws that affect student development.	**28**	**4**	**88.9**	**2.4**	**2.8**

I provide group counseling to support marginalized student groups.	**33**	**4**	**100.0**	**2.8**	**2.6**
I refer students to community allies who can provide culturally appropriate services.	**35**	**4**	**100.0**	**2.8**	**2.9**
I work with teachers in order to support students from marginalized social groups.	**38**	**4**	**88.9**	**2.6**	**2.8**
I engage in endorsing civil rights laws at the local, state, or federal levels.	39	4	66.7	2.7	2.8
I work with religious institutions, businesses, or other community organizations that influence a student's life.	42	4	77.8	2.3	2.7
I provide students and families from marginalized social groups with community resources.	**45**	**4**	**100.0**	**2.7**	**2.9**
I use data when discussing equity issues in school.	**47**	**4**	**88.9**	**2.6**	**2.9**
I provide classroom lessons regarding diversity, equity, or social justice.	**54**	**4**	**100.0**	**2.8**	**2.9**
I utilize culturally responsive classroom management strategies.	**58**	**4**	**88.9**	**2.8**	**2.8**
I provide school staff with workshops or professional development opportunities regarding diversity or social justice.	**65**	**4**	**100.0**	**2.7**	**3.0**
I collaborate with school staff to provide culturally responsive curricula to students.	**68**	**4**	**100.0**	**2.6**	**3.0**
I include diversity and equity-related components in the school counseling program vision or mission statements.	**75**	**4**	**88.9**	**2.6**	**2.8**
I design and implement action plans to close the achievement, opportunity, or information gaps among student groups.	**80**	**4**	**88.9**	**2.5**	**2.8**
I discuss the norms or values of a student's community when working with students.	86	4	55.6	2.4	2.6

Appendix C. Second Round Content Expert Review Results

Statement	Item #	Hypothesized Domain	Agreement (%)
I understand how school counselors' and students' cultural values influence the counseling relationship.	2	3	66.7
I understand the life experiences of students with various gender identities.	**115**	**2**	**88.9**
I am cognizant of my limitation in working with students from marginalized/privileged groups.	25	1	77.8
I provide students with opportunities to be connected to peers who have different cultural identities.	95	4	77.8
I utilize culturally responsive classroom management strategies.	**58**	**4**	**88.9**
I collaborate with school staff to provide culturally responsive curricula to students.	**68**	**4**	**88.9**
I know how issues of power strengthen and hinder the school counselor-student relationship.	**59**	**3**	**88.9**
I use culturally relevant interventions that address the individual characteristics of a student (e.g., attitudes, knowledge, behaviors, or skills).	**3**	**4**	**100.0**
I can evaluate the degree to which my marginalized/privileged group status may influence my professional experiences.	**82**	**1**	**100.0**
I am aware of the beliefs and biases I hold as a member of marginalized/privileged groups.	**5**	**1**	**100.0**
I understand that students' culture influences their communication styles.	**71**	**2**	**88.9**
I understand the life experiences of students with various sexual orientation-related identities.	**116**	**2**	**88.9**
I am conscious of the privilege I possess or lack in society.	**9**	**1**	**100.0**
I include diversity and equity-related components in the school counseling program vision or mission statements.	75	4	77.8
I am conscious of how my privileged/marginalized statuses influence my worldview.	**14-1**	**1**	**88.9**
I provide classroom lessons regarding diversity, equity, or social justice.	**54**	**4**	**100.0**

I encourage my students to reflect on the ways in which their privileged/marginalized statuses helped or hindered their actions.	92	4	44.4
I know how the dynamics of power, privilege, and oppression affect marginalized and privileged students.	61	2	66.7
I understand the life experiences of students with various age groups.	117	2	77.8
I understand that there are limits to how much I can learn by attending formal training and reading about other cultures.	**11**	**1**	**88.9**
I use data when discussing equity issues in school.	**47**	**4**	**100.0**
I am proactive in learning about my assumptions and beliefs.	**84**	**1**	**100.0**
I am conscious of how my privileged/marginalized statuses influence my life experiences.	**14-2**	**1**	**100.0**
I try to understand students by hearing their narratives or various perspectives based on their identities.	94	2	66.7
I help my students develop culturally relevant skills or coping strategies.	**16**	**4**	**100.0**
I understand the life experiences of students with various socioeconomic statuses.	**118**	**2**	**88.9**
I understand the ways in which privilege and oppression influence my experiences.	**46**	**1**	**88.9**
I use data to discuss equity issues regarding educational policies.	**23**	**4**	**100.0**
I understand how students' identity development (e.g., racial identity, gender identity, etc.) influences their worldviews.	**90**	**2**	**88.9**
I am cognizant of my strengths in working with students from marginalized/privileged groups.	**24**	**1**	**88.9**
I support families from marginalized social groups for student success.	27	4	77.8
I provide students and families with information about policies and laws that affect student development.	**28**	**4**	**100.0**
I know how my assumptions and values contribute to my worldviews.	**32**	**1**	**100.0**
I implement action plans to close the opportunity and/or information gaps among student groups.	**80**	**4**	**100.0**
I am aware of the attitudes and beliefs I hold about marginalized and privileged students.	**34**	**1**	**100.0**
I understand how students' intersecting identities influence their life experiences.	**91**	**2**	**88.9**
In addition to support I provide, I refer students to community allies who can provide culturally appropriate services.	**35**	**4**	**88.9**

I know relevant resources that will help me become further aware of my beliefs and social group statuses.	**40**	**1**	**88.9**
I provide school staff with workshops or professional development opportunities regarding diversity or social justice.	**65**	**4**	**100.0**
I know how school counselors' and students' beliefs have a differential influence on the counseling relationship depending on their marginalized/privileged statuses.	108	3	77.8
I collaborate with teachers in order to advocate for students from marginalized social groups.	**38**	**4**	**100.0**
I believe that the dynamics of power/oppression impact the interaction between a school counselor and a student.	**122**	**3**	**100.0**
I understand my areas of growth when working with various student populations.	**43**	**1**	**100.0**
In addition to my own services, I provide students and families from marginalized social groups with culturally relevant community resources.	**45**	**4**	**100.0**
I can evaluate the degree to which my marginalized/privileged group status may influence my personal experiences.	**79**	**1**	**88.9**
I allow my students to share their narratives and/or various perspectives based on their identities.	93	4	44.4
I understand the life experiences of students with various ability/disability statuses.	119	2	66.7
I provide affinity spaces for students with historically marginalized identities.	**96**	**4**	**88.9**
I provide career aspiration or development groups for historically marginalized student groups.	**97**	**4**	**100.0**
I know how to discuss the influence of power within the counseling relationship.	**112**	**3**	**100.0**
I understand the life experiences of students from various racial groups.	**114**	**2**	**88.9**
I collect information on religious institutions, businesses, and/or other community organizations that influence students' life experiences.	98	2	44.4
I understand the life experiences of students based on their citizenship.	**121**	**2**	**88.9**
I collaborate with religious institutions, businesses, and/or other community organizations that influence students' lives.	**99**	**4**	**88.9**
I believe that the dynamics of power influence the counseling relationship differently depending on my and students' marginalized/privileged statuses.	100	3	66.7
I know theories and concepts related to marginalized/privileged students' worldviews or experiences.	101	2	44.4

I know how to discuss the influence of power on the counseling relationship in a culturally relevant way.	**102**	**3**	**88.9**
I believe that privilege/oppression influence the life experiences of students.	103	2	66.7
I know research on the experiences of marginalized/privileged students.	104	2	55.6
I reflect on my assumptions and values as a member of marginalized/privileged groups.	**105**	**1**	**100.0**
I know how to create a culturally affirming counseling relationship and environment for all students.	106	3	66.7
I understand the life experiences of students with various religions/spirituality.	120	2	77.8
I know how school counselors' and students' identity development strengthens or hinders their relationship.	107	3	77.8
I know how to discuss with students on how privilege/oppression influence the school counselor-student relationship.	**109**	**3**	**88.9**
I believe that students' marginalized/privileged identities influence their life experiences.	**110**	**2**	**88.9**
I know how to discuss the influence of identity development within the counseling relationship.	111	3	66.7
I understand the history of systemic oppression and its impact on the present day.	113	1	55.6

Appendix D. MSJSCCS for Data Collection

Directions: This survey was developed to measure school counselors' and trainees' self-evaluated multicultural and social justice school counseling competencies. Please read the following statements and decide to what extent you think each statement represents you. Your honest response will help improve the accuracy of the results.

Response Scale:

1=untrue of me, 2=somewhat untrue of me, 3=neutral, 4=somewhat true of me, and 5=true of me

1. I understand how students' race/ethnicity may impact their life experiences.
2. I provide my students with culturally relevant coping strategies.
3. I am aware of how my assumptions and values contribute to my worldview.
4. I understand how students' gender identities may impact their life experiences.
5. I recognize how the dynamics of power/oppression impact the interaction between a scho ol counselor and a student.
6. I provide culturally responsive interventions that address students' attitudes, knowledge, s kills, or behaviors.
7. I am proactive in learning about my assumptions and beliefs.
8. I understand how students' cultures may influence their communication styles.
9. I know how to discuss with students about the influence of power on the counseling relati onship in a culturally relevant way.

10. I provide career aspiration/development groups or curricula for historically marginalized student groups.
11. I am conscious of how my privileged/marginalized statuses influence my worldview.
12. I understand how students' sexual orientation may impact their life experiences.
13. I know how to discuss with students about how power/oppression influence the school co unselor-student relationship.
14. I collaborate with teachers in order to advocate for students from marginalized social gro ups.
15. I reflect on my assumptions and values as members of marginalized/privileged groups.
16. I understand how students' socioeconomic statuses may impact their life experiences.
17. I recognize how the identities of a school counselor and a student influence the way they i nteract.
18. I provide classroom lessons or curricula regarding diversity, equity, or social justice.
19. I am aware of the beliefs and biases I hold as members of marginalized/privileged groups .
20. I understand how students' identity development (e.g., racial identity, gender identity, etc.) may influence their worldviews.
21. I recognize how my identities and my student's identities interact with each other.
22. I provide culturally responsive programs and/or classroom lessons for students.
23. Please select "untrue of me" for this item.
24. I know resources that will help me become more aware of my beliefs or social group statuses.

25. I understand how students' and their families' citizenship statuses may impact their life experiences.
26. I know how to discuss with a student about how my identities and the student’s identities influence our relationship.
27. I use action plans to close the opportunity and/or information gaps among student groups.
28. I understand how students' various ability/disability statuses may influence their life experiences.
29. I collaborate with school administrators to advocate for students from marginalized social groups.
30. I am conscious of how my privileged/marginalized identities influence my life experiences.
31. I understand how not using English as their first language may impact students’ life experiences.
32. I know how to discuss the influence of my identities and my student’s identities on the counseling relationship.
33. I provide school staff with workshops or professional development opportunities regarding diversity or social justice.
34. I am conscious of how my marginalized/privileged group statuses influence my experience as a school counselor.
35. I understand how students' marginalized/privileged identities may influence their life experiences.

36. I know how to discuss with a student about how the similarities and/or differences between my student's identities and my identities may impact the counseling relationship.
37. I provide students and families from various backgrounds with culturally relevant community resources.
38. I am conscious of the privileges my identities possess or lack in society.
39. I understand how students' intersecting identities may influence their life experiences.
40. I use data to discuss equity issues regarding educational policies.
41. I recognize how issues of power/oppression strengthen or hinder the school counselor-student relationship.
42. When there are policies or laws that affect students with certain identities, I provide relevant information to them or their families.
43. I understand how students' religions/spirituality may influence their life experiences.

Appendix E. Demographic Questions for Data Collection

1. Regarding school counseling work experience, which category do you currently belong to?
   a. school counselors-in-training (school counseling master's students)
   b. current school counselors
   c. other: please specify (   )

2. If you are a current school counselor, how many years have you worked as a school counselor?

3. If you are a current school counselor, which school levels have you worked at? (Choose all that apply)
   a. elementary school
   b. middle school
   c. junior high school
   d. high school
   e. I am not a current school counselor
   f. other: please specify (   )

4. If you are a current school counselor, which school settings have you worked in? (Choose all that apply)
   a. urban
   b. suburban
   c. rural
   d. I am not a current school counselor

e. other: please specify (   )

5. If you are a current school counselor, have you worked at Title I schools?
   a. yes
   b. no
   c. I am not a current school counselor
   d. other: please specify (   )

6. If you are a school counseling master's student, what is the total number of semesters that you 'completed' your school counseling practicum or internship?
   a. 1
   b. 2
   c. 3
   d. 4
   e. 5
   f. I am not a school counseling master's student
   g. other: please specify (   )

7. If you are a school counseling master's student, is your program CACREP-accredited?
   a. yes
   b. no
   c. I am not a school counseling master's student
   d. other: please specify (   )

8. Which part of the U.S. are you residing in?
   a. Northeast
   b. Midwest
   c. Northwest
   d. Southeast

e. Southwest
f. West
g. other: please specify (   )

9. What is your education level?
    a. Bachelor's degree
    b. Current master's student
    c. Master's degree
    d. Current doctoral student
    e. Doctoral degree
    f. other: please specify (   )

10. What is the number of courses that you took that were closely related to multicultural or social justice counseling?
    a. 0
    b. 1
    c. 2
    d. 3
    e. other: please specify (   )

11. How old are you?

12. What is your gender identity?
    a. cisgender female
    b. cisgender male
    c. genderqueer, non-binary, agender, pangender, genderfluid, gender neutral
    d. transgender female
    e. transgender male
    f. other: please specify (   )

13. What is your sexual orientation?
    a. Asexual
    b. Bisexual
    c. Gay
    d. Heterosexual
    e. Lesbian
    f. Pansexual
    g. Queer
    h. Other: please specify (   )

14. What is your race/ethnicity?
    a. Asian
    b. Biracial or Multiracial
    c. Black/African American
    d. Latinx/Hispanic
    e. Middle Eastern
    f. Native American or Alaska Native
    g. Native Hawaiian or Other Pacific Islander
    h. White
    i. Other: please specify (   )

15. Have you had a disability in your lifetime?
    a. yes
    b. no
    c. other: please specify (   )

16. What is your perceived socioeconomic status?
    a. low

b. middle
c. high
d. other: please specify (   )

17. If you want to enter a raffle to win one of the ten $50 gift cards, please enter your email a ddress.

Appendix F. MSJSCCS Score Descriptive Statistics by Participant Demographics

Job title	MSJSCCS score									
	Subscale 1		Subscale 2		Subscale 3		Subscale 4		Total	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Master's student [a]	4.63	.34	3.68	.72	3.98	.73	4.60	.45	4.22	.45
School counselor [b]	4.59	.42	3.61	.72	3.81	.90	4.51	.57	4.13	.52

Note. [a] n = 45. [b] n = 162. Subscales of the MSJSCCS are: 1 (Student Worldview); 2 (School Cou nseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (School Counselor Self -Awareness).

School level	MSJSCCS score									
	Subscale 1		Subscale 2		Subscale 3		Subscale 4		Total	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Elementary [a]	4.58	.43	3.76	.66	3.84	.95	4.55	.55	4.18	.53
Middle [b]	4.61	.39	3.71	.65	3.88	.84	4.49	.63	4.17	.51
Junior high [c]	4.55	.42	3.73	.82	3.95	.88	4.41	.61	4.16	.57
High [d]	4.64	.40	3.58	.78	3.90	.87	4.52	.57	4.16	.52

Note. [a] n = 76. [b] n = 78. [c] n = 36. [d] n = 103. Subscales of the MSJSCCS are: 1 (Student Worldvie w); 2 (School Counseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (Sch ool Counselor Self-Awareness).

School setting	MSJSCCS score									
	Subscale 1		Subscale 2		Subscale 3		Subscale 4		Total	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Urban [a]	4.67	.42	3.80	.69	4.00	.88	4.69	.45	4.29	.46
Suburban [b]	4.67	.36	3.62	.71	3.87	.88	4.61	.48	4.19	.47
Rural [c]	4.53	.44	3.53	.70	3.65	.91	4.41	.66	4.03	.55

Note. [a] n = 60. [b] n = 94. [c] n = 71. Subscales of the MSJSCCS are: 1 (Student Worldview); 2 (Sch ool Counseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (School Couns elor Self-Awareness).

Title I school work experience	MSJSCCS score									
	Subscale 1		Subscale 2		Subscale 3		Subscale 4		Total	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Yes [a]	4.60	.42	3.66	.70	3.88	.86	4.54	.60	4.17	.51
No [b]	4.54	.42	3.50	.76	3.60	1.03	4.44	.50	4.02	.55

Note. [a] n = 119. [b] n = 41. Subscales of the MSJSCCS are: 1 (Student Worldview); 2 (School Cou nseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (School Counselor Self -Awareness).

Location in the U.S.	MSJSCCS score									
	Subscale 1		Subscale 2		Subscale 3		Subscale 4		Total	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Northeast [a]	4.59	.38	3.59	.75	3.76	.88	4.51	.55	4.11	.50
Midwest [b]	4.61	.41	3.60	.61	3.85	.88	4.63	.50	4.17	.45
Northwest [c]	4.26	.32	3.60	.26	4.07	.70	4.33	.33	4.06	.38
Southeast [d]	4.56	.44	3.53	.88	3.87	.92	4.39	.58	4.08	.62
Southwest [e]	4.49	.54	3.65	1.28	3.88	1.12	4.07	1.02	4.02	.96
West [f]	4.83	.28	4.22	.51	4.50	.32	4.73	.34	4.57	.22

Note. [a] n = 87. [b] n = 79. [c] n = 3. [d] n = 18. [e] n = 6. [f] n = 10. Subscales of the MSJSCCS are: 1 (Stud ent Worldview); 2 (School Counseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (School Counselor Self-Awareness).

Education level	MSJSCCS score									
	Subscale 1		Subscale 2		Subscale 3		Subscale 4		Total	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Bachelor's degree [a]	4.89	-	4.50	-	4.60	-	4.50	-	4.62	-
Master's student [b]	4.62	.33	3.69	.59	3.97	.62	4.64	.44	4.23	.37
Master's degree [c]	4.61	.42	3.62	.73	3.84	.93	4.54	.56	4.15	.52
Education beyond Master's [d]	4.38	.42	3.02	.79	3.31	.67	4.12	.56	3.71	.42
Doctoral student [e]	4.67	.35	4.00	.47	4.25	.53	4.71	.28	4.41	.17
Doctoral degree [f]	4.52	.45	3.97	1.00	3.60	1.64	4.22	1.07	4.08	1.02

Note. [a] n = 1. [b] n = 38. [c] n = 147. [d] n = 11. [e] n = 4. [f] n = 3. Subscales of the MSJSCCS are: 1 (Stud ent Worldview); 2 (School Counseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (School Counselor Self-Awareness).

Gender identity	MSJSCCS score									
	Subscale 1		Subscale 2		Subscale 3		Subscale 4		Total	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Cisgender female [a]	4.60	.41	3.61	.73	3.79	.89	4.52	.56	4.13	.52
Cisgender male [b]	4.57	.36	3.62	.72	4.20	.52	4.52	.45	4.23	.39
Genderqueer, non-binary, agender, pangender, genderfluid, or gender neutral [c]	4.74	.45	3.97	.38	4.87	.23	5.00	.00	4.64	.22
Transgender male [d]	4.44	-	3.50	-	4.00	-	5.00	-	4.24	-

Note. [a] n = 182. [b] n = 18. [c] n = 3. [d] n = 1. Subscales of the MSJSCCS are: 1 (Student Worldview); 2 (School Counseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (School Counselor Self-Awareness).

Sexual orientation	MSJSCCS score									
	Subscale 1		Subscale 2		Subscale 3		Subscale 4		Total	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Asexual [a]	4.78	.34	4.21	.68	4.40	.77	4.60	.51	4.50	.53
Bisexual [b]	4.70	.35	3.50	.77	3.84	.94	4.70	.42	4.18	.45
Gay [c]	4.61	.33	3.75	.17	4.40	.28	4.96	.08	4.43	.15
Heterosexual [d]	4.57	.41	3.58	.73	3.78	.88	4.49	.57	4.11	.51
Lesbian [e]	4.89	-	4.00	-	5.00	-	5.00	-	4.72	-
Pansexual [f]	4.89	-	4.20	-	4.20	-	4.33	-	4.41	-
Queer [g]	4.94	.11	4.13	.44	4.60	.46	4.96	.08	4.66	.19

Note. [a] n = 7. [b] n = 15. [c] n = 4. [d] n = 171. [e] n = 1. [f] n = 1. [g] n = 4. Subscales of the MSJSCCS are: 1 (Student Worldview); 2 (School Counseling and Advocacy Interventions); 3 (Counseling Relat ionship); and 4 (School Counselor Self-Awareness).

Race/Ethnicity	MSJSCCS score									
	Subscale 1		Subscale 2		Subscale 3		Subscale 4		Total	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Asian [a]	4.83	.21	4.08	.77	4.50	.35	4.38	.44	4.45	.38
Biracial/ Multiracial [b]	5.00	.00	4.53	.55	4.30	1.15	4.96	.08	4.70	.41
Black/ African American [c]	4.67	.38	4.00	.65	4.49	.54	4.69	.49	4.46	.39
Latinx/Hispanic [d]	4.65	.39	3.78	1.11	4.15	.77	4.40	.70	4.24	.62
Middle Eastern [e]	5.00	-	4.20	-	3.80	-	4.67	-	4.42	-
White [f]	4.57	.41	3.55	.67	3.77	.88	4.53	.55	4.11	.49

Note. [a] n = 4. [b] n = 4. [c] n = 7. [d] n = 16. [e] n = 1. [f] n = 171. Subscales of the MSJSCCS are: 1 (Student Worldview); 2 (School Counseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (School Counselor Self-Awareness).

Disability experience	MSJSCCS score									
	Subscale 1		Subscale 2		Subscale 3		Subscale 4		Total	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Yes [a]	4.66	.38	3.68	.72	3.85	.98	4.52	.69	4.18	.56
No [b]	4.59	.40	3.61	.72	3.84	.86	4.54	.52	4.14	.50

Note. [a] n = 35. [b] n = 169. Subscales of the MSJSCCS are: 1 (Student Worldview); 2 (School Counseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (School Counselor Self-Awareness).

Perceived socioeconomic status	MSJSCCS score									
	Subscale 1		Subscale 2		Subscale 3		Subscale 4		Total	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Low [a]	4.73	.29	3.89	.73	4.10	.73	4.57	.52	4.32	.41
Middle [b]	4.60	.40	3.61	.71	3.84	.88	4.53	.56	4.15	.50
High [c]	4.38	.50	3.42	.96	3.76	1.01	4.58	.45	4.04	.67

Note. [a] n = 10. [b] n = 184. [c] n = 10. Subscales of the MSJSCCS are: 1 (Student Worldview); 2 (Sc hool Counseling and Advocacy Interventions); 3 (Counseling Relationship); and 4 (School Coun selor Self-Awareness).