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An Exploration of the Relationship between Master Level Counseling Trainees Color Blind Racial Ideology and Social Justice Interest, Commitment, Self-efficacy, Supports, Barriers, and Training: Compelled to Train

By

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Submitted to the Graduate Faculty as partial fulfillment of the requirement for the

Doctor of Philosophy Degree in Counselor Education and Supervision

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An Abstract of

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Multicultural counseling competence is described in the literature as a close companion and complement to social justice (Ratts, 2011; Ratts, Singh, Nassar-McMillan, Butler, & McCoullah, 2015). Social justice in the counseling profession involves work with individuals, groups, and systems to improve the human condition by removing oppressive barriers in the environment through empowerment and advocacy (American Counseling Association, 2014; Lewis, Arnold, House, & Toporek, 2002). Calls from the profession are evident in the development of the Advocacy Competencies, the inclusion of advocacy in the 2014 ACA Code of Ethics, and 2016 CACREP training standards. Counselor trainees are expected to obtain training in multicultural counseling and social justice advocacy and engage in such practices during their profession. The following study explored social justice training, training environment supports and barriers, perception of institutional support on social justice and student beliefs on colorblind racial attitudes, social justice interest, social justice commitment, and social justice self-efficacy. Master's level trainees in CACREP accredited Clinical Mental Health Counseling and School Counseling programs were surveyed using the Color-

Blind Racial Attitudes Scale (Neville et al. 2000), Social Issues Questionnaire (Miller et al., 2009), and the Training Environment Support and Barriers scale (Miller & Sendrowitz, 2011). This study sought to identify if formal training experiences and supportive training environments influence, if at all, Masters' level counseling trainees beliefs on colorblind racial attitudes, social justice interest, commitment, and self-efficacy. Survey results did not find statistically significant differences between students that did and did not take a multicultural course, social justice course, or completed at least three conferences or workshops on social justice on their reported social justice interest, commitment, self-efficacy, or color-blind racial attitudes. Recommendations for training and future research are discussed.

For my family: Those of you who are bound by blood, marriage, sisterhood, and choice. Thank you. To my two Jamins, my double portion, the ones who sacrificed the most. I love you both ever so dearly and look forward to what is yet to come. For His glory.

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List of Abbreviations

ACA……American Counseling Association
APGA…….American Personnel and Guidance Association
ASCA……. American School Counseling Association

CACREP……Council for Accreditation of Counseling and Related Educational Programs
CBRI……..Colorblind Racial Ideology
CRT……Critical Race Theory

MSJCC……...Multicultural and Social Justice Counseling Competencies
MCC……...Multicultural Counseling Competencies

NASW……National Association of Social Workers

PMI…… Personal Moral Imperative

SCCT……. Social Cognitive Career Theory
SIQ……. Social Issues Questionnaire
SJC……. Social Justice Commitment
SJI……...Social Justice Interest
SJSE…….. Social Justice Self-Efficacy

Chapter One

Introduction

Awareness of the role race and race relations has on individuals in society is an integral component to addressing the sociopolitical factors impacting clients lives; "because people's health and well-being, including their mental health, are strongly influenced by social systems and societal beliefs" (Kennedy, 2014, p. 191). Societal oppression and inequalities based on identity variables such as race, ethnicity, religion, socioeconomic status, sex, physical ability, immigration status, and sexual orientation continue to exist in the United States and abroad (American Psychological Association [APA], 2012; Linnemeyer, 2009). A core tenent of Critical Race Theory (CRT) asserts that "racism is ordinary" and is engrained into the fabric of the United States in such a way that it is the way U.S. society "does business" and is an everyday experience for most people of color (Delgado & Stefancic, 2017, p. 8). Individuals of minority statuses such as ethnic/racial and sexual orientation have been identified in research as reporting having higher experiences of discrimination than their White and heterosexual counterparts (APA, 2016; Dashjian 2014; National Public Radio, 2018). Furthermore, disparities regarding health care service provided such as lower quality of care (Bahls, 2010; Hagiwara, Dovidio, Eggly, & Penner, 2016) as well as effects on health have been documented regarding race. Racial and ethnic minorities are reported as being in overall worse health than Whites (Bahls, 2010). Reported experiences of discrimination are identified as a psychosocial stressor that imposes negative physical and mental health outcomes on racial and ethnic minorities (Lewis, Cogburn, Williams, 2015). Mental health and behavioral diagnoses such as anxiety, eating disorders, and depression are

associated with experiences of discrimination (Kessler et al., 1999; Lewis, Cogburn, & Williams, 2015) in addition to other psychiatric disorders and pathology (Greenleaf & Williams, 2009).

While counseling is viewed as a helping profession it, too, has a history of discriminatory practices and issues. Traditional theories and techniques of counseling were targeted to the White population and thus their application to non-White groups fails to acknowledge the value and contextual components of non-White clients' problems and level of functioning (Collins & Arthur, 2010; Sue, Arredondo, & McDavis, 1992). For example, counseling models historically viewed Whites as the normative group. This standard perpetuated inferiority among non-Whites by identifying minority clients as "more inherently pathological" (Sue et al., p.479). The authors of the American Counseling Association's (ACA) Code of Ethics (2014) acknowledged that diagnosis of pathology has perpetuated historical and social prejudice. In response, this Code encourages counselors to address this bias in their own practice and in the practice of others (ACA, 2014). The development of culturally sensitive and reflective theories aims to teach counselors that differences regarding culture are not equivalent with "deviancy," "pathology," or "inferiority" (Sue et al., 1992, p. 480). The call for inclusion of multicultural counseling competencies and standards is a response to the increased awareness and acknowledgment of the profession that the United States population was becoming and is an increasingly racial and ethnically diverse nation (American Psychological Association [APA], 2012; Sue et al., 1992). Theories such as Relational Cultural Theory and Critical Race Theory (CRT) specifically focus on non-dominant

perspectives challenging the status quo of white washed viewpoints regarding ones' development, popular culture, and societal structures and systems.

Colorblind Racial Ideology

Color Blind Racial Ideology (CBRI) is a framework individuals, groups, and systems espouse regarding the denial, distortion, and minimization, conscious or unconscious, of race and racism (Neville, Spanierman, & Doan, 2006). Neville, Awad, Brooks, Flores, and Bluemel (2013) assert that individuals that endorse a CBRI may believe that by denying race and racial issues they are therefore less racist. However, color-blindness reinforces inequality and racial prejudice (Neville et al., 2013). A CBRI practicing counselor may end up with clients who are dissatisfied with counseling services, who disclose less within the therapeutic relationship, and who are unlikely to return (Burkard, Edwards, & Adams, 2016).

Possessing a colorblind racial ideology may directly oppose efforts to understand clients of a different race or ethnicity in addition to impacting the ways in which counselors and trainees intervene on their behalf in unjust practices. Sue et al. (1992) emphasize that studies consistently show that counseling effectiveness is improved when the counselor is attentive to clients' cultural values and life experiences using modalities attending to both intrapsychic and extra psychic needs. Burkard et al. (2016) assert that in addition to diminishing color-blind ideologies, attention should be focused on preparing counseling professionals and counseling trainees to be advocates for clients. Possessing and practicing from a colorblind view reflects a devaluing of client identity, and poor awareness to the sociopolitical context for racial and ethnic minorities. As such, a CBRI approach is not reflective of a multiculturally competent or ethical practitioner.

Furthermore, efforts to decrease colorblind racial ideology are strongly encouraged given counseling ethics (ACA, 2014), counselor and trainees multicultural and social justice development (Ratts, Singh, Nassar-McMillan, Butler, & McCoullah, 2015), and risk to therapeutic alliance (Burkard et al., 2016).

Call to Profession

While multicultural competence and social justice are new additions to the standards and ethics of the counseling profession, Kilseca and Robinson (2001) noted that one of the counseling profession's principle founders, Frank Parsons, built his vocational work with out-of-school youth using social justice as a foundation. Despite the counseling profession's recognition of Parsons as a founder, the mental health counseling profession was not recognized as a profession until 1952 through the establishment of the American Personnel and Guidance Association (APGA) (ACA, n.d.; Boston University School of Medicine Division of Graduate Medical Sciences, n.d.). The APGA combined vocational and mental health counseling into one association. Crediting Frank Parsons' work as a contribution to the counseling profession is nonlinear, thus the inclusion of social justice into current standards is a new and developing topic of discussion, training, and research within counseling literature and practice.

Counselors are positioned to engage in a professional relationship with clients to "empower diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals" (ACA, 2014, p. 3). As such, the counseling profession is situated both to engage at the individual, group, and societal level to address clients of various identities and to acknowledge the effects of discrimination through clinical and systemic approaches (Lewis, Arnold, House, & Toporek, 2002). Viewing

client issues from an extrapsychic perspective is imperative given that intrapsychic approaches treat client problems as residing exclusively within the client (Greenleaf & Williams, 2009) ignoring that the etiology of client problems can be derived from restrictive environments (Lee, 1998). It is important to train counselors to embody multicultural awareness and social justice orientation so that they can provide services to a diverse clientele with respect to their social and cultural contexts (ACA, 2014) including the environmental factors and barriers impeding client development (Lewis et al., 2002). Standards such as the *Multicultural Counseling Competencies* (MCC) and the *Multicultural Social Justice Counseling Competencies* (MSJCC) are the profession's response to acknowledging the need for diversity affirming practices in counseling (Arredondo et al., 2002; Ratts et al., 2015).

Multicultural Counseling Competencies

Multicultural competence is the awareness and acquired knowledge of culture and diversity and the ways in which they affect self, clients, and communities (ACA, 2014). The 2014 American Counseling Association's Code of Ethics (C.2.a) includes multicultural competence as a requirement across all counseling specialties, an addition that was not present in the 2005 ethical code (ACA, 2005). The framework for the *Multicultural Counseling Competencies* includes counselors' knowledge, skills, attitudes and beliefs (KSA) about dimensions of their own and their clients' racial/ethnic identity (Arredondo et al., 1992). Multicultural counseling acknowledges clients' various identities and the roles that oppression has on their lives. For the counseling profession to move from traditional counseling roles to the practice of engaging in social justice advocacy, it is imperative that counselors and counselors-in-training possess awareness

that inequities regarding social identities such as race and ethnicity exist (Moeschberger, Ordonez, Shankar, & Raney, 2006; Ratts et al., 2015). With the addition of the new *Multicultural and Social Justice Counseling Competencies* counselors are called to possess awareness, knowledge, skill, and an action-oriented approach on how one's own identity and that of the client influences the client and the counseling relationship (Ratts et al., 2015).

Over the course of the profession's development, counseling has been driven by four major theories, or forces. These forces include psychodynamic, cognitive behavioral, existential-humanistic, and multicultural counseling (Chang, Crethar, & Ratts, 2010; Sue, et al., 1992). More recently, social justice, a close companion and an extension of multicultural counseling, is viewed to be the fifth (Ratts, 2009; Ratts, 2011; Ratts et al., 2015; Vera & Speight, 2003). Social justice is complimentary to multicultural counseling in that they both focus on the roles that bias, oppression, and discrimination play in clients' lives; however, social justice adds a focus on engaging in client empowerment and/or systems change (Lewis et al., 2002). Social justice is an ideal process, or concept towards equitable treatment of human beings. Efforts to achieve the goal of social justice include advocacy and social action/activism. Advocacy is the use of information, collaboration, research and resources to provide education for the purpose of influencing and changing unjust policies and to empower those marginalized to elicit change on their own behalf (Fouad, Gerstein, & Toporek, 2006; Lewis et al., 2002). Furthermore, advocacy entails working with and/or on behalf of clients and client groups at micro, meso, and macro levels (Ratts et al., 2015). Social action/activism is the intentional action one takes towards social justice (e.g. protesting, voting, petitioning, and/or

lobbying). Social justice in the counseling profession involves working with individuals, groups, and systems to improve the human condition by removing oppressive barriers in the environment through empowerment and advocacy (ACA, 2014; Lewis et al., 2002). Within the last 25 years the American Counseling Association has acknowledged the importance of counselors' awareness and competence on multicultural and social justice issues with endorsements of the MCC (Arredondo et al., 1996), *Advocacy Competencies* (Lewis et al, 2002), *MCSJC* (Ratts et al., 2015), and the inclusion of social justice as one of five core professional values in the 2014 ACA Code of Ethics.

Previous studies on psychology, social work, and school counseling have researched various variables hypothesizing and exploring possible correlates to social justice related constructs (e.g. interest, commitment, engagement) and the development of a social justice orientation (Caldwell & Vera, 2010; Fabian, 2012; Inman, Luu, Pendse, & Caskie, 2015; Linnemeyer, 2009; Miller & Sendrowitz, 2011; Nilsson & Schmidt, 2005). Social justice variables that received research attention include one's belief in an unjust world (Fabian, 2012; Inman et al, 2015), colorblind racial ideology (Gonzalez, 2012; Luu, 2016), spirituality (Linnemeyer, 2009), political interest and/or involvement (Linnemeyer, 2009; Nilsson & Schmidt, 2005), minority identity status (e.g. race, ethnicity, sexual orientation, ability status, social economic status) (Caldwell & Vera, 2010; Dashjian, 2014; Nilsson & Schmidt, 2005; Luu, 2016), exposure and/or experience of discrimination and injustice (Caldwell & Vera, 2010; Linnemeyer, 2009; Luu, 2016), and training on social justice values (Beer, 2008; Caldwell & Vera, 2010). Training and program support have been identified as having a positive correlation to student interest

and commitment on social justice (Caldwell & Vera, 2010; Cooper, 2015; Miller & Sendrowitz, 2011).

Exploring training as related to social justice outcomes can aid the profession in identifying potential gaps, if present and fostering social justice development in students and professionals. For example, among a sample of school psychology trainees, confidence in one's ability to engage in social justice (self-efficacy) received higher scores for practice-oriented non-doctoral students compared to doctoral students (Cooper, 2015). The lack of reported self-efficacy among this sample was hypothesized by the researcher to be a result of school psychology training approaches that focus on awareness and knowledge of students that have not "adequately addressed the skills domain" compared to those actively practicing in the field (Cooper, 2015, p. 88).

Two studies (Cooper, 2015; Gonzalez, 2012) examined social justice development among school psychologists and school counselors. Both studies reported that there are issues within school systems such as achievement gaps regarding lower graduation rates and academic achievement for marginalized student groups. These studies further acknowledged that both of these professions have a role in intervening directly on behalf of identified students. Both studies address the disparity of resources and access to resources for urban schools (Cooper, 2015; Gonzalez, 2012). Gonzalez (2012) asserts that exploring factors towards social justice interest and commitment among practicing school counselors in urban settings is vital given that they are most likely in environments with higher concentrations of low income and students of color, experiencing risks of "educational gaps in access, achievement, and attainment" (p. 11). Cooper (2015) purports that existing training practices of school psychologists includes

ways individual factors affect students abilities to be successful in school, however, argues that ethical practice includes cognizance towards the manner in which history, privilege, culture, and contextual factors affect educational systems. The argument composed from both researchers is that school systems are known entities which represent disparity in access of resources to students dependent upon demographic and locale, as a result there is a high propensity for school psychology students and school counselors to encounter and engage with individuals in need of advocacy (Cooper, 2015; Gonzalez, 2012). Whether or not interest or commitment to engage in social justice occurs within both populations (i.e. school counselors or school psychology students) has implications for continued disadvantages or limited assistance for the students in their respective schools (Cooper, 2015; Gonzalez, 2012).

Counselors and counseling trainees who lack interest, commitment, self-efficacy, and race affirming views may be the product of programs with social justice training gaps. Clients served by such counselors subsequently may be negatively affected by practitioners engaging in the "status quo" (Sue et al., 1992, p. 479), further perpetuating that client issues are intrinsic. Invalidating or ignoring the role race plays in one's life can negatively impact the counselor-client relationship (Burkard et al., 2016) and further perpetuate a colorblind racial ideology.

Training

To prepare counseling students to be social justice advocates, social justice must be infused into training across curricula and programs with faculty/mentor support (ACA, 2014; Beer, Spanierman, Greene, & Todd, 2012; Dashjian, 2014; Miller & Sendrowitz, 2011; Motulsky, Gere, Saleem, & Trantham, 2014). Experiential training has been cited

as a tool for skill development and identified as an opportunity for trainees to gain exposure to social issues (Cooper, 2015) and challenge one's own resistance (Burnes & Singh, 2010). Moeschberger, Ordonez, Shankar, and Raney (2006) propose a model of social justice development focusing on awareness and engagement as a facilitator for change. One of their proponents to elicit change is exposure through direct or indirect contact with conflict or injustice (Moeschberger et al., 2006). Additional support has been found by researchers that have identified exposure to injustice as a predictor to social justice interest (Caldwell & Vera, 2010; Luu, 2016). Participants in Caldwell's 2008 qualitative study identified exposure to injustice as one of the two most influential factors towards developing a social justice orientation. Exposure to injustice was one of three mediating factors (exposure to injustice, participation in formal diversity experiences, and close interracial friendships) to have a significant negative relationship to colorblind racial attitudes (Luu, 2016).

The infusion of multicultural awareness, knowledge, and skills as well as social justice in ethics and competencies is evident. It is imperative that counseling programs prepare students to engage in social justice advocacy and action. Embodying a social justice orientation requires ongoing work to identify, explore, and challenge one's own understanding of social constructs of oppression, discrimination, stereotyping, and racism and how these affect a counselor personally and professionally (Arredondo et al., 1992; Ratts et al., 2015). Increasing one's own knowledge and understanding on how these ails affect self, client, and counselor-client dynamics, assists in one acknowledging their own racist attitudes, behaviors, and beliefs (Arredondo et al., 1992; Ratts et al., 2015). Individuals that espouse a color blind framework may have difficulty identifying client

and systemic issues related to race or ignore racism as a construct impacting social disparity (Neville, Poteat, Lewis, & Spanierman, 2014). Possessing a color-blind ideology is cited as having a negative relationship with social justice interest as cited in studies on undergraduate psychology students (Miller et al., 2009) and school counselors (Gonzalez, 2012). Gonzalez (2012) deduces that among school counselors the awareness of White privilege, institutional discrimination, and racial issues is vital to one possessing social justice interest and commitment. This assertion is congruent to calls from the profession on the development and engagement in social justice counseling (Ratts et al., 2015). Furthermore, knowing training variables that contribute to social justice interest, commitment, and self-efficacy can assist counselor education programs in developing practices to enhance social justice development among students.

Problem Statement

The specific problem this study addresses is whether or not master level counseling trainees that receive multicultural and social justice training by taking a multicultural counseling and diversity course, completing a social justice course, attend a conference or workshop on social justice, and perceive program support towards social justice from faculty differ on reported colorblind racial attitudes and social justice development regarding interest, commitment, and self-efficacy from students with little or no reported training.

The implications of counseling students lacking social justice awareness as related to color blind views, interest, commitment, and self-efficacy is three-fold with potential impacts on the counseling student, the client, and the training program. Recognizing the role of systemic and institutional racism and power is “central to our understanding of

what applied social justice means," (Cooper, 2015, p. 4). As the diversity of the population continues to persist, the need for culturally competent counselors is vital to provide ethical value-affirming services to promote client growth and development (ACA, 2014). Students that maintain an unchallenged colorblind racial ideology pose a threat to their own multicultural and social justice development and engagement. Clients of color receiving services from counselors with CBRI may experience issues that impede the counseling process through the delivery of ineffective practices (Bray & Balkin, 2013). Consequences include issues related to viewing client problems as individual or familial, as opposed to taking into consideration the structural or discriminatory causes of the problem (Bray & Balkin, 2013; Greenleaf & Williams, 2009). Additional threats are posed to the therapeutic alliance (Burkard et al., 2016), being perceived as having low multicultural competence, and early termination from therapy (Anderson, 2015). Students with a high colorblind racial ideology that report receiving training on multicultural and/or social justice demonstrate an inadequate and inefficient development of multicultural awareness and valuing of diversity. CACREP standards clearly identify multicultural counseling and social justice as required components within training, however does this training prepare students to identify as social justice allies and professionals? There is a paucity in the research among counseling trainees on whether or not formal training experiences and training supports with a focus on engaging in social justice positively influence trainee's social justice orientation and color-blind awareness.

Among a population of master level counseling students, White students reflected high CBRI even after reportedly receiving multicultural training (Bray & Balkin, 2013).

Similarly, Neville, Spanierman, and Doan's (2006) results among mental health workers reflected racial color-blindness after controlling for multicultural training and social desirability. Moreover, a lack of interest, commitment, self-efficacy, and race affirming views reflect potential gaps in program training methods as counselor education programs are charged to prepare counseling students to engage in ethical practice and develop as multicultural and social justice-oriented counselors. Training students to have a full understanding of their own views on race can aid in the students' ability to address race with clients (Neville et al., 2013). Exploring the ways in which trainees report on CBRI and social justice interest, commitment, and self-efficacy after reported training can provide insight into potential training needs in counseling programs. CBRI has been shown to change over time for undergraduate White college students with a greater number of courses and activities focused on diversity, as well as for those reporting a greater number of Black friends (Neville, Lewis, Poteat, & Spanierman, 2014). Exploring if similar trends regarding greater number of courses and lower reported CBRI in a master level counseling sample is necessary.

There is a growing body of literature regarding training variables on social justice interest, commitment, and orientation. These variables include social justice training supports (Cooper, 2015; Gonzales, 2012; Inman et al., 2015; Miller & Sendrowitz, 2011), training offered by program (Cooper, 2015), and colorblind racial ideology (Gonzalez, 2012). While identity variables such as race, ethnicity, and LGB are static, whether or not one receives training, training support, or increases awareness on race-related beliefs, is not. As such, training, training support, and CBRI are variables programs can address to foster student development and support towards social justice. Thus, knowing if and how

these impact social justice interest, commitment, or self-efficacy is a key component to support or reject ways to elicit student social justice development. Identifying the level of student awareness of self and others regarding colorblind attitudes can provide valuable information for programs, professors, and students to respond to training needs.

Definition of Terms

The terms below are provided to assist in clarifying definitions for the independent and dependent variables included in this study. Additional terms have been provided for a concise presentation of terms frequently used within this research manuscript.

- Advocacy: Working with and or on behalf of client, student, or group at the intrapersonal, interpersonal, institutional, community, public policy, and international/global levels (Ratts et al., 2015). The use of information, collaboration, research, empowerment, and resources to educate individuals and communities to influence and change policy and legislation for the promotion of fairly distributed and equitable resources and human rights (Barker, 2003; Fouad, Gerstein, & Toporek, 2006; Lewis et al., 2002).
- Colorblind racial ideology: A set of beliefs that skin color or physical appearance should not and does not play a role in interpersonal interactions and the establishment and maintenance of policies and practices (APA, 2012; Neville, Gallardo, & Sue, 2016),
- Discrimination: "the prejudicial treatment of an individual or group based on their actual or perceived membership in a particular group, class, or category" (ACA, 2014, p. 20).

- Oppression: Systematic suppression towards a group of people by another group that possess social power enacting unjust treatment and subjugation on the former (Gladding, 2011).
- Social Justice: An ideal condition and belief system that values all members of society as having the same basic rights, equal treatment, protection, access to opportunities, representation within the system(s) to which they exist, and social benefits (Barker, 2003; Crethar, Torres Rivera, & Nash, 2008; Gladding, 2011; Niegocki et al., 2012).
- Social Justice Commitment: The "specific choice goals one plans on following to advocate for social justice" in the future (Inman et al., 2015, p. 880; Miller & Sendrowitz, 2011).
- Social Justice Interest: An individual's desire to engage in social justice related activities inclusive of a "pattern of likes, dislikes, and indifferences regarding social justice activities" (Miller & Sendrowitz, 2011, p. 160).
- Social Justice Orientation: the disposition of an individual that possesses social justice beliefs and engages in social justice advocacy (Caldwell & Vera, 2010).
- Social Justice Self-Efficacy: "one's perceived ability to perform specific social justice tasks" across intrapersonal, interpersonal, community, political/social domains (Miller & Sendrowitz, 2011, p. 159).
- Training/Education: Formal (e.g. coursework in an undergraduate or graduate school program) and/or informal (e.g. lectures, independent reading, workshops) where one gains information and understanding on social justice issues, privilege, and oppression (Lansing, 2015).

- Training Supports: Specific supports regarding training environment and faculty such as opportunities of research, practice, encouragement, resources, time, guidance, and known involvement of program faculty and staff in social justice related efforts (Inman et al., 2015; Miller & Sendrowitz, 2011).

Additional definitions and references are provided for operationalized terms in Chapter two of this dissertation.

Purpose of the Study

The purpose of this study was to identify the degree to which training and training supports and barriers were associated with counselor education master's students' colorblind racial ideology, social justice interest, commitment, and self-efficacy. Specifically, this study aimed to determine if taking a multicultural and diversity counseling class, social justice class(es), attending diversity programs and events, receiving training support on social justice from faculty, and perception of institutional support differentiated students' Colorblind Racial Ideology (CBRI), social justice interest, commitment, and self-efficacy among trainees in master level counseling programs. The following research questions were addressed in this study.

Research Questions

Specific Research Question 1. Do master's-level counseling students enrolled in CACREP-accredited programs who have completed a course about multicultural counseling and diversity differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who have not completed a course about multicultural counseling and diversity?

Specific Research Question 2. Do master's-level counseling students enrolled in CACREP-accredited programs who have completed a social justice specific course (separate from a multicultural counseling and diversity course) differ in their social justice interest, social justice self-efficacy, social justice commitment, and colorblind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who have not completed a course specific to social justice?

Specific Research Question 3. Do master's-level counseling students enrolled in CACREP-accredited programs with higher reported attendances (three or more) at either conferences or workshops specific to social justice differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who have not attended either a conference or workshop specific to social justice?

Specific Research Question 4. Do master's-level counseling students enrolled in CACREP-accredited programs who rate their academic program to have high levels of perceived social justice related program specific support differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who rate their academic program to have low levels of perceived social justice related program specific support?

Specific Research Question 5: Do master's-level counseling students enrolled in CACREP-accredited programs who rate their higher education institution and campus to have high levels (scores of 4 and 5) of perceived support for social justice differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-

blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who rate their higher education institution and campus to have low levels (scores of 1 and 2) of perceived support for social justice?

Significance of Study

According to the MCSJC (Ratts et al., 2015), counselors are expected to possess awareness and knowledge about their social identities and oppression. Additionally, counselors from privileged and marginalized identities are expected to "develop knowledge of how stereotypes, discrimination, power, privilege, and oppression influence privileged and marginalized clients" (Ratts et al, 2015, p. 7). Are students acquiring this awareness and knowledge? Assessing the manner in which students report CBRI, social justice interest, commitment, and self-efficacy is an opportunity to test whether or not these profession-held values and beliefs are being facilitated in students. This study aimed to add to the literature by exploring student beliefs on social justice to identify if training programs are producing the multicultural and social justice focused results counseling programs are charged to attain.

In 2014, the American Counseling Association added social justice as one of the core professional values (counseling.org). Social justice has become an increasingly present inclusion in the counseling profession as reflected in the Advocacy Competencies (Lewis et al., 2002), Code of Ethics (2014), Council for Accreditation of Counseling and Related Educational Programs (CACREP) standards (2001; 2009; 2016), and MSJCC (Ratts et al., 2015). While social justice is ever-present in the counseling profession competencies and standards the critical factors towards social justice development continues to be an area of interest across disciplines. Identifying critical factors,

specifically non-static factors, such as training, training supports, and beliefs on race can provide training programs data to inform curriculum development and program practices to orient students towards social justice. Moreover exploring students' pro-multicultural/social justice behaviors (taking classes, going to conferences) and beliefs (perception of being in a supportive training environment, colorblind awareness) on social justice interest, commitment, and self-efficacy aids in assessing whether the profession is preparing students to honor diversity, embrace a multicultural approach, and promote social justice as outlined in the ACA code of Ethics preamble (2014). By exploring student behavior and beliefs this research aimed to identify whether or not training was a contributing factor among counseling students on CBRI, social justice interest, commitment, and self-efficacy. This study assessed the degree to which counseling students self-reported possessing pro multicultural/social justice orientation via reported social justice interest, commitment, and self-efficacy. Furthermore, whether students reported colorblind racial views, received training, and perceived academic support as related to social justice was assessed to aid in the process of recommendations for training programs. By assessing students' perceptions on training support, counseling programs can evaluate the ways that social justice is infused within their program and the ways professors are visible, offer, and include students in social action practice and research. By exploring the relationship between training constructs and social justice variables of interest, commitment, and self-efficacy training programs can assess the benefits of infusing various training methods into curriculum to elicit positive social justice outcomes.

Summary

The inclusion of multicultural and diversity related training is evident in the counseling literature, standards, and ethics (ACA, 2014; CACREP, 2016; MSJCC, 2015). Social justice has become an included mandate within the profession. As such, counseling trainees are challenged to gain knowledge, awareness, skills, and action (Ratts et al., 2015) regarding their own identities and that of clients. Given the importance of exploring student identities and that of the client it is important to assess student awareness to racism and discrimination, as the United States population continues to grow in racial and ethnic diversity. Colorblind racial ideology poses a threat to one's ability to identify the need for social justice and furthermore can impact one's interest in engaging in social justice related activities. This research aimed to explore whether or not these behaviors and conditions are associated with master level counseling trainees self-reported interest, commitment, and self-efficacy on social justice as measured by three subscales on the Social Issues Questionnaire (Miller et al., 2009), as well as colorblind racial ideology measured by the Color-Blind Racial Attitudes Scale (CoBRAS; Neville et al., 2000). Previous research asserts training is a tool in increasing student awareness, as such this study included training and training supports and barriers as potential correlates to social justice interest, commitment, and self-efficacy.

Chapter Two

Literature Review

Prior to a multicultural perspective in counseling, traditional counseling models possessed a counteractive focus on crisis, past and ongoing problems, and yet failed to view client psychosocial development as it pertained to their sociopolitical environment (Chang et al., 2010; Ratts, 2011). This perspective did not acknowledge that a client's environment, not their internal characteristics, may be negatively impacting their physical and emotional well-being. In addition, traditional Western psychotherapy theories focused on one's development from dependent to independent, ignoring the development of individuals in relation to their connection to others as identified in Relational Cultural Theory (Jordan, 2017). It is arguably clear that race is still a prevalent and pervasive construct in the United States of America and this research aimed to identify ways this is perpetuated in counselor education programs through student held beliefs on race. This chapter will explore the roles of multicultural and social justice perspectives as related to counseling. The following sections will discuss multicultural competence, social justice, best practices, colorblind ideology, training, and instrumentation.

Multicultural Counseling and Social Justice

The concept of social justice extends beyond a singular concept or ideal. Social justice is defined in a multitude of ways with several different types of justice represented within its broad scope. The following paragraphs address the influence of the multicultural movement on social justice as well as the definitions of social justice and social justice counseling.

Multicultural competence.

Multicultural competence is the awareness and acquired knowledge of culture and diversity and the ways in which they affect self, clients, and communities (ACA, 2014). The Multicultural Counseling Competencies (MCC) were developed in 1992 as a response to an increasingly diverse clientele and lack of culturally sensitive counseling practices (Ratts, 2011; Sue et al., 1992). Prior to a multicultural perspective, traditional counseling models possessed a counteractive focus on crisis, past and ongoing problems, and yet failed to view client psychosocial development as it pertained to their sociopolitical environment (Chang et al., 2010; Ratts, 2011). This perspective did not acknowledge that a client's environment, not internal characteristics, may be negatively impacting their physical and emotional well-being. Furthermore, the authors of the MCC's aimed to reduce biases in counseling to assist counselors in developing cultural knowledge, skills, and awareness (KSA) as they provide counseling services to clients representing diverse identities (Ratts, 2011; Sue et al., 1992).

The inclusion of multicultural competence within counseling standards and ethics is still relatively new. The 2014 ACA Code of Ethics (C.2.a) includes multicultural competence as a requirement across all counseling specialties, an addition that was not present in the 2005 ethical code (ACA, 2005). Similarly, the 2001, 2009, and 2016 Council for Accreditation of Counseling and Related Educational Programs (CACREP) standards identified the requirement for multicultural competence within the Social and Cultural Diversity core curricular area. The 2009 standards, unlike the 2001 version, identified the MCC's as applied skills and practices for clinical mental health, school,

student affairs and college counselors, and doctoral programs (CACREP, 2001; CACREP, 2009). This inclusion reflects that the incorporation of the MCC's in counseling standards is new and developing.

Multicultural counseling competence is described in the literature as a close companion and complement to social justice (Ratts, 2011; Ratts et al., 2015). Multicultural counseling encompasses counselors recognizing diversity among clients and "the roles that bias, culture, and oppression play in client's lives" (Ratts, 2011, p.27). Multicultural counseling embraces clinical approaches that support and affirm clients' various identities as well as how these identities affect the counseling process (ACA, 2014). Social justice includes the multicultural counseling premise of identifying the roles that bias, oppression, and discrimination play in clients' lives, in addition to engaging in client empowerment and/or systems change (Lewis et al., 2002). Social justice in counseling builds on the multicultural framework from knowledge of discrimination, privilege, and oppression to action to address the impact of these social constructs on others. The following paragraphs will provide definitions for social justice and social justice counseling.

Social justice defined.

Crethar, Torres Rivera, and Nash (2008) identified four principles of social justice: "equity, access, participation, and harmony" (p. 86). The following is a synthesized definition of social justice as it relates to this dissertation and includes the above-mentioned principles. Social justice is an ideal concept to achieve equality amongst every human being regardless of idiosyncratic differences to eliminate privilege and discrimination for equal access to advantages and resources, as well as representation

within the system, institution or community to which they exist (Crethar et al., 2008; Niegocki et al., 2012) “free of oppressive or hierarchical elements” (Malott & Knoper, 2012, p. 23**)** with transformation of processes and policies that facilitate inequity (Vera & Speight, 2003). The goal of social justice is equality in regard to legal rights and quality of life such as distributive wealth, fair housing, equal educational opportunities, fair employment practices, and universal health care and access (Bemak & Chung, 2011).

Social justice is the process in which one strives to achieve equitable treatment for individuals and/or communities of people. Social justice advocacy is the use of information, collaboration, research, and resources to educate others to influence and change policy and legislation for the promotion of fairly distributed and equitable resources and human rights (Lewis et al., 2002; Fouad, Gerstein, & Toporek, 2006). Social action or activism is the intentional action or behavior one takes towards social justice. Advocacy and action are the methods used to achieve the goal.

While increasing attention has been paid to infusing social justice into the counseling profession (ACA, 2014; CACREP, 2016;Ratts et al., 2015) the work of advocacy for marginalized populations is neither a new phenomenon nor exclusive to the mental health profession. Efforts to address systemic issues for marginalized populations are marked by pivotal historical movements in the United States and abroad such as the civil rights and women’s suffrage movements. Recently, continued efforts for equality and fair treatment for groups such as African/Black Americans and Transgender individuals have received media attention and have been increasingly visible for others to observe, witness, and address. These social justice efforts aim to impact the context to

which oppression occurs. The following paragraphs will discuss social justice and advocacy as it pertains to the counseling profession.

Social justice counseling.

Social justice in the counseling profession involves work with individuals, groups, and systems to improve the human condition by removing oppressive barriers in the environment through empowerment and advocacy (ACA, 2014; Lewis et al., 2002). Ratts asserted that counseling in both multicultural and social justice perspectives reflects the importance of diversity while acknowledging that mental health status can be significantly influenced by experiences of oppression (2011). Social justice in counseling extends beyond knowledge of oppression and oppressive acts to action by empowering and equipping clients for self-advocacy to fulfill their own needs (Lee, Smith, & Henry, 2013). Counselors additionally engage with the community to elicit change regarding unjust policies, access to resources, and awareness of the role macro-systemic issues has on human development (Lewis et al., 2002). Social justice counseling and advocacy within counseling is characterized as a focus on the ecological perspective addressing the effects the environment has on determining behavior (Greenleaf & Williams, 2009; Lee, 1998) and extra psychic forces as they relate to barriers that obstruct access, growth, and development of clients (ACA, 2014). Social justice is the next step beyond multicultural awareness and competence (Bemak & Chung, 2011).

Mental health helping professions, such as clinical mental health and school counseling, psychology, and social work all share an interest in incorporating the work of social justice into their respective professions (ACA, 2014; APA, 2017; American School Counseling Association (ASCA), 2016; National Association of Social Workers

(NASW), 2017). The literature and code(s) of ethics reflect a focus on social justice as an imperative component for the work with marginalized populations (ACA, 2014; APA, 2017; ASCA, 2016; CACREP, 2009; 2016; Fouad et al., 2004; NASW, 2017). While these professions focus on social justice, a clear consistent definition of social justice between and within each of the above-mentioned professions is lacking. In general, social justice addresses societal and structural inequalities and oppression that occurs towards individuals and groups/communities.

Social justice counseling entails advocacy acting with and/or on behalf of individuals, groups, communities, and systems (Lewis et al., 2002). Social justice in counseling at the individual level (acting with clients) includes one-on-one therapy, however, encompasses counselors who view clients and client issues from an ecological perspective (Greenleaf & Williams, 2009). The ecological perspective acknowledges that client lives and problems exist in an environment that can directly affect their well-being (Greenleaf & Williams, 2009; Bemak & Chung, 2011; Lewis et al., 2002). Therapy from an advocacy perspective may include the counselor assisting clients in identifying external barriers, acknowledging client strengths, and empowering clients to develop and engage in self-advocacy (Bemak & Chung, 2011; Lewis et al., 2002; Ratts et al., 2015; Ratts & Hutchins, 2009). As counselors work with clients they are positioned to learn about issues that may be present that impede clients' access to resources, as such counselors may possess a "unique awareness of recurring themes" that impact client lives (Lewis et al., 2002, p. 2). Advocacy within the counseling profession may be on behalf of an identified client/student or in efforts to address issues that impact the well-being of individuals or groups (ACA, 2014; Lewis et al., 2002). This awareness may warrant

community or policy change which indirectly may address a client need but is intended to address a program or system issue as well. At the community and group level, counselors may "act with" clients fostering community collaboration or "acting on behalf" of clients for systems advocacy (Lewis et al., 2002). In community collaboration, counselors involve existing organizations to address issues that the counselor has become aware of that impact clients or client groups (Lewis et al., 2002). In this role, counselors serve as allies for client needs to provide outreach, prevention, and collaboration (Lewis et al., 2002; Lewis, 2011), however given counselors training and skills they may also assist in other ways such as research, communication, and training (Lewis et al., 2002). Social/Political level advocacy involves working on behalf of clients to provide information to the public about how human development impacts environmental factors and to influence public policy (Lewis et al., 2002). Social advocacy extends beyond client specific advocacy to "the act of arguing" on behalf of an individual, group, idea, or issue, and systems to achieve social justice (Chang et al., 2010, p. 84; Kiselica & Robinson, 2001).

Definitions of advocacy have been provided by the Council for Accreditation of Counseling and Related Educational Programs (CACREP) and ACA via the Code of Ethics and the Advocacy Competencies which have been provided as a point of reference along with a synthesized definition of social justice from various researchers and resources.

The counseling profession, through the publication of the 2014 ACA Code of Ethics, defined advocacy in reference to the client and the counseling profession. Advocacy is defined as the "promotion of the well-being of individuals and groups, and

the counseling profession within systems and organizations. Advocacy seeks to remove barriers and obstacles that inhibit access, growth, and development" (ACA, 2014, p. 20). The 2009 CACREP standards took a similar approach to address both the need for client advocacy and advocacy for the counseling profession; "action taken on behalf of clients or the counseling profession to support appropriate policies and standards for the profession…" (2009, p. 59). The 2016 CACREP standards did not provide a definition of advocacy however include advocacy as a learning objective. The Advocacy Competencies address advocacy on behalf of clients, students, and community needs. Per the Advocacy Competencies, advocacy is "when counselors identify systemic factors that act as barriers" and "act as change agents in the systems that affect their own student and clients most directly" with three main levels of advocacy client/student advocacy (micro), systems advocacy (meso), and social/political (macro) advocacy (Lewis et al., 2002, p.2-3). In this study, social justice and advocacy refers specifically to work with or on behalf of clients, students, and/or the community. This study does not address advocacy on behalf of the counseling profession. The following section will further discuss the inclusion of social justice and advocacy in counseling standards, competencies, and ethics.

Best Practices

The ACA is the largest organization that promotes the development of professional counselors and the counseling profession (ACA, n.d.). Within the past two decades, the ACA has recognized the importance of inclusion of multicultural considerations in the counseling professions identity. In 1996, ACA endorsed the Multicultural Competencies developed by Arredondo et al. after a call for action in 1992

by Sue et al.. The Multicultural Competencies call for counselors to possess an awareness of their own cultural biases and values as well as their clients' worldviews (Sue et al., 1992). Nearly ten years after the proposal for multicultural competence, the development of the Advocacy Competencies were presented to and endorsed by the ACA Governing Council (Lewis et al., 2002). The Advocacy competencies acknowledge that external factors (environmental and/or systemic) may impede client development, and "recognize the impact of oppression and other barriers to healthy development" (Lewis et al., 2002, p. 3). Within the last 20 years the ACA has adopted both the Multicultural Competencies and Advocacy competencies. In 2015, the MCC's were revised to incorporate social justice along with multicultural competencies resulting in the *Multicultural and Social Justice Counseling Competencies* (Ratts et al., 2015). The MSJCC are endorsed by the Executive Council of the Association for Multicultural Counseling and Development, a Division of the ACA (Ratts et al., 2015). These competencies together acknowledge the importance that diversity plays in clients' lives and in the counseling process. The adoption of these three documents formalizes a once lacking component of the counseling profession and contributes to the establishment of best practices. The ACA, additionally supports the focus of diversity, social justice, and advocacy with infusion into the 2014 Code of ethics (ACA, 2014). The following paragraphs will discuss best practices of social justice in counseling utilizing the ACA Code of ethics, *Advocacy Competencies,* and *Multicultural and Social Justice Counseling Competencies*.

ACA Code of Ethics.

The ACA Code of Ethics identifies social justice as one of the five "core professional values" within the counseling profession (2014, p. 3). The inclusion of social

justice in the 2014 Code of Ethics is an addition that was not present in the 2005 Code of Ethics. Social justice is defined in the Code of Ethics as "the promotion of equity for all people and groups for the purpose of ending oppression and injustice affecting clients, students, governments, and other social and institutional systems" (ACA, 2014, p. 21). The ACA Code of Ethics (2014) includes advocacy as a professional responsibility of counselors, which is one of the ways to enact social justice (Lee, Smith, & Henry, 2014; Lewis et al., 2002). Advocacy extends beyond facilitating counseling services to addressing client growth, development, and well-being within systems and organizations (ACA, 2014).

Advocacy competencies.

The Advocacy Competencies illustrate social advocacy as "acting with" and "acting on behalf" (Lewis et al., 2002, p.1) of the client/student (micro), school/community (meso), and public arena (macro) to increase equitable access to opportunities and resources of clients (Lewis et al., 2002; Malott & Knoper, 2012). The Advocacy Competencies present the counselor's role in advocacy in a grid format illustrating the various levels advocacy can occur, similar to the Code of Ethics which acknowledges advocacy occurs at the "individual, group, institutional, and societal levels" (A.7.a, 2014, p.5). Advocacy within the counseling profession may be on behalf of an identified client/student or in efforts to address issues that impact the well-being of individuals or groups (ACA, 2014; Lewis et al., 2002). The following paragraphs will illustrate micro, meso, and macro level advocacy which is identified in the Advocacy Competencies.

The role of the therapist in the micro level "acting with" clients is most similar to traditional expectations of therapists in regards to utilizing counselor client dynamics and relationship, providing client support, and engaging in talk therapy (Ratts et al., 2015), however the concept of social justice in counseling extends beyond the therapy room. Additionally, micro level advocacy includes serving as a consultant to act on behalf of identified client(s) needs to assist in negotiating and navigating needed resources (Lewis et al., 2002; Ratts & Hutchins, 2009).

Meso level advocacy includes the counselor identifying environmental and systemic factors that affect their student(s) or client(s) and assist in problem solving to implement the change process (Lewis et al., 2002). In this role, counselors serve as an ally between the client and community (Lewis et al., 2002). Counselors interactions with clients and students often position them to be among the first to become aware of specific problems in the environment, and in many instances are then suited to take leadership in systems advocacy (Lewis et al., 2002). Taking action to address systemic issues can benefit the client by influencing the environment to which they directly function. Changes in the system may positively impact social stigmas, and increase access to resources and services that affect groups and populations marginalized by oppression. Counselors at meso level may engage in assisting organizations or efforts that already work to address issues that impact the target population through use of their counselor skills in training, research, interpersonal relations and communication (Lewis et al., 2002).

Macro level advocacy entails gathering and disseminating information to educate the public on issues that impact human development, and/or prepare data that rationalizes

the need for systems and policy change (Lewis et al., 2002). The Advocacy competencies along with the new addition of the *Multicultural and Social Justice Counseling Competencies* (Ratts et al., 2015) provide an illustration of micro, meso, and macro level social justice work in the counseling profession. This work includes advocating for client needs, collaborating with existing community organizations, exerting leadership towards systems change, providing information to public regarding environmental factors impeding or negatively influencing human development, and working to address public policy change (Lewis et al., 2002; Ratts et al., 2015). The following paragraphs will discuss the *Multicultural and Social Justice Counseling Competencies* in detail.

Multicultural and social justice counseling competencies.

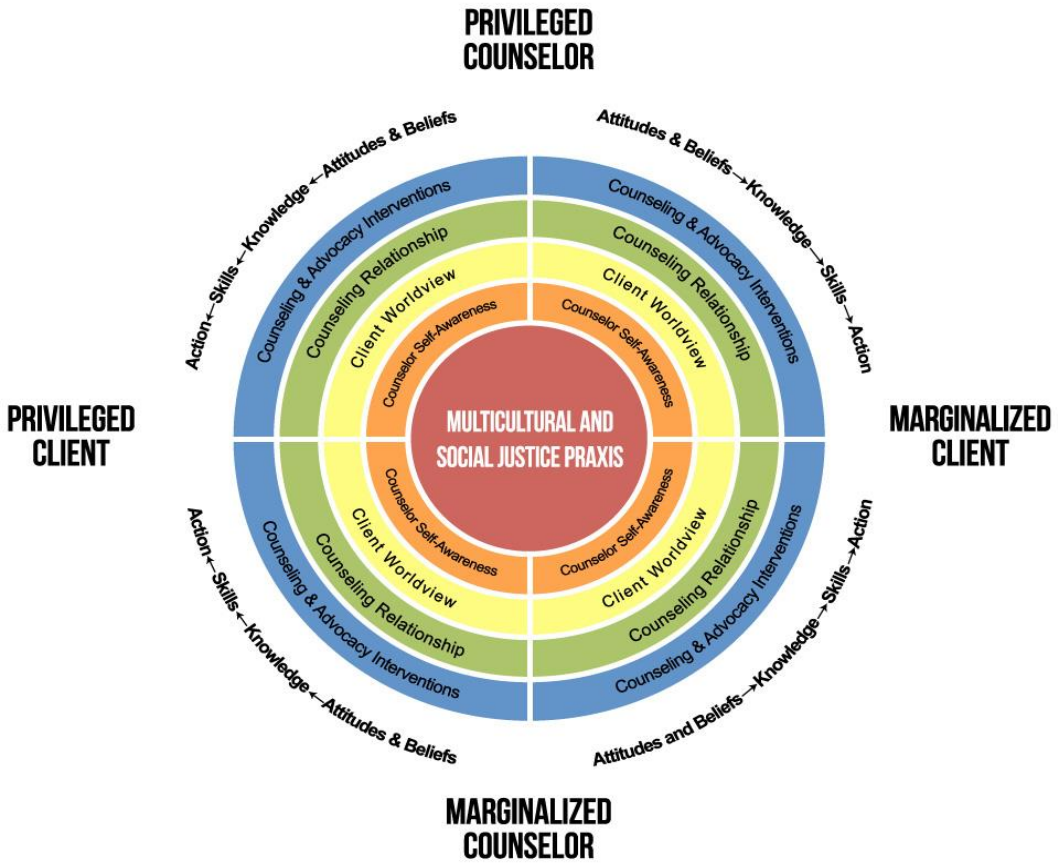
In 2015, the Executive Council of the Association for Multicultural Counseling and Development, a Division of the ACA endorsed the *Multicultural and Social Justice Counseling Competencies* as a revision to the *Multicultural Counseling Competencies* developed by Sue et al. (1992). Prior to the MCC revision, the ACA Governing Council adopted the Advocacy Competencies as best practice for counselors acting with and on behalf of client, community, and public needs (Lewis et al., 2002). The Advocacy Competencies identify social justice related actions counselors take on behalf of identified client and community issues. The MSJCC's were not developed as a revision or with the intention to replace the ACA Advocacy Competencies but rather to be used in conjunction with them (M. Ratts, personal communication, September 17, 2015).

The MSJCC presents a framework with new terminology: domains, aspirational competencies, and quadrants (Ratts, Singh, Butler, Nassar-McMillan, & McCoullah, 2016) that were not present in the 1992 MCC's. The MSJCC outlines four developmental

domains consisting of (1) counselor self-awareness, (2) client worldview, (3) counseling relationship, and (4) counseling and advocacy interventions, which reflect different components of learning that foster social justice and multicultural competence (Ratts et al., 2015). The revised MSJCC competencies expand upon the original tenets of MCC in regard to counselors' charge to acquire and demonstrate KSA's (Sue et al.,1992) adding action as a fourth "aspirational competency" (Ratts et al., 2015, p. 3). As such, attitudes and beliefs, knowledge, skills, and action (AKSA) are aspirational competencies for counselors to acquire and are utilized within the first three developmental domains (1) counselor self-awareness, (2) client worldview, and (3) counseling relationship. Action refers to counselors taking steps to operationalize the competencies of attitudes and beliefs, knowledge, and skills with clients (Ratts et al., 2016). Actions may include immersion in the community, assessing one's own limitations and strengths, and seeking professional development on how clients' lives are affected by privilege and marginalization (Ratts et al., 2015). The four quadrants display combinations of client and counselor identities, which is further explained in the following paragraph.

Clients' and counselors' identities are represented by membership in various diversity variables such as race, ethnicity, gender, sexual orientation, marital status, ability, social economic status, and religion which can be experienced as one possessing privilege and/ or minority statuses. The MSJCC, unlike the MCC's, specifically addresses that a counselor's identity may be represented within a privileged and/or a marginalized group thus acknowledging that the counselor's position of power and privilege may vary by their own identity variables (Ratts et al., 2015; Ratts et al., 2016). The intersections of one's identity can reflect a person possessing either or both statuses simultaneously (Ratts

et al., 2016). For example, a counselor that identifies as a White Lesbian woman has privileges as a White person however is marginalized as a woman and lesbian. The counselor's identity status as a privileged and/or marginalized professional may influence the therapeutic environment. The following diagram and chart, provided within the MSJCC framework, illustrates in four quadrants the intersections and fluidity of identities among the counselor client relationship that may be influenced by the dynamics of power, privilege, and oppression between the counselor and/or the client (Ratts et al, 2015; Ratts et al., 2016). Additionally, the diagram demonstrates the competencies (AKSA) relationship to the proposed developmental domains.



- Quadrant I: Privileged Counselor–Marginalized Client
- Quadrant II: Privileged Counselor–Privileged Client
- Quadrant III: Marginalized Counselor–Privileged Client
- Quadrant IV: Marginalized Counselor–Marginalized Client

Figure 1. Multicultural and Social Justice Counseling Competencies Conceptual Framework. Reprinted from American Counseling Association, *Multicultural and Social Justice Counseling Competencies*, by M. J. Ratts, A. A. Singh, S. Nassar-McMillan, S. K. Butler, and J. R. McCullough, 2015, p.4. Retrieved from 2016, https://www.counseling.org/ Copyright 2015 by M. J. Ratts, A. A. Singh, S. Nassar-McMillan, S. K. Butler, and J. R. McCullough. Reprinted with permission.

To further illustrate how the identities of both counselor and client can impact the therapeutic relationship, in reference to the quadrants above, consider the following:

Consider a counselor that identifies as a White Lesbian woman is working with a client that identifies as a Black gay man. The racial identities of both counselor and client are reflected by Quadrant I (Privileged Counselor-Marginalized Client) as the counselor possesses privilege in regard to race compared to the client's marginalized racial identity. The race difference between the two may be perceived as a barrier from the client's perspective, perceiving that their racial differences may negatively impact the client feeling understood regarding experiences of racial discrimination. Quadrant II (Privileged counselor-Privileged client) reflects both the counselor and client possessing privilege in identity, which for this scenario reflects the counselor's race as White and the client's gender as a man. Both counselor and client may feel a sense of power in their identity and may be aware of such in the dynamics of the counseling relationship. Alternatively, the counselor may be aware of her own marginalization as a woman working with a man reflecting quadrant III (Marginalized counselor- Privileged client). Quadrant IV (Marginalized Counselor-Marginalized client) is reflected as both counselor and client in this scenario are members of the LGBT community and both hold marginalized identity statuses. The counselor and client may have a "common experience" with discrimination or oppression regarding their sexual orientation. The client and counselor identities may be represented within the quadrants in a myriad of ways reflective of the fluidity of our identities. As such, this example demonstrates that an individual can possess both privileged and marginalized identities simultaneously.

The new MSJCC, however, acknowledges that counselors, like clients, may possess marginalized identities, which can impact the therapeutic relationship and environment. Counselors are encouraged to explore the impact their own privilege and marginalized identities has in their own life and within the counseling relationship (Ratts et al., 2015). Regardless of the privilege or marginalization of the counselor, it is the counselor's responsibility to pursue multicultural and social justice competence in the domains of counselor self-awareness, client worldview, counseling relationship, and counseling and advocacy interventions. Counselors are required to view client problems in a cultural context and are encouraged to employ interventions at both the individual and systems levels (Ratts et al., 2015; Ratts et al., 2016).

Possessing multicultural competence and promoting equity for individuals and groups is no longer a request or call to action but is an expectation of counselors demonstrating ethical practice. The ACA has demonstrated an active awareness to the importance of diversity awareness in clinical practice by adoption of the MCC's, Advocacy competencies, MSJCC's, and evolving inclusion of diversity, social justice, and advocacy within the Code of Ethics. As such, students, clinicians, researchers, and educators must consider the roles of training, clinical practice, and community engagement to embody social justice and advocacy as a component of ethical practice and service delivery. Embodying a social justice orientation includes awareness of self, others, and the communities to which both live and operate. One's awareness and opportunities may differ based on identity variables and personal experiences. The following paragraphs discuss CRT and Colorblind Racial Ideology as related to the present study.

Critical Race Theory

Critical Race Theory emerged in the mid-1970's following behind and influenced by the Critical Legal Studies movement and radical feminism (Delgado & Stefancic, 2017). CRT was developed with particular focus towards the more subtle forms of racism such as colorblind views. CRT formed following the advances and then subsequent stall of progress from the 1960's civil rights era (Delgado & Stefancic, 2017). CRT credits law professor Derrick Bell as the movements intellectual father figure and includes Alan Freeman and Richard Delgado as influencers to CRT's development (Delgado & Stefancic, 2017).

According to Delgado and Stefancic (2017) critical race theorists believe that racism is common, an ordinary part of U.S. society "not aberrational" and that racism, more specifically the classification and separation of "white-over-color", serves both psychic and material purposes in our society (p.8). CRT's first central feature, ordinariness, addresses colorblind practices towards achieving equality. CRT acknowledges that racism is a difficult construct to cure or address and that the formal employing's of sameness across the board regardless of race only addresses the most blatant acts of racism (Delgado & Stefancic, 2017). The present study focuses specifically on colorblind beliefs as a form of subtle racism and will be discussed further below.

A second feature of CRT is interest convergence or material determinism. This feature addresses that the motivation to address racism is likely not a common or shared experience. Void of self-interests, a large majority of society has little incentive to eliminate or eradicate racism (Delgado & Stefancic, 2017). Ladson-Billings (1998) adds

that Whites, not people of color, have been the primary beneficiaries of legislation for civil rights such as affirmative action (p.12 for me). For example, Derrick Bell the pioneer of CRT posits that movement toward the desegregation of schools posed by the historic *Brown v. Board of Education* litigation was for the benefit of elite whites, not from a moral calling (Delgado & Stefancic, 2017). From a CRT perspective, the favorable ruling was motivated by an attempt to minimize the spread of communism and present a favorable narrative of the U.S. given its visible social inequities (Ladson-Billings, 1998). As such the concept of interest convergence poses the challenge for individuals of power and marginalization to find the intersection of interests. It is here at an intersection that Bell posits Brown v. Board of Education "suddenly" passed, despite years of advocacy from the NAACP Legal Defense Fund.

CRT's third tenet is "social construction", meaning that race and races are socially, not biologically constructed categories (Delgado & Stefancic, 2017, p. 9). CRT acknowledges that people of common origins share some similar features however posits that higher order traits of intelligence, moral behavior, or personality are dwarfed by physical traits in the construction of race categories. Two components to social construction include differential racialization and intersectionality and anti-essentialism. Differential racialization refers to the value dominant society assigns to different minority groups dependent upon shifting needs in the labor market, changing the narrative, popular images, and stereotypes. Intersectionality and anti-essentialism purports that we, every person, does not have a single, unitary identity (Delgado & Stefancic, 2017).

The fourth feature noted in CRT is personal narratives, "legal storytelling" focusing on black and brown writers to write their personal experiences with racism and

the legal system (Delgado & Stefancic, 2017, p. 11). By adding personal narratives it gives voice to those often kept silent and aids in communicating experiences white counterparts are unlikely to know.

CRT has been utilized in the field of counselor education to begin to collect and tell the stories of African American students in master and doctoral counselor education programs (Haskins et al., 2013; Henfield, Woo, & Washington, 2012). Haskins et al. (2013) completed a phenomenological study that explored the narratives of 8 master level students and reports five themes emerged amongst participants: "(a) isolation as a Black student, (b) tokenization as a Black student, (c) lack of inclusion of Black counselor perspectives within course work, (d) differences between support received by faculty of color and support received by White faculty, and (e) access to support from people of color and White peers" (p. 162). Henfield, Woo, and Washington (2012) explored the narratives of 11 African American doctoral students in counselor education programs using CRT as a framework. Similar to Haskins et al, (2014) doctoral students reported feelings of isolation. In addition to isolation, the additional themes of peer disconnection and faculty misunderstandings and disrespect emerged (Henfield, Woo, & Washington, 2012). These qualitative, storytelling (Delgado & Stefancic, 2017) methods aid in providing a narrative counter to the dominant culture in counselor education, shining at minimum a light on continued White cultural norms and pedogeological practices in Counselor education. It is stories as such, that illustrate gaps between stated values and practice.

The present study acknowledges the tenets of CRT as a framework to address racism and focuses specifically on colorblindness, a form of subtle yet present negative racial beliefs and behaviors.

Colorblind Racial Ideology (CBRI)

Colorblindness is an "expression of ultramodern notions of racism" (Neville, Awad, Brooks, Flores, & Bluemel, 2013, p. 455) guised as an ineffective strategy to reduce prejudice (Neville, Poteat, Lewis, & Spanierman, 2014). Colorblindness regarding race refers to a set of beliefs that skin color is "superficial" (Jones, 2016, p. 40), irrelevant, and should not be influential in how one observes, evaluates, and makes decisions regarding public policy for different racial groups of the non-majority (APA, 2012). Furthermore, colorblindness asserts that race "does not play a role in interpersonal interactions and institutional policies/practices" (Neville, Gallardo, & Sue, 2016, p. 3). Colorblindness is not a lack of awareness that individuals are of different races, it is the diminishing of the value of such differences (APA, 2012; Jones, 2016).

Neville et al. (2013) assert that individuals that endorse a CBRI may interpret that by denying race and racial issues they are therefore less racist. However, color-blindness reinforces inequality and racial prejudice (Neville et al., 2013). Previous research has identified that higher CBRI has been indicative of lower self-reported multicultural competence among counselors (Chao, 2006; Neville, Spanierman, & Doan, 2006) and school counselors (Chao. 2013) thus suggesting that as individuals possess higher levels of multicultural competence CBRI is decreased. CBRI is not reflective of a multicultural or social justice oriented professional or trainee as standards and ethics implore counselors to become aware of the ways power, privilege, and oppression impact client

lives and seek training in areas that they possess discriminatory beliefs (ACA, 2014; Ratts et al., 2015). Developing counselors and trainees in multicultural approaches has been a call to the profession for over 20 years (Sue et al., 1992) with new calls to build upon this knowledge to include social justice approaches. The following paragraphs explore previous research on CBRI as related to the present study and cited recommendations for training practices.

In a sample of school counselors practicing in urban settings, Gonzalez (2012) found that colorblind racial ideology had a direct and indirect effect on social justice commitment (via social justice interest). As urban school counselors endorsed higher levels of colorblind racial ideology, a significant negative relationship was found indicating that they were less likely to be interested in engaging in social justice activities and committing to social justice in the future (Gonzalez, 2012). This finding is consistent with results by Miller et al. (2009) on a sample of college students where a robust negative relationship between CoBRAS scores and social justice interest as measured on the Social Issues Questionnaire (SIQ) Social Justice Interest subscale were found. Study participants in Gonzalez (2012), demonstrated some awareness to blatant racial issues compared to racial privilege and systemic discrimination (Gonzales, 2012). This suggests that urban school counselors may be better able to identify racism in overt forms. School counselors displayed less awareness on White privilege awareness as demonstrated in the highest mean scores on CoBRAS being on the Unawareness of Racial Privilege items (e.g. “race is very important in determining who is successful and who is not” and “everyone who works hard, no matter what race they are, has an equal chance to become rich”) (Gonzalez, 2012, p. 110). Gonzalez (2012) findings suggests that central to school

counselors' social justice interest and commitment is an awareness of blatant racial issues, institutional discrimination, and White privilege. Gonzalez, (2012) asserts that the absence of awareness in addition to one lacking self-efficacy, limited time, and skills are potential barriers that may prevent urban school counselors from vital social justice work.

In a study conducted by Luu (2016) on counselor trainees in counseling related programs (counseling psychology, clinical psychology, social work, counselor education and supervision, and marriage and family therapy), White trainees reported significantly less awareness on blatant racial issues compared to trainees of color. These results were the opposite of the results reported by Gonzalez (2012) on urban school counselors, as school counselors reported higher awareness on blatant racial issues than on Unawareness of Racial Privilege and Unawareness of Institutional Discrimination.

Possessing colorblind racial views was found to positively change over time for White undergraduate students in a longitudinal study by Neville et al. (2014). Results depict that as one acquired diversity related experiences, diversity courses, and had a greater number of Black friend's colorblind racial ideology scores decreased (Neville et al., 2014). This study identifies the impetus for a multifaceted training process among students and demonstrates that over time, with training, colorblind views can decrease (Neville et al., 2000). Neville et al. (2000) conducted an exploratory study to examine whether color-blind racial attitudes (measured by CoBRAS) is sensitive to intervention. College students enrolled in a yearlong multicultural course were recruited and completed the CoBRAS at the beginning of fall quarter and the end of winter quarter. Results indicated a statistically significant decrease in total mean scores over the course (M=50.21 compared to 45.71). Training was found to have a significant impact on one

CoBRAS factor, Racial Privilege with mean scores reported as M=22.82 compared to 20.04 at p<.01 (Neville et al., 2000).

Arguments for inclusion of multicultural topics in counseling training programs is evident. Johnson and Williams (2015) conducted a study with White counseling psychology and school psychology doctoral students and found that multicultural training was a significant predictor on multicultural KSA. While an important predictor, Johnson and Williams (2015) identified that above and beyond multicultural training, White racial identity was a unique predictor variable on multicultural KSA. Johnson and Williams' (2015) hypothesize that by taking at least one multicultural course, trainees' colorblind racial ideology may lower as participants in their study with higher multicultural participation scored lower on CoBRAS. In addition to recommendations for more multicultural training, Johnson and Williams (2015) suggest that White students explore their Whiteness by increasing their consciousness of being White and its relation to non-White individuals. Exploring one's marginalized and privileged identities is included in the MSJCC (Ratts et al., 2015) and furthermore, is a key component of the 1992 MCC's (Arredondo et al., 1992). The MCC's challenge White counselors to possess knowledge and understand "how they may have directly or indirectly benefitted from individual, institutional, and cultural racism as outlined in White identity development models" (Arredondo et al., 1992, p. 10). This inclusion is over 20 years old yet continues to be a prevalent area of need amongst trainees. The following paragraphs will discuss training as related to social justice in counseling programs.

Training

The American Counseling Association identifies advocacy as a role and responsibility of counselors "when appropriate" at the individual, group, societal, and institutional levels to support client growth and development (ACA, 2014, A.7.a). As such, it is the counselors' ethical responsibility to advocate for clients to remove systemic barriers and obstacles that negatively impact client lives (ACA, 2014, A.7.b). Preparing counselors for advocacy and social justice requires inclusion in training practices. The Council for Accreditation of Counseling and Related Educational Programs (CACREP) is the national accreditation body that establishes the educational standards to ensure a "commitment to educational quality" for counseling and counselor education programs (CACPREP, 2016, p. 3). The 2009 and 2016 CACREP standards identify social justice and advocacy as a training component for counseling students and faculty. The 2016 CACREP standards identify the expectation that students gain training on processes that "impede access, equity, and success of clients" (F.1.e, p. 9), possess knowledge of theories and models in advocacy and social justice (F.2.b), and the impact of power and privilege for both counselor and client (F.2.e). To adhere to ethical and training standards counselors and counseling students require training to prepare counselors for work in the community addressing elements of advocacy, empowerment, and social action. The literature reflects various suggestions and methods for how social justice material is included in training programs.

In reviewing previous research, program commitment reflects a significant component to social justice training. Lee (2007) purports that adding social justice as a mission statement within the program is not enough and that incorporating social justice

into only one class falls short of this mission. Program commitment includes recruiting, retaining, representing, and empowering faculty and trainees represented by oppressed social groups (ACA, 2014, F.11.a, F.11.b; Beer et al., 2011; CACREP, 2016; Ibrahim, Dinsmore, Estrada, & D'Andrea, 2011; Shin, 2008). Additionally, program commitment involves social justice pedagogy interwoven into the counseling program curriculum (Miller & Sendrowitz, 2011; Motulsky, Gere, Saleem, & Trantham, 2014; Toporek & Worthington, 2014), and faculty/mentor support for trainees to learn and engage in social justice (Beer et al., 2011; Dashjian, 2014).

Miller and Sendrowitz (2011) explored the role training environment and support has on social justice interest and commitment among a sample of counseling psychology students. In their study, researchers identified training environment as mediated by self-efficacy had an indirect effect on social justice interest and commitment (Miller & Sendrowitz, 2011). Thus, as students possess belief in their ability to engage in social justice, by receiving opportunities such as vicarious learning experiences or achieving accomplishments in advocacy tasks, interest and commitment increased. Self-efficacy was bolstered by training environment and supports (Miller & Sendrowitz, 2011). In a study conducted by Broido (2000) six undergraduate student participants held pre-college egalitarian values and identified that opportunities where they were recruited to act as social justice allies contributed to their ally development (Broido, 2000). Additionally, contact with activist role models and relationships with family, friends, professors, and mentors were influential in activism behaviors among counseling psychology students (Beers, 2008). Similarly, in Caldwell and Vera's 2010 study one of the two most frequently identified themes in the development of social justice orientation was

influence of significant persons which included mentors, parents/family, and peer support. These researchers' findings suggests that student interest to engage in social justice can be positively impacted by relationships with social justice oriented persons and invitation to participate (Beers, 2008; Broido, 2000; Caldwell & Vera, 2010). Being invited to participate in social justice, having knowledge of faculty involvement in social justice, and feeling program support may aid in student social justice self-efficacy (Miller & Sendrowitz, 2011).

Training methods include curricula and experiential learning opportunities (Burnes & Singh, 2010; Caldwell &Vera, 2010; Constantine, Hage, Kindaichi, & Bryant, 2007; Motulsky et al., 2014). Experiential learning includes service-learning (Decker, 2013; Miller & Sendrowitz, 2011; Rosner-Salazar, 2003), clinical practice (i.e. clinical skills course, practicum, and internship) (Motulsky et al., 2014; Toporek et al., 2006), observing or witnessing injustice (Caldwell & Vera, 2010), and exposure to diversity (Caldwell & Vera, 2010; Constantine et al., 2007; Dashjian, 2014). Curricular based training methods include utilizing literature and course readings (Burnes & Singh, 2010), case conceptualizations (Inman et al., 2015), self-reflection exercises (Burnes & Singh, 2010; Ratts et al., 2015), and research (Motulsky et al., 2014). Lee and Rogers (2009) assert that counselors engaging in advocacy be skilled in research. Research, more specifically data collection, interpretation, and dissemination are tools to effectively narrate powerful stories that illustrate social inequity and limited access to resources to promote social change (Lee & Rogers, 2009; Lewis et al., 2002).

Introducing students to social justice content early on within training provides a clear message that there is an expectation within their programs to learn and engage in

social justice (Motulsky et al., 2014) and exposes students to reflect on and develop their own worldviews (Talleyand, Chung, & Bemak, 2006). Toporek et al. (2006) suggest an introductory course to acclimate students to the topic of social justice and the realities that are socially unjust "such as the correlation between mental health issues and other variables (e.g. poverty, racism, discrimination, public funding priorities, etc.)" (p.51). Similarly, Motulsky et al. (2014) identifies that social justice is included in the orientation to counseling and psychology course, introducing students to the roles and responsibilities of counselors as well as the teaching approaches and philosophies of the program. In addition to an introductory orientation course consideration for how information is disseminated includes annual events such as conferences on social justice, infusion within curriculum through community-based research and practice experiences (Motulsky et al., 2014; Toporek et al., 2006), student dispositions, speakers (Lee, 2007) and multicultural service-learning (Rosner-Salazar, 2003; Toporek et al., 2006).

Interdisciplinary training and collaborations are strongly suggested (Toporek & Chope, 2006) with courses in "public policy, public health, political science, sociology, social work, anthropology, law, history, and education as important components of social justice work" (Bemak, 1998, p. 245). For example, Constantine et al. (2007) suggests that student training include academic-legal collaborations to provide students an opportunity to observe litigation issues as they pertain to victimized groups of people. Similarly, George Mason University offers three advanced internships for doctoral students to go beyond a specific counseling emphasis but rather focuses on preparing students to be "leaders in the counseling field by taking positions such as client, policy, research, or community and school advocates" (Talleyand, Chung, & Bemak, 2006, p. 52). Toporek

and Chope (2006) emphasize that a central theme to social justice practice for counseling psychologists is collaboration, developing strong support systems and formidable alliances to solicit change. Lee and Rodgers (2009) assert that counselors for social justice engage in lobbying policy and stakeholders. Engaging in social justice at the social political and systems levels involves work beyond individual counseling (Lewis et al., 2002; Toporek & Chope, 2006) thus training inclusive of interdisciplinary foci may position trainees and counselors to navigate these systems on behalf of clients, students, and communities in influential ways.

CACREP programs "must address all required content" identified within the standards, therefore it is required that social justice and advocacy be included in the training processes (CACREP, 2016, p. 3). The standards are a succinct communication of program expectations, thus in attempt to avoid redundancy a lack of repetition of any content area is not intended to detract from its importance (CACREP, 2016). CACREP standards encourage program innovation and do not dictate how programs enact the standards into their programs or what level of emphasis is given to content areas. The extent to which social justice and advocacy is included within programs is the decision of each individual counseling program. Given the potential to interpret CACREP standards in broad terms and the realization that not all "*counseling*" programs are accredited by CACREP, there is variation in how this information may be included within programs or whether it is included at all. As such, the extent to which counseling students are acquiring training of social justice and advocacy within their respective programs, and the methods to which it is occurring is unknown. Furthermore, little is known regarding whether or not counseling students perceive programmatic support, mentorship,

opportunity, encouragement, and training on social justice and advocacy as occurring in their respective programs. Previous researchers have identified training as a critical factor in the development of social justice orientation (Broido, 2000; Caldwell, 2008) and self-efficacy (Dashjian, 2014).

Research asserts possessing social justice interest increases likelihood to commit to social justice in the future (Miller & Sendrowitz, 2011; Miller et al., 2009; Nilsson & Schmidt, 2005). The preparation process and variables that contribute to interest and commitment towards social justice is a developing focus of attention in the literature (Beer et al., 2012; Beer, 2008; Caldwell, 2008; Dashjian, 2014; Inman et al., 2015; Linnemeyer, 2009). The following sections will present Social Cognitive Career Theory (SCCT) and review variables identified in the research as they relate to social justice interest and commitment and this present study.

Social Cognitive Career Theory

Social Cognitive Career Theory (SCCT) was developed by Lent, Brown, and Hackett (1994) building on the social cognitive theory developed by Bandura (1986). SCCT was developed as a means to examine how cognitive, environmental, and learning phenomena aide or hinder one's ability to make career-related decisions and achieve success within those domains (Autin, Duffy, & Allan, 2015; Lent, Brown, & Hackett, 1994). SCCT has three main mechanisms of career development focusing on self-efficacy beliefs, outcome expectations, and personal goals (Lent, 1994, p. 83). SCCT posits that interest will develop in domains in which one feels a sense of self-efficacy and expects positive outcomes (Lent, Brown, & Hackett, 1994).

Miller et al., (2009) utilized SCCT as a framework to conceptualize and measure social justice constructs of interest, commitment, self-efficacy, outcome expectations, supports and barriers on a sample of undergraduate college students. Miller et al. (2009) found support for utilizing SCCT model on social justice domains with results providing useful insight to undergraduate social justice interest and commitment. Results from Miller et al. (2009) found that self-efficacy and outcome expectations had a direct effect on social justice interest as suggested by SCCT. Miller and Sendrowitz (2011) utilized SCCT to explore the generalizability of Miller et al, (2009) findings among a sample of 229 doctoral trainees in counseling psychology. Self-efficacy was found to have a direct and indirect effect on social justice as mediated through outcome expectations (Miller & Sendrowitz, 2011). Similarly, Inman et al. (2015) also utilized the SCCT framework and found self-efficacy had a significant relation to social justice interest and commitment among 274 graduate counseling trainees from multiple disciplines. These findings assert that as individuals possess a perceived ability to perform social justice related tasks, interest was positively correlated (Inman et al., 2015; Miller et al., 2009; Miller & Sendrowitz, 2011).

Although, standards focus on social justice as a training requirement, little research has focused on whether or not counseling students possess interest, commitment, or self-efficacy towards social justice as related to training. Previous studies on counseling trainees have explored advocacy competence as related to social justice training and likelihood to advocate (Decker, 2013) and perceived training supports (Inman et al., 2015). Decker's (2013) study identified a significant relationship between training and reported advocacy competence. Training was also positively correlated to

reported likelihood to advocate at the community and societal levels. While, Miller & Sendrowitz (2011) identified training environment as a means to bolster self-efficacy which in turn impacted student reported social justice commitment, results from Inman et al.'s (2015) study had dissimilar results. Inman et al.'s (2015) study identified training supports as having a direct link to social justice commitment, however did not bolster interest or self-efficacy.

The present study focused specifically on training, program training supports, and campus environment to explore potential variables that are within the realm of control of academic programs and institutions. Albeit, not all changes i.e. perception of institution, are easy to control for or adjust, these variables are not static factors inherent to an individual that are unable to be manipulated or augmented in the future or over time. SCCT is utilized in the present study to explore potential relationships between self-efficacy, interest, and commitment, as the theory and previous research suggests, among a sample of counseling students.

Social Justice Interest and Orientation

Social justice interest is an individual's desire to engage in social justice related activities inclusive of "likes, dislikes, and indifferences" (Miller & Sendrowitz, 2011, p. 159-160). In a study conducted by Miller and Sendrowitz (2011) counseling psychology students with social justice interest were more likely to engage in social justice in the future. According to (SCCT) individuals are drawn to activities in which they possess a strong interest, confidence, and success (self-efficacy) (Dashjian, 2014; Lent, Brown, & Hackett, 1994). Among psychology doctoral students' research reflects that social justice interest may be cultivated towards actual social justice engagement by a combination of

an individual's personal motivations, program support, and exposure to experiential learning opportunities (Beer et al., 2012; Caldwell &Vera, 2010; Constantine et al., 2004; Dashjian, 2014). Social justice orientation refers to an individual that possess social justice beliefs and engages in social justice advocacy (Caldwell & Vera, 2010). It is implied that individuals to whom identify with a social justice orientation also possess interest in social justice (Caldwell & Vera, 2010), thus these two constructs are presented together. The following paragraphs present previous research on social justice interest and orientation.

Caldwell (2008) conducted a qualitative study with a sample of 36 counseling psychology doctoral students and professionals who identified and defined critical factors that contributed to the development of a social justice orientation. This qualitative study utilized a critical incident research design and revealed five categories that participants attributed to their development towards social justice orientation: "Influence of Significant Persons, Exposure to injustice, Education/learning experiences, Work experiences, and Religion/spirituality" (Caldwell, 2008, p. vii). Caldwell's study further identified five themes that categorized ways incidents changed individuals such as increased awareness, increased understanding of social justice, facilitated commitment to social justice, identity changes, and behavioral changes (2008, p. vii). Exposure to injustice and influence of significant persons ranked as the two most influential critical factors towards social justice orientation development among participants (2008). Influence of significant persons included mentors, parent/family, and peer support that influenced participant's social justice orientation development (Caldwell & Vera, 2010). Caldwell's (2008) study elicited some responses that are not consistent with other

research findings. In Caldwell's (2008) study, participants did not identify or discuss political interest as a critical incident to their social justice development, as previous research suggests (Nilsson & Schmidt, 2005; Linnemeyer, 2009). An additional difference occurred regarding participants reporting an internal motivation towards engaging in social justice, whereas participants in Broido (2000) were engaged through recruitment versus self-initiated efforts.

Linnemeyer (2009), conducted a mixed methods study using quantitative measures to examine demographic and personal variables that are proposed to predict social justice advocacy such as attitudes and behaviors that are conceptualized as related to social justice advocacy. Linnemeyer's (2009) study sought to identify if political involvement, spirituality, multicultural competency, and discrimination experiences would predict a greater orientation toward social justice advocacy. Her results reflected that when taken together these variables significantly predicted higher levels of social advocacy. Linnemeyer (2009) additionally, utilized qualitative methods to identify supports and resources that participants believed to be necessary in facilitating student's social justice advocacy commitment and engagement. The themes that emerged included formal and informal exposure to social justice advocacy experiences, didactic learning opportunities, program environment conducive to prioritizing and strengthening social advocacy, faculty and peer support and mentorship. Linnemeyer's (2009) findings on doctoral psychology students reflect similar themes regarding support and resources found in the previous study conducted by Caldwell in 2008.

Social Justice Self Efficacy

Miller and Sendrowitz (2011) conducted a study on 229 doctoral trainees in counseling psychology utilizing the SCCT as a framework on social justice interest and commitment. Miller and Sendrowitz (2011) included the variable social justice self-efficacy beliefs as "one's perceived ability to perform specific social justice tasks" across intrapersonal, interpersonal, community, political/social domains (p. 159-160). Miller and Sendrowitz assert that self-efficacy has a direct and indirect effect on social justice interest (2011). Similarly, Inman et al. (2015) found self-efficacy had a significant relation to social justice interest and commitment among their sample of 274 graduate counseling trainees from multiple disciplines. Consistent with SCCT, findings from Inman et al. (2015), Miller et al. (2009), and Miller and Sendrowitz (2011) demonstrate a relationship between self-efficacy and outcome expectations on social justice interest. Both studies' (Inman et al., 2015; Miller & Sendrowitz, 2011) results indicated social justice interest had a direct effect on social justice commitment suggesting that trainees with higher levels of interest will have increased likelihood to commit to advocacy in the future. Miller and Sendrowitz (2011) findings suggest that training environment is associated with participants' self-efficacy which translates into participant interest and commitment to social justice. Training implications are identified as a means to facilitate student interest in social justice by utilizing direct and structured social justice learning experiences (Miller & Sendrowitz, 2011).

Several researchers have found a correlation to social justice interest and self-efficacy towards social justice commitment (Dashjian, 2014; Inman et al., 2015; Miller & Sendrowitz, 2011). As such, whether or not individuals possess interest towards social

justice implies that without interest there is a decreased likelihood to commit to social justice and engage in social justice related activities in the future.

Social Justice Commitment

Previous researchers have referred to social justice commitment as one's engagement in social justice through clinical work and/or scholarship (Beers, 2008). For the purpose of this study, social justice commitment is defined as "specific choice-goals one plans on pursuing related to social justice advocacy" (Miller & Sendrowitz, 2011, p. 160). The action(s) of one doing social justice will be referred to as social justice engagement. In a study conducted on school counselors' individuals with high colorblind views scored lower on social justice interest and commitment, suggesting that these school counselors are less likely to possess interest in social justice or engage in social justice related activities in the future (Gonzalez, 2012). This implies that as one lacks awareness to the value of race in the sociopolitical context, one may not view the need or have desire to engage in addressing such disparities (Todd, McConnell, & Suffrin, 2014). In a sample of counseling psychology trainee's self-confidence (self-efficacy) on social justice was found to have a direct effect on social justice commitment (Miller & Sendrowitz, 2011). The presence of confidence (self-efficacy) to engage in social justice has been noted as a positive correlate to social justice commitment (Miller et al. 2009) and actual social political advocacy (Dashjian, 2014).

Instrumentation

Social Issues Questionnaire (SIQ)

Miller et al. (2009) created the Social Issues Questionnaire (SIQ) utilizing SCCT as a conceptual framework for its development. SCCT is prevalent in the career development literature focusing on how cognitive variables interact with one's environment to influence, through facilitation or hindrance, one's ability to achieve success within a career and make career related decisions (Autin et al., 2015; Lent et al., 1994). According to SCCT individuals are drawn to activities in which they possess a strong interest, confidence (self-efficacy), and perceived success (outcome expectation) (Dashjian, 2014; Lent et al., 1994). SCCT posits that an individual's interest develops in a domain if they possess self-efficacy on that domain and expect positive outcomes (Autin et al., 2015; Lent et al., 1994). SCCT additionally attends to contextual support, barriers, and personal inputs as predictors on career development (Autin et al., 2015). SCCT hypothesizes and subsequently reflects direct and indirect relationships on self-efficacy, outcome expectations, interest, and choice goals/commitment along with contextual "person inputs" (Autin et al., 2015, p. 240; Lent et al., 1994; Miller et al., 2009). These premises influenced the adoption of SCCT into social justice related values and have been applied by Miller et al. (2009) in two exploratory studies (Miller & Sendrowitz, 2011). The following paragraphs will discuss the SIQ and previous research in the mental health field and the utilization of the SIQ within their sample.

The SIQ is a 52-item scale measuring one's tendency and perception on social justice values. The SIQ has six domains using a 10-point Likert-type scale ranging from 0-9 with higher scores indicating more social justice related behaviors (Miller et al., 2009). The six domains and subsequent scales include social justice self-efficacy (SJSE), social justice outcome expectations (SJOE), social justice interest (SJI), social justice

commitment (SJC), social justice supports and social barriers to engagement in social justice (Miller et al., 2009). The SIQ was developed as an adaptation of Lent and colleagues SCCT with revisions based on social justice literature and review by social justice and SCCT experts (Miller et al., 2009). Through the revision process 5 items were eliminated from the social justice self-efficacy scale along with revision on other scales for wording, content, specificity, and consistency to SCCT (Fietzer & Ponterotto, 2015; Miller et al., 2009). Miller et al. (2009) and Miller and Sendrowitz (2011) conducted two pilot studies on the SIQ which resulted in validity and criterion related evidence. Miller and Sendrowitz (2011) study used four of the six scales of SIQ demonstrating ability to administer the SIQ in entirety or in part. Fietzer and Ponterotto's (2015) conducted a study evaluating four social justice related instruments. Fietzer and Ponterotto (2015) utilized information provided in both Miller et al. (2009) and Miller and Sendrowitz (2011) to evaluate the SIQ. Fietzer and Ponterotto (2015) then reported reliability ranging from "good to excellent" for each scale (p. 29). There is no reported test-retest reliability reported for the SIQ in either of the published studies (Fietzer & Ponterotto, 2015; Miller et al., 2009; Miller & Sendrowitz, 2011).

In both studies, Miller et al. (2009) with undergraduate college students and Miller and Sendrowitz (2011) with counseling psychology students, it was hypothesized that social justice interest would predict social justice commitment. This hypothesis was supported in both studies, across both samples, interest had a direct effect on commitment (Miller et al., 2009; Miller & Sendrowitz, 2011). An additional relationship was identified in Miller and Sendrowitz (2011) study on self-efficacy having a direct effect on social justice commitment among the counseling psychology trainee sample, this

relationship was not supported in previous research on an undergraduate college student sample (Miller et al., 2009).

Miller and Sendrowitz (2011) further extended their research from Miller et al., (2009) by including personal moral imperative and program training environment on social justice interest, self-efficacy, and commitment on counseling psychology students. Personal moral imperative (PMI) was measured by Miller and Sendrowitz (2011) by a three item scale they developed: (e.g. "I feel a strong moral call to reduce and eliminate social injustice", "Everyone has a moral responsibility to ensure equality for all people", and "As a citizen and/or community member, everyone has the obligation to address social issues in some way") (p. 164). PMI was found to increase social justice commitment directly and indirectly by way of increasing self-efficacy beliefs and producing positive social justice outcome expectations (Miller & Sendrowitz, 2011). Social justice training environment support and barriers (TESB) were measured using a four-item scale developed my Miller and Sendrowitz (2011) on perceived supports, opportunities, and barriers within one's training program. An indirect path between social justice training environment supports and commitment was found by way of reinforcing social justice self-efficacy beliefs (Miller & Sendrowitz, 2011). Outcome expectations did not mediate the relationship directly or indirectly between social justice training environment supports and barriers and commitment (Miller & Sendrowitz, 2011). According to Miller and Sendrowitz' (2011) results, self-efficacy had a direct effect on commitment, a direct and indirect effect on social justice as mediated by outcome expectations, suggested that the training environment can impact student social justice development indirectly through self-efficacy, and that by bolstering self-efficacy

and producing more positive social justice outcome expectations personal moral imperative increased commitment directly and indirectly. As such self-efficacy was found to be valuable contributor to social justice development among counseling psychology students. Whether or not self-efficacy has an effect on social justice development among counseling trainees is unknown.

Several researchers have utilized the SIQ among mental health students and professionals representing social work (Fabian, 2012; Prior & Quinn, 2012), undergraduate psychology students (Autin et al., 2015; Miller et al., 2009; Perrin, Bhattacharyya, Snipes, Calton, & Heesacker, 2014; Todd et al., 2014), psychology graduate students (Dashjian, 2014; Miller & Sendrowitz, 2011), school counselors (Gonzalez, 2012), and school psychology trainees (Cooper, 2015). Support for use of the SIQ among undergraduate psychology students has been supported in studies by Autin, Duffy, and Allan (2015); Miller et al. (2009); Perrin et al. (2014); and Todd et al. (2014). Applicability of the use of the SIQ has been extended into graduate and practicing mental health professionals. These researchers have begun to explore contributing factors that develop a social justice orientation. The next paragraphs will discuss previous research and constructs that are proposed to be relevant and predictive on social justice within the desired sample(s).

Autin et al. (2015) utilized four of the six subscales from the SIQ (SJC, SJI, SJO, SJSE) and sought to identify if relationships existed between collectivist values and "a calling" for social work on a sample group of undergraduate students (p. 238). Results indicated support for utilizing the SCCT model within the sample population and for predicting commitment and interest in social justice. Specifically, this study's results

suggests that the more an individual views self as belonging to a larger group, the more one possess belief in their ability to engage in social justice and expect that their contribution will achieve positive outcomes. Calling was found as a direct predictor variable toward social justice interest and commitment (Autin et al., 2015). Autin et al. conclude that undergraduate students' social justice interest, self-efficacy, and commitment may be increased by targeting student values from a collectivist worldview.

Perrin et al. (2013) used the SIQ to explore prejudicial attitudes and multicultural personality on undergraduate students. This study found differences in results by demographics identifying women, people of color, and individuals of lower socioeconomic class reflecting the lowest level of prejudice and highest propensity for social justice behavior (Perrin et al., 2013). Perrin et al. (2013) began exploring the emotional impact of experiences of discrimination on domains of identity finding positive relation to propensity for social justice behavior.

Todd et al. (2014) examined links on attitudes of White undergraduate Christian students on religious beliefs, White privilege, and social justice interest and commitment utilizing the SJI and SJC subscales. Findings concluded that White privilege awareness as measured by White Privilege Attitude Scale (Pinterits, Poteat, & Spanierman, 2009) directly and indirectly predicted social justice interest and commitment (Todd et al., 2014). White privilege awareness (Todd et al., 2014), level of prejudice (Perrin et al., 2013), and color-blind awareness (Miller et al., 2009; Gonzalez, 2012) have been hypothesized to have an effect on social justice interest and commitment and have begun to establish correlations.

Studies on social justice constructs among graduate level trainees have explored variables on training and training environment (supports and barriers, engagement in social justice work), multicultural related constructs of awareness and competence (color blind racial ideology, knowledge of ethnic populations), and personal values and beliefs (spirituality, personal moral imperative, belief in a just and unjust world) (Cooper, 2015; Dashjian, 2015; Fabian, 2012; Gonzalez, 2012; Inman et al., 2015; Miller & Sendrowitz, 2011; Prior & Quinn, 2012). These studies have begun to lay the foundation for use operationalizing and expanding knowledge on contributing variables on social justice interest, commitment, self-efficacy, and outcome expectations. Furthermore, training recommendations have emerged to aide in developing trainee's social justice orientation. Among these studies group differences among education level have emerged. Cooper (2015) identified differences on perceived social justice self-efficacy between doctoral and non-doctoral level school psychology students. Additional group differences have been found by Miller and Sendrowitz (2011) between counseling psychology trainees and a sample of undergraduate college students on self-efficacy and commitment. Self-efficacy had a direct effect on social justice commitment for counseling psychology trainees where this was not supported in Miller et al. (2009) on undergraduate students. While the mental health professions share similar ideals there remains the limitation of applicability of results from one sample to another. The most similar sample group utilizing the SIQ was conducted among school counselors practicing in urban schools (Gonzalez, 2012). Inman et al. (2015), included counseling students from mental health counseling, school counseling, counselor education and supervision, addiction counseling, college counseling, clinical counseling, along with educational psychology,

consultation, and sports and performance counseling programs which is not reflective of an exclusive sample of individuals in counselor education training. As such, this present study aims to extend Miller and Sendrowitz' (2011) study to counselor trainees in master level counseling programs.

The following paragraphs will discuss three of the six SIQ scales.

Social justice interest (SJI).

Social justice interest is an individual's desire to engage in social justice related activities inclusive of "likes, dislikes, and indifferences" (Miller & Sendrowitz, 2011, p. 159-160). The SJI is a subscale of the SIQ used to assess self-reported interest towards social justice related activities. The SJI consists of nine items utilizing a 10- point Likert scale for responses (0=very low interest, 9= very high interest).

Miller et al. (2009) and Miller and Sendrowitz (2011) utilized the SJI scale amongst two populations, undergraduate college students and counseling psychology students, respectively, in two studies with results indicating good to excellent reliability. Miller et al., (2009) reports that reliability (internal consistency) estimates for SJI range from .81 to .87 according to prior administration in a 2007 pilot study on adults in the community. Internal consistency was reported as .90 among a sample of undergraduate college students (Miller et al., 2009) and .83 in a study among a sample of counseling psychology trainees (Miller & Sendrowitz, 2011). Among the three studies by the SIQ authors internal consistency ranges from .81 to .90 (Miller et al, 2009; Miller & Sendrowitz, 2011). These ranges are similar to the internal consistency reported by Dashjian (2014) on the SJI with a sample of psychology doctoral students, with Cronbach alpha recorded as .85 reflecting good reliability. Criterion-related evidence on the SJI

scale were reported for the 2007 study as having theory consistent relationships for social justice interest with social justice self-efficacy, outcome expectations, and commitment ($r = .68$, $p < .01$) (Miller et al., 2009). Additional exploration on construct validity was conducted in 2007 by Miller et al. (as cited in Miller et al., 2009) utilizing the Color-Blind Racial Attitudes Scale (CoBRAS) (Neville et al., 2000) to test the hypothesis that the more color-blind racial attitude one espouses, the less one would report interest in social justice (Miller et al., 2009). The hypothesis was supported with findings of a robust negative relationship appearing between social justice interest scores and the CoBRAS (Neville et al., 2000; $r = -.60$, $p < .01$; Miller et al., 2009).

Social justice self-efficacy (SJSE).

The Social Justice Self Efficacy Scale (SJSE) is a subscale of the SIQ with 20 items on a 10 point Likert scale. Responses range from 0-9 (0=no confidence; 9=complete confidence) to measure one's perceived ability to engage in advocacy behaviors across the domains of intrapersonal, interpersonal, community, and institutional/political. The four domains were developed to reflect a synthesized collection from the literature on social justice and ecological frameworks (Miller & Sendrowitz, 2011). The intrapersonal domain refers to an individual's self-awareness and monitoring such as examining one's worldviews and biases (e.g. "Examine your own worldview, biases, and prejudicial attitudes after witnessing or hearing about social injustice" (Miller et al., 2009). Interpersonal tasks include providing education to others on inequities and encouraging others to engage in advocacy (e.g. "Challenge an individual who displays racial, ethnic, and/or religious intolerance" (Miller et al., 2009; Miller & Sendrowitz, 2011). Social justice tasks in the community entail conducting

needs assessments that are community specific and developing outreach programs (e.g. "Support efforts to reduce social injustice through your own local fundraising efforts" (Miller et al., 2009). The political/institutional domain refers to one "challenging discriminatory policies and practices" (e.g. "Leading a group of co-workers in an effort to eliminate workplace discrimination in your place of employment") (Miller et al., 2009, p. 497). Miller and Sendrowitz (2011) assert that self-efficacy in tasks across these four domains has a direct and indirect effect on social justice interest.

Internal consistency estimate for the SJSE scale was reported as .96 in 2007 on adults in the community, .94 for the 2009 study on undergraduate college students, and .95 in the 2011 study on counseling psychology trainees (Miller et al., 2009; Miller & Sendrowitz, 2011). Subscale internal consistency estimates were reported in the 2009 study on undergraduate college students on the Intrapersonal subscale (.80), Interpersonal subscale (.88), Community subscale (.86), and Institutional/Political subscale (.92) (Miller et al., 2009). In 2011, subscale consistency was reported as ranging from.79 to .92 among counseling psychology trainees (Miller & Sendrowitz, 2011). Dashjian's study on counseling psychology students and variables that contribute to social justice engagement indicate Cronbach's alpha on the SJSE as .94 reporting "excellent reliability" (2014, p. 49). Inman et al.'s (2015) conducted a study on 274 counseling graduate trainees utilizing four of six scales of SIQ including the SJSE. Inman et al.'s (2015) study produced internal consistency estimate of .95 (p. 890). Concurrent validity was demonstrated for the SJSE through theory consistent relationships on SIQ scales for social justice outcome expectations (SJOE) $r = .56$, $p < .01$, social justice interest (SJI) $r = .63$, $p < .01$, and social justice commitment (SJC) $r = .67$, $p < .01$ (Miller & Sendrowitz, 2011). Test-retest validity

is not provided for this study and is identified as a limitation by Fietzer and Ponterotto (2015) in their psychometric review of instruments used on social justice and advocacy attitudes within the psychology and mental health field.

Social justice commitment (SJC).

The Social Justice Commitment (SJC) scale on the Social Issues Questionnaire has been utilized in various studies (Miller & Sendrowitz, 2009; Miller & Sendrowitz, 2011; Inman et al., 2015; Dashjian, 2014) to measure an individual's self-reported intent to engage in social justice activities. SJC has four questions (n=4) on a 10-point Likert scale ranging in responses from 0= strongly disagree to 9=strongly agree (e.g." In the future I intend to participate in social justice activities"; "I have a plan of action for ways I will remain or become involved in social justice activities over the next year"). In a study conducted by Miller et al. (2009) on college students results indicated a positive correlation between social justice interest and commitment.

Theory consistent relationships between SJC scores, color blindness (as measured on CoBRAS), and universality-diversity orientation (Miville-Guzman Universality Diversity Orientation Scale–Short Form; Miville et al., 1999) provided evidence for construct validity when administered to undergraduate students (Miller et al., 2009). Results indicated a negative relationship between SJC scores and CoBRAS scores ($r=-.62$, $p<.01$) reflecting that higher degrees of colorblind racial attitudes are negatively related to social justice commitment (Miller et al., 2009). SJC scores and responses on the Miville-Guzman Universality Orientation Scale-Short form ($r=.22$, $p<.05$) reflected a

positive relationship supporting the hypothesis that the more open to diversity one is the more likely they are to endorse social justice commitment (Miller et al., 2009).

Cronbach alpha estimates were reported as ranging from .90 (Miller et al., 2009) on sample of college students to .94 (Miller & Sendrowitz, 2011) on a sample of counseling psychology trainees. Testing for internal reliability on the SJC was further reported by Prior and Quinn's study on undergraduate and graduate social work students' spirituality and social justice through use of the SJC scale with Cronbach alpha of .88 (2012). Inman et al.'s (2015) study on 274 counselors in training has a reported internal consistency of .96. The present study will utilize the SIQ subscales of Social justice interest, social justice self-efficacy, and social justice commitment among a study on master level counseling trainees.

Color-Blind Racial Attitudes Scale (CoBRAS)

The Color-Blind Racial Attitudes Scale was developed by Neville, Lilly, Duran, Lee, and Browne (2000) to assess current racial beliefs, specifically to "assess cognitive dimensions of color-blind racial attitudes" (p.61). Neville et al. (2000) conducted five pilot studies of over 1,100 observations to provide initial reliability and validity data. An initial study (study 1) on 302 college students and community members was conducted to examine the initial factor structure of the preliminary CoBRAS measure which consisted of 26 items (Neville et al., 2000). These 26 items were decreased to then reflect the 20 items that loaded above .40 on a three-factor solution, thus resulting in the final CoBRAS (Neville et al., 2000). The alpha coefficient for CoBRAS in this initial study on college students and community members is reported as .91 (Neville et al., 2000). The CoBRAS consists of 20 items across three subscales on Racial Privilege, Institutional

Discrimination, and Blatant Racial Issues. The initial study reports "acceptable" alpha coefficients for each of the three factors as .83, .81, and .76 respectively (Neville et al., 2000, p. 63).

The CoBRAS is reported as having reliability and cites establishing initial construct, concurrent, discriminant, and criterion-related validity (Neville et al., 2000). Initial validity estimates were reported in a study (study 2) on college students and community members from the Midwest and West Coast by utilizing the CoBRAS along with Global Belief in a Just World Scale (GBJWS) (Lipkus, 1991), Multidimensional Belief in a Just World Scale (MBJWS) (Funham & Procter, 1988), and Marlowe-Crowne Social Desirability Scale (MCSDS) (Reynolds, 1982). Neville et al. (2000) report a significant correlation among CoBRAS total score and three factors of Racial Privilege, Institutional Discrimination, and Blatant Racial Issues and belief in a just world measured by both GBJWS and MBJWS. Concurrent validity was supported in this study with correlations ranging from .31 on GBJW and Institutional Discrimination to .61 on MBJWS and Racial Privilege and CoBRAS total. The CoBRAS and MCSDS were used to provide discriminant validity estimates in study two, however results reflect that generally there is not a strong association between the two (Neville et al., 2000). Criterion-related validity was explored utilizing group differences comparing racial groups of White, Black, and Latino as well as for sex finding significant differences between groups (Neville et al., 2000). For example, group differences emerged as Latino participants scored statistically lower on Racial Privilege and Blatant Racial Issues than both Black and White participants, while White participants reported significantly lower scores on Blatant Racial Issues than Black participants. Women were found to score

significantly lower than men participants on all three CoBRAS subscales ((Neville et al., 2000).

The CoBRAS was explored for test- retest validity in study three on a sample of undergraduate college students in a teacher development program (n=91) and from a graduate counseling psychology course (n=11). Students were given the CoBRAS on two occasions with two weeks in between administrations. Test-retest reliability estimates for the sample is reported as acceptable at .80 for both Racial Privilege and Institutional Discrimination, .34 for Blatant Racial Issues, and .68 for the CoBRAS total score (Neville et al., 2000).

In addition to the concurrent validity reported in study two, Neville et al. (2000) conducted a study (study four) specifically with the intention to further examine concurrent validity. Hypothesizing that CoBRAS are related to indexes of racial prejudice and discrimination Neville et al. (2000) utilized the Quick Discrimination Index (QDI) (Ponterotto et al., 1995) and the Modern Racism Scale (McConahay, 1986) finding significant correlations among the scales with a sample of college students and community members (Neville et al., 2000). The correlation between CoBRAS total score to scales on the QDI ranged from -.25 to -.83 and correlations between CoBRAS and MRS ranged from .36 to .55 (Neville et al., 2000).

Racial Privilege refers to one's lack of awareness regarding White privilege. Racial Privilege scale accounted for 31% of the variance (eigenvalue= 6.84) and reported alpha coefficient of .83 in study 1 on a sample of college students and community members (Neville et al., 2000). Institutional Discrimination subscale assesses one's "limited awareness of the implications of institutional forms of racial discrimination and

inclusion" (Neville et al., 2000). The Institutional Discrimination subscale accounted for an additional 8% of variance (eigenvalue= 2.46). Study one reports the alpha coefficient for Institutional Discrimination as .81 (Neville et al., 2000). The third subscale Blatant Racial Issues accounted for 6% of the variance (eigenvalue= 1.84). This subscale assesses the manner in which individuals indicate a lack of awareness to general racial discrimination (e.g. Racism may have been a problem in the past, but it is not an important problem today". The alpha coefficient for the subscale is reported as .76 in study one (Neville et al., 2000).

Training Environment Support and Barriers (TESB)

This study will utilize the training environment supports and barriers instrument (TESB) developed by Miller and Sendrowitz (2011). The social justice TESB aims to assess an individual's perception of support and barriers within their curricular programs. The TESB is a four-item instrument on a 5 point Likert scale with responses ranging from 1=strongly disagree to 5= strongly agree. Higher scores on the items indicate higher perceived support with lower scores reflecting perceived barriers to social justice engagement support. The measure asks respondents to rate their perception on program sponsored social justice activities and the availability of these activities to themselves as a student, encouragement, time to engage, resources, and guidance from the program to engage in social justice work, and observation and knowledge of faculty involvement in social justice work (e.g. "There are a wide variety of program sponsored research, practice, and other types of social justice opportunities that are open to me"; "In my program, student involvement in social justice work is strongly encouraged"; "In my program, I am given the time, resources, and guidance necessary for engaging in social

justice work"; "A clear majority of my program faculty are engaged in some type of social justice work"). In the 2011 study by Miller and Sendrowitz, internal consistency was .81 and .87. Similarly, Inman et al.'s (2015) Cronbach alpha estimate on the TESB is .87.

Summary

Multicultural counseling is a close companion to social justice counseling. While, calls from the field to include multicultural training are apparent, individuals in counseling programs have been found to endorse colorblind racial views and the narrated experiences of African American students in CE programs confirms such practices. Furthermore, previous research identifies a negative correlation between higher colorblind racial attitudes and social justice interest. Exploring non-static predictor variables of colorblind racial ideology and training on social justice interest, commitment, and self-efficacy amongst counselors may be useful data for counselor training programs. This study aimed to extend previous application of CoBRAS and the SIQ onto a sample of master level counseling trainees.

Chapter Three

Methodology

The primary objective of this exploratory study was to determine if training environment and training were associated with differences in participants' social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes. Specifically, this study set to determine if there were statistically significant differences between persons who did and did not completed a multicultural and diversity course, those who did and did not complete a social justice specific course, those who did and did not attend a social justice conference or workshop, those who do and do not perceive their academic program to have social justice related specific supports, and those who do and do not perceive their academic institution to have social justice related support across the following four variables: social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes. The purpose of this chapter is to present and describe the methodology that was used to accomplish the study's purpose. The following sections include research questions, sample participants, procedures, instrumentation, and statistical analysis used to evaluate the research questions below.

Overview of Method

This study recruited master level trainees from CACREP programs by emailing CACREP liaisons and known professors at CACREP institutions. The present study utilized Survey Monkey to collect responses and computed results with Statistical Package for the Social Sciences (SPSS) software.

Description of Participants

The target participants for this study were master level counseling students enrolled in CACREP-accredited school counseling and clinical mental health training programs in the United States of America. Inclusion criteria included that all students completed at least a bachelor's degree and were currently enrolled in a CACREP school or clinical mental health counseling program. CACREP programs were selected due to similar standards in training and supervision, regardless of specialty area (CACREP, 2016). In addition, programs that are accredited through CACREP have undergone an internal and external process to review the content and quality of the training process and have been identified as having fulfilled a commitment to educational quality (CACREP, 2016).

A total of 143 participants were recruited for the present study. Of the 143 participants, 11 were dropped from the study because they did not complete the questionnaire. The final sample for this study was 132 participants. The sample consisted of 70 % White non-Hispanic, 8 % Black non-Hispanic, 8 % Latinx, 2 % Native American, 6% Asian/Pacific Islander, 3% Multiracial, and 5.% other. The reported gender identification of the sample was 15% male, 83 % female, <1 % transgender, with 2% participants reporting "other". The reported sexual orientation of participants is

reported as 71 % heterosexual, 3% gay, 3% lesbian, 14% bisexual, 2% did not wish to disclose, and 7% as other with sexual orientation identities reported as queer, demisexual, asexual, exploring, questioning, and pansexual. The mean age of participants was 30 with ages ranging from 20 to 77. Of the participants, 95 were clinical mental health students, 28 were school counseling, while 9 reported being students in both programs.

Sampling Procedure

This study utilized a non-probability purposive sampling method (Etikan, Musa, & Alkassim, 2016). Purposive sampling is "the deliberate choice of a participant due to the qualities the participant possesses" such as expertise or knowledge on the phenomenon of study (Etikan et al., 2016, p. 2). Furthermore, this study's population of interest included master level clinical mental health and school counselor trainees in CACREP accredited counseling programs. Research participants were recruited by two methods: CACREP liaisons and professional contacts. This researcher identified 331 (clinical mental health) and 262 (school counseling programs) master level accredited programs on CACREP.org. The list was consolidated accounting for schools that had both school and clinical mental health programs to a total of 362 schools. Three hundred and twenty-five CACREP liaisons with publicly available email addresses representing 325 counseling programs were emailed on January 23, 2019. The recruitment email requested assistance in forwarding the study to master level clinical mental health and school counseling students. On February 13, 2019 a second round of emails were sent. Round two consisted of 329 CACREP liaisons, four liaisons were added as the researcher was able to identify a public email address for each of the four leaving thirty-three still unavailable. Two of the previously contacted schools were removed due to the liaisons

response to this researcher that external research must undergo separate IRB approval to recruit students and thus was unable to be forwarded. Additional recruiting efforts were made through use of The University of Toledo Counselor Education and Supervision program doctoral graduate list publicly available at http://www.utoledo.edu/hhs/counselor-education/cegrads.html. This list identifies 25 past graduates of The University of Toledo (UT) CACREP doctoral program for counselor education and supervision, and their last known place of employment at a higher education institution. This researcher included 16 of the listed twenty-five to disseminate the survey to respective students, four of which were already listed as the CACREP liaison thus 12 new names were added. Nine schools listed represented by graduates from UT were excluded from the present study for the following reasons: one did not teach in the United States of America, six of the schools represented did not have a CACREP accredited clinical mental health or school counseling program, and one school did not have a publicly listed email for the faculty. A total of 341 emails were sent in round two of this research. The email included the survey link along with informed consent information. Criterion sampling was applied to inclusion criteria consisting of being currently enrolled in a master level clinical mental health or school counseling program that is CACREP accredited.

Instrumentation

The following paragraphs outline the measurements utilized to assess student colorblind racial ideology, social justice interest, social justice self-efficacy, social justice commitment, social justice training supports and barriers, as well as a demographic form for this study (Appendices A-F). Participants were given an electronic informed consent

form along with the survey consisting of a demographic survey, three subscales of the Social Issues Questionnaire (Miller et al., 2009), the Training Environmental Support and Barriers measure (Miller & Sendrowitz, 2011), and Color-Blind Racial Attitudes Scale (Neville et al., 2000).

Demographic questionnaire.

The demographic questionnaire contained 28 items that included 2 questions to clarify ability to be included in the study including status as a currently enrolled counseling student at a CACREP accredited program. Additional items included age, race/ethnicity, gender, sexual orientation, program type, year in program, and enrollment status of part time or full time to assist in describing the sample and identifying representativeness of the sample. Age was coded as a continuous variable. Race, gender, sexual orientation, program type, year in program, and enrollment status was coded as categorical variables. Participants were also asked to complete nineteen questions on past and current social justice and diversity related training influences which was adapted from two measures, Diversity-related courses and Diversity-related experiences, created by Neville, Poteat, Lewis, and Spanierman (2014) to meet the needs of the present study.

Formal Training Experiences.

Training is described as formal and informal education and learning experiences on social justice (Caldwell & Vera, 2010). For the purposes of this study, training was operationalized as formal learning experiences which include undergraduate and graduate courses as well as professional workshops (Caldwell & Vera, 2010). Neville et al., (2014) identified formal learning experiences as being represented by two categories;

diversity-related course and diversity-related activities. Neville et al. (2014) developed two distinct measures to assess the diversity experiences of college undergraduates in a four-year longitudinal study on color-blind racial ideology.

Diversity-related course.

At each administration of the measure participants were asked to report the number of diversity related courses that they had completed while enrolled at the university. The Diversity-Related Course measure consisted of four questions on the number of times students completed a course in ethnic studies, gender and women's studies, intergroup dialogue, and general diversity. The 4-point scale responses included 0= none, 1=one, 2= two, 3= three or more. Scores were derived by computing the total score from the four items then averaging by the number of years they had been in the college (Neville et al., 2014). This method was employed to address timing of administration, meaning some participants completed waves later than other participants. Higher scores indicate that the participant completed a greater number of diversity-related courses. No information regarding development of measures, validity, or reliability were reported. Similarly, development, validity, and reliability were not reported in a study conducted by Luu (2016) utilizing adapted measures influenced by Neville et al. (2014) on a sample of graduate counselor trainees. The current study employed the original four questions from Neville et al. (2014) to gather exploratory training experiences for graduate students. An example question includes "How many courses in Gender and Women' Studies have you taken at any time in your post high school education?". In addition, three questions on specific social justice related courses, multicultural counseling course, and service-learning models were added for applicability

to the target of interest. These additional questions comprised a seven-item questionnaire that utilized a 4-point scale as used in (Neville et al. 2014). Scores were calculated by the total sum of responses on the seven items. (See demographic survey Appendix A).

Diversity-related activities.

Neville et al. (2014) identified eleven diversity related activities (e.g. Black History Month and Asian American Heritage Month) and asked participants to indicate the number of events attended in the past year. The measure used a 4-point scale for participant responses (0=not aware of this, 1= no, have not participated in this, 2=participated in this a little (1 or 2 times), 3=participated in this quite a bit (3 or more times)) (Neville et al., 2014). Responses on the eleven items were recoded by combining response options "not aware of this" and "no, have not participated" into one code 0= not aware of this or did not participate. As such each item was scaled from 0-2 with higher total scores indicating a greater number of attendances at diversity-related activities (Neville et al., 2014). The present study utilized similar methods to explore student attendance, however one significant change is revision of the time frame proposed. Neville et al. (2014) conducted their study on undergraduates over four years across multiple administrations, thus asking for participants to report number of attended events in the past year is relevant for their study. For the purposes of this study, participants were asked to report the number of diversity-related events attended during their pursuit of a graduate degree in counseling.

Social issues questionnaire.

Miller et al. (as cited in Miller et al., 2009) developed the Social Issues Questionnaire (SIQ) a fifty-two item measure with six domain specific scales measuring

six variables: self-efficacy, outcome expectations, interests, commitment/choice goals, and social supports and barriers as related to social justice engagement. The SIQ measures responses on a 10 point Likert scale with responses ranging from 0 to 9 on each question. SIQ scores are calculated by the sum of the item responses and then divided by the number of items on the individual scale used (Miller et al., 2009).

Miller et al., (2007, as cited in Miller et al., 2009) utilized SCCT and social justice literature to revise Lent et al.'s (1994; as cited in Miller et al., 2009) instrument on academic behavior to include social justice related constructs in order to compose the Social Issues Questionnaire (SIQ). Miller et al. (2009) revised the initial SIQ in response to collected expert reviewer feedback eliminating five items on the self-efficacy scale, as well as revisions to retained items for content consistent with theory, specificity of questions, and wording (2009).

The SIQ can be used in whole or the subscales can be used individually to measure social justice constructs as demonstrated by the SIQ authors in a 2011 study on counseling psychology graduate trainees Miller & Sendrowitz, 2011). In the 2011 study, Miller and Sendrowitz (2011) utilized the subscales measuring social justice self-efficacy (SJSE), social justice outcome expectations (SJOE), social justice interests (SJI), and social justice commitment (SJC) excluding the social justice social supports and barriers scale (Miller et al., 2009). This current research study used three of the SIQ subscales to research social justice interest, commitment, and self-efficacy. The following will discuss these instruments.

Social justice interest (SJI).

The SJI scale on the SIQ assesses the self-reported interest of participants towards social justice related activities (e.g. “reading about social issues”, “enrolling in a course on social issues”, or “talking to others about social issues”). The SJI consists of nine items on a 10-point Likert Scale (0= *very low interest*, 9= *very high interest*) with higher scores on the SJI (e.g. item score of 9) indicative of more interest.

Social justice self-efficacy (SJSE).

Social justice self-efficacy is defined as one’s perceived ability to engage in social justice related advocacy behaviors across the domains of intrapersonal, interpersonal, community, and institutional/political domains (Miller et al., 2009). The Social Justice Self Efficacy Scale (SJSE) of the SIQ is a 20 item 10-point Likert scale with responses ranging from 0-9 (0= *no confidence*; 9= *complete confidence*). Higher scores on individual items (e.g. score of 9) represent self-perceived and reported confidence in performing social justice advocacy tasks (Miller et al., 2009). Total scores range from 0-20, as scores on subscales are calculated by summing the item responses then diving by the number of items on the scale (Miller et al., 2009). Higher SJSE scores are indicative of one’s perceived confidence performing social justice advocacy across the four domains. Example questions include “How much confidence do you have in your ability to”… intrapersonal “examine your own worldview, bias, and prejudicial attitudes after witnessing or hearing about social injustice”; interpersonal “challenge an individual who displays racial, ethnic, and/or religious intolerance”; community “support efforts to reduce social injustice through your own local fundraising efforts”; and institutional/political “challenge or address institutional policies that are covertly or overtly discriminatory”.

Social justice commitment (SJC).

The Social Justice Commitment (SJC) scale on the SIQ has been utilized to measure individuals self-reported intent to engage in social justice activities in the future. SJC has four items on a 10-point Likert scale ranging in responses from 0= *strongly disagree* to 9=*strongly agree.* Sample items include "In the future I intend to participate in social justice activities" and "I have a plan of action for ways I will remain or become involved in social justice activities over the next year". Higher scores on SJC indicate an individual possesses a stronger commitment to engaging in social justice in the future

Training environment supports and barriers (TESB).

The Training Environment Supports and Barriers (TESB) is a four item measure on a five-point Likert Scale 1=*strongly disagree* to 5=*strongly agree*. The TESB was developed by Miller and Sendrowitz (2011) asking respondents to rate their perception on program sponsored social justice activities and the availability of these activities to themselves as a student (e.g. "There are a wide variety of program sponsored research, practice, and other types of social justice opportunities that are open to me"); encouragement, time to engage, resources, and guidance from the program to engage in social justice work ("In my program, student involvement in social justice work is strongly encouraged"; "In my program, I am given the time, resources, and guidance necessary for engaging in social justice work"); and observation and knowledge of faculty involvement in social justice work ("A clear majority of my program faculty are engaged in some type of social justice work"). Higher scores on the TESB indicate higher levels of perceived social justice related program specific support with lower level scores indicating program specific barriers. Miller and Sendrowitz (2011) did not pilot test the

TESB, however report an internal consistency at alpha= .81 with a sample of 18 counseling psychology trainees that were not included in the larger study due to incomplete data on other scales. They further report an internal consistency estimate of .87 for the entire study with a sample of 229 counseling psychology trainees (Miller & Sendrowitz, 2011).

Color-blind racial attitudes scale (CoBRAS).

The Color-Blind Racial Attitudes Scale is a 20-item measure constructed by Neville et al. (2000) to assess current racial beliefs, specifically to "assess cognitive dimensions of color-blind racial attitudes" (p.61). CoBRAS is measured using a 6-point Likert scale ranging from 1=*strongly disagree* to 6=*strongly agree* with total scores ranging from 20-120. Greater scores indicate higher level of colorblind views or a denial of racism in the United States. The CoBRAS consists of three subscales on Racial Privilege, Institutional Discrimination, and Blatant Racial Issues. Racial Privilege refers to one's lack of awareness regarding White privilege (e.g. "Race is very important in determining who is successful and who is not"). The Racial Privilege subscale consists of seven items with scores ranging from 7 to 42 on a 6-point Likert scale. Higher scores demonstrate one possessing a greater level of denial on racial privilege. Institutional Discrimination subscale assesses one's "limited awareness of the implications of institutional forms of racial discrimination and inclusion" (Neville et al., 2000). The Institutional Discrimination subscale consists of seven items. Sample questions include "Social politics such as affirmative action, discriminate unfairly against white people" and "It is important for public schools to teach about the history and contributions of racial and ethnic minorities". Higher scores on the Institutional Discrimination subscale

indicates a greater unawareness of institutional forms of racism. The third subscale Blatant Racial consists of six items assessing the manner in which individuals indicate a lack of awareness to general racial discrimination (e.g. Racism may have been a problem in the past, but it is not an important problem today" and "Racial problems in the U.S. are rare, isolated situations"). Scores range from 6 to 36, with higher scores reflecting a higher level of unawareness towards blatant racial issues.

Procedures

Data collection for the present study occurred during the Spring 2019 semester from January 23rd to February 20th. The target population was all graduate students at CACREP accredited master level school and clinical mental health counseling programs in the United States. This researcher identified the CACREP liaison's contact information and email for each liaison with publicly available email; requesting their participation in disseminating the survey to all of their currently enrolled students in the master level CACREP programs. Additional recruitment efforts were used by contacting known graduates of The University of Toledo Counselor Education and Supervision program that are teaching at CACREP universities. The survey materials were available online for a four-week period. The online survey was projected to take 20 minutes.

Research Questions

Research Question 1. Do master's-level counseling students enrolled in CACREP-accredited programs who have completed a course about multicultural counseling and diversity differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students

enrolled in CACREP-accredited programs who have not completed a course about multicultural counseling and diversity?

Research Question 2. Do master's-level counseling students enrolled in CACREP-accredited programs who have completed a social justice specific course (separate from a multicultural counseling and diversity course) differ in their social justice interest, social justice self-efficacy, social justice commitment, and colorblind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who have not completed a course specific to social justice?

Research Question 3. Do master's-level counseling students enrolled in CACREP-accredited programs with higher reported attendances (three or more) at either conferences or workshops specific to social justice differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who have not attended either a conference or workshop specific to social justice?

Research Question 4. Do master's-level counseling students enrolled in CACREP-accredited programs who rate their academic program to have high levels of perceived social justice related program specific support differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who rate their academic program to have low levels of perceived social justice related program specific support?

Research Question 5: Do master's-level counseling students enrolled in CACREP-accredited programs who rate their higher education institution and campus to have high

levels (scores of 4 and 5) of perceived support for social justice differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who rate their higher education institution and campus to have low levels (scores of 1 and 2) of perceived support for social justice?

Research Design

This research is a non-experimental design (Pedhazur & Schmelkin, 1991). Specifically, this study used an ex post-facto quasi correlational design (Campbell & Stanley, 1963). This design is appropriate for this study because the research is unable to randomly assign people to groups and the researcher is unable to manipulate the dependent variables (completion of a multicultural and diversity course, completion of a social justice specific course, hours of attendance in social justice-specific conference or workshop, participant perception of their program's perceived social justice-related program specific support). That is, this design is congruent with non-experimental research as it "involves variables that are not manipulated by the researcher and instead are studies as they exist" (Belli, 2008, p. 60).

Statistical Analysis

This study reports descriptive and inferential statistics gathered from the demographic questionnaire, SIQ subscales SJI, SJC, and SJSE, TESB, and CoBRAS. Descriptive statistics are provided to report the samples demographic characteristics, the mean, standard deviation, and range scores.

Three research questions were answered using multiple analysis of variance (MANOVA). The MANOVA statistical technique is used when the research wishes to

compare more than one dependent variable between groups (Haase & Ellis, 1987). In this case, each of the three research questions has two groups and four dependent variables; social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes. An advantage of using the MANOVA over analysis of variance and t-tests is that MANOVAs control for "probability pyramiding" associated with multiple comparisons (Haase & Ellis, 1987, p. 404). That is, the MANOVA helps to control for Type I error rates in manners similar to the Bonferroni correction technique (Newman, Fraas, & Laux, 2000). To further control for probability pyramiding, the study's overall *a prior alpha* level of .05 was divided by the number of research questions to be conducted (5) to arrive at a pre hypothesis alpha level of $p < .01$. The researcher used Scheffe post-hoc tests whenever a statistically significant MANOVA result is found.

MANOVA analyses are predicated on four assumptions. The first is that data are solicited randomly and independently from the population. This study meets this first assumption because the research randomly recruited students from the general population of all masters-level counseling students enrolled in CACREP-accredited programs. The second assumption is that all dependent variables are measured using interval scales. Each of the instruments used to operationalize the variables of interest were constructed using interval scales. The third assumption, all dependent variables are normally distributed within each group. Each internal consistency estimate exceed Nunnally's (1978) minimum accepted alpha level of .70. Further, each instruments' skewness and kurtosis values fall between +/- 2.0. These scores meet George and Mallery's (2010) parameters to establish that the data are normally distributed, and they thus meet the fourth assumption underlying the use of MANOVA statistical analyses.

The results of distribution are provided in Table 1 reporting skewness and kurtosis for the sample. The final assumption, homogeneity of variances for each group, is provided in chapter four.

This study calculated power according to three MANOVA effect sizes (partial eta squared). Cohen (1992) suggested that partial η^2 of .10 to .24 fall in the small range, values of .25 to .39 are in the medium range, and values of .40 or higher are large. Using G*Power 3.1.9.2 (Faul, Erdfelder, Lang, & Buchner, 2007) software, the author determined that in order to detect small effect size differences between groups, the total sample size would need to be 192. The study would require 80 total participants in order to detect differences between the groups that were medium in size. Finally, a total of 52 persons were required in order to provide adequate power to detect large effect size group differences. The present study acquired 132 participants that completed the questionnaire.

Summary

The purpose of this study was to determine if there are statistically significant differences between persons who did and did not completed a multicultural and diversity course, those who did and did not complete a social justice specific course, those who did and did not attend a social justice conference or workshop, and those who do and not perceive their academic program to have social justice related specific supports across the following four variables: social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes. Participants were recruited by contacting CACREP liaisons and known professors that graduated from The University of Toledo counselor education program, requesting their assistance in disseminating this research to their counseling students. MANOVA statistical techniques were used to determine if

statistically significant differences existed with the subsequent use of Scheffe post-hoc tests to determine where any differences may have been present. The survey was composed of three existing measures and a researcher developed demographic form to collect data on student beliefs on race and racism (CoBRAS, Neville et al., 2000), social justice interest, commitment, and self-efficacy (SIQ subscales of SJI, SJC, and SJSE, Miller et al., 2007), and training supports and barriers (TESB, Miller & Sendrowitz, 2011).

Chapter Four

Results

Chapter 4 provides the reader with descriptive data for the instruments used in this study, including internal consistencies, frequencies, ranges, standard deviations, and the associated skewness and kurtosis for each variable. The author answers this study's research questions using the appropriate statistical procedures. Finally, the chapter will conclude with a summary of the data and findings.

Descriptive Analysis

One hundred and forty-four individuals opened the questionnaire. Of these, 132 completed the online questionnaire. Missing values and outliers were identified and removed to clean the data. A total of 11 participants discontinued the survey prior to completion and were omitted from final analysis. The means, ranges of scores, standard deviations, skewness, kurtosis, and instrument coefficient alphas are presented in Table 1.

Table 4.1

Instrument Descriptive Statistics for Full Sample (N = 132)

Variable	*M*	*SD*	Range	Skewness	Kurtosis	α
SJI	6.37	1.52	2.22-9.0	1.52	-.154	.84
SJSE	5.53	1.62	2.15-9.0	1.62	-.66	.94
SJC	6.23	1.98	0.0-9.0	-.64	.12	.93
TESB	13.10	3.64	4.0-20.0	.06	-.47	.82
COBRAS	40.82	15.36	20.0-94.0	1.00	.68	.91

Note. SJI = Social justice interest; SJSE = Social justice self-efficacy; SJC = Social justice commitment; TESB = Training environment, support, and barriers; COBRAS = Color-blind racial attitudes scale.

Main Analysis

Research Questions 1, 2, and 3 were answered using Multiple Analysis of Variance. Research Question 4 was answered using Pearson Product-moment correlations. And, Research Question 5 was answered using an independent samples t-test. The researcher employed a Bonferroni (Newman, Fraas & Laux, 2000) correction to reduce the likelihood of making a Type I error. The study's overall *a priori* alpha level of .05 was divided by the number of research questions (5) to arrive at a per question alpha level of $p < .01$.

Research Question 1

Research Question 1 asked, "Do master's-level counseling students enrolled in CACREP-accredited programs who have completed a course about multicultural counseling and diversity differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who have not completed a course about multicultural counseling and diversity?"

Research Question 1 was analyzed using a one-way MANOVA with one independent variable (multicultural counseling and diversity course) and four dependent variables (social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes). To check the assumption of homogeneity of covariance, the Box's test of equality of covariance was employed. Box's test was not statistically significant (p =.49) therefore the assumption is not violated and the research was confident she could use Wilk's Λ as the appropriate test to answer Research Question 1.

The MANOVA failed to find statistically significant differences between the two groups on any of the instruments [Wilk's $\Lambda = .979$, $F(4, 127) = .696$, $p = .596$]. The effect size for Research Question 1's MANOVA was .021. According to Cohen (1992), this effect size is very small with recommended guidelines of effect sizes identified as .10 for small, .25 for medium, and .40 for large.

Social justice interest was evaluated utilizing the Social Justice Interest (SJI) subscale of the Social Issues Questionnaire (SIQ; Miller et al., 2009). The mean values for participants that did not take a multicultural or diversity course are $M = 6.78$, $SD = 1.45$. The mean for participants that report taking a multicultural counseling or diversity course is $M = 6.29$, $SD = 1.58$. The overall mean score of SJI is $M = 6.37$, $SD = 1.52$. Social justice commitment was measured utilizing the SIQ subscale SJC. The mean score for participants were $M = 6.40$, $SD = 2.13$ for participants that did not complete a course on multicultural or diversity with mean scores for those that did recorded as $M = 6.20$, $SD = 1.96$. The overall mean score for SJC was $M = 6.23$, $SD = 1.98$. The Social Justice Self-Efficacy subscale (SJSE) of the SIQ was employed resulting in mean scores of $M = 5.62$, $SD = 1.46$ for those did not complete a multicultural or diversity course and $M = 5.51$, $SD = 1.66$ for those that reported they did. Total mean scores on the SJSE were $M = 5.51$, $SD = 1.62$. Colorblind attitudes were assessed by utilizing the Color-Blind Racial Attitudes Scale (COBRAS; Neville et al., 2000). Participants without a multicultural or diversity course reflected a mean score of $M = 37.83$, $SD = 11.9$. Participants with a multicultural or diversity course mean score was $M = 41.45$, $SD = 15.96$. The overall mean score for COBRAS was $M = 40.82$, $SD = 15.36$.

Research Question 2

Research Question 2 asked, "Do master's-level counseling students enrolled in CACREP-accredited programs who have completed a social justice specific course (separate from a multicultural counseling and diversity course) differ in their social justice interest, social justice self-efficacy, social justice commitment, and colorblind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who have not completed a course specific to social justice?"

Research Question 2 was analyzed using a one-way MANOVA with social justice specific course as the one independent variable and four dependent variables of social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes. The Box's test of equality of covariance was employed and was not statistically significant ($p = .507$) therefore the assumption is not violated and the researcher was confident she could use Wilk's Λ as the appropriate test to answer Research Question 2. The MANOVA results for Research Question 2 were not statistically significant [Wilk's $\Lambda = .97$, $F(4, 127) = .988$, $p = .416$]. Research question two had a very small effect size recorded as .03.

The SJI mean values for participants that did not take a social justice course were $M = 6.37$, $SD = 1.49$. The Mean on SJI for participants that report taking a social justice course is $M = 6.40$, $SD = 1.64$. The overall mean score of SJI is $M = 6.37$, $SD = 1.52$. Social justice commitment (SJC) produced an overall mean score of $M = 6.23$, $SD = 1.98$. The mean score for participants that did not complete a social justice course was $M = 6.16$, $SD = 1.97$. Participants that did complete a social justice course produced a mean

score of M = 6.44, SD = 2.03. The SJSE was employed resulting in mean scores of M = 5.47, SD 1.53 for those did not complete a social justice course and M = 5.70, SD 1.88 for those that reported they did. Total mean scores on the SJSE were M = 5.53, SD = 1.62. Mean scores for responses on COBRAS (Neville et al., 2000) include participants without a social justice course *M*= 39.95, *SD* = 13.98. Participants with a social justice course mean score was *M* = 43.32, *SD* = 18.79. The overall mean score for COBRAS was *M* = 40.82, *SD* = 15.36.

Research Question 3

Research Question 3 asked, "Do master's-level counseling students enrolled in CACREP-accredited programs with higher reported attendances (three or more) at either conferences or workshops specific to social justice differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who have not attended either a conference or workshop specific to social justice?"

Research Question 3 was analyzed using a one-way MANOVA with conference attendance as the one independent variable and the four dependent variables of social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes. The Box's test of equality of covariance was employed and was not statistically significant (p = .958) therefore the assumption is not violated and the researcher was confident she could use Wilk's Λ as the appropriate test to answer Research Question 3. Research Question 3 was not statistically significant [Wilk's Λ =.991, $F(4, 83)$=.195, p =.94]. Research question three has a very small effect size recorded as .009.

Participant responses were characterized into two groups, individuals that reported not being aware of or participating in conferences and those with three or more attended. The SJI mean values for participants that did not attend or were not aware of these events are $M = 6.35$, $SD = 1.55$. The Mean on SJI for participants that report attending three or more conferences of is $M = 6.33$, $SD = 1.51$. The overall mean score of SJI is $M = 6.35$, $SD = 1.53$. Social justice commitment (SJC) produced an overall mean score of $M = 6.21$, $SD = 1.93$. The mean score for participants that did not attend conferences was $M = 6.18$, $SD = 1.95$. Participants that did attend three or more conferences produced a mean score of $M = 6.27$, $SD = 1.90$. The SJSE was employed resulting in mean scores of $M = 5.56$, $SD = 1.60$ for those did not attend a conference and $M = 5.39$, $SD = 1.75$ for those that reported they attended three or more. Total mean scores on the SJSE were $M = 5.50$, $SD = 1.64$. Mean scores for responses on COBRAS (Neville et al., 2000) include participants without conference attendance $M = 41.13$, SD = 14.98. Participants with three or more conference attendance reflected a mean score of 39, standard deviation 14.69. The overall mean score for COBRAS was 40.4545, SD 14.83.

Research Question 4

Research Question 4 asked, "Do master's-level counseling students enrolled in CACREP-accredited programs who rate their academic program to have high levels of perceived social justice related program specific support differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited

programs who rate their academic program to have low levels of perceived social justice related program specific support?"

The literature does not provide cut offs on high and low scores thus the researcher chose to keep perceived support as measured by the Training Supports and Barriers (TESB)scale (Miller & Sendrowitz, 2009) as a continuous variable. The TESB scores were not statistically significantly correlated with any of the test variables at the $p < .0125$ level. The Pearson product-moment correlations between the TESB and these the four variables were of social justice commitment ($r = .101$), social justice self-efficacy ($r = .088$), social justice interest ($r = .006$), and COBRAS ($r = .028$). Positive and statistically significant relationships were found for social justice commitment on social justice self-efficacy ($p < .001$, $r = .605$) and social justice interest ($p < .001$, $r = .661$). A negative correlation was found for social justice commitment and Colorblind racial attitudes ($p < .001$, $r = -.573$). Social justice self-efficacy has a positive correlation to social justice interest ($p < .001$, $r = .582$) with a negative relationship between SJSE and COBRAS scores at $p < .001$ and $r = -.293$. Social justice interest and COBRAS had a negative relationship with $p < .001$ and $r = .-562$.

Research Question 5

Research Question 5 asked, "Do master's-level counseling students enrolled in CACREP-accredited programs who rate their higher education institution and campus to have high levels (scores of 4 and 5) of perceived support for social justice differ in their social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-

accredited programs who rate their higher education institution and campus to have low levels (scores of 1 and 2) of perceived support for social justice?"

An independent samples t-test was conducted to test for differences in the means of high perceived support of social justice within one's higher education or institution (scores of 4 and 5) and low perceived support (scores of 1 and 2). The study's *a priori* alpha level was set at .05 and divided by the number of research questions (5) setting the alpha at .01 and Cohen's *d* was calculated for each group to determine effect sizes. According to Cohen (1992), independent t-test effect size ranges are suggested as follows: small (.20), medium (.50) and large (.80).

There was a statistically significant difference on social justice interest for low institutional support (score of 1 or 2) (M = 7.22, SD = .98) and high institutional support (score of level 4 or 5) (M = 6.26, SD = 1.49) conditions; $t(106) = 3.43$, $p<.001$. Cohen's *d* for SJI is .767 reflecting a medium to large effect size. There was a not a significant difference on social justice self-efficacy reflected by the scores for low institutional support (score of 1 or 2) (M = 6.00, SD = 1.64) and high institutional support (score of level 4 or 5) (M = 5.33, SD = 1.57) conditions; $t(106)= 2.02$, p = .046. The effect size of SJSE is .418 indicating a small to medium effect size. There was a significant difference on social justice commitment reflected by the scores for low institutional support (score of 1 or 2) (M = 7.13, SD = 1.68) and high institutional support (score of level 4 or 5) (M = 6.09, SD = 1.94) conditions; $t(106)= 2.681$, p = .009 at the alpha level of .05. The effect size on SJC is .555 indicating a medium effect size. There was a significant difference on color blind attitudes reflected by the scores for low institutional support (score of 1 or 2) (M = 33.71, SD=11.08) and high institutional support (score of level 4

or 5) (M = 42.91, SD = 15.96) conditions; $t(106)$= -3.038, p =.003 at the alpha .05 level. The effect size of Cohen's d was calculated at .63 reflecting a medium effect size.

Summary

Partial support was found for research questions 4 and 5. The results indicated no support for research questions 1, 2, and 3. Chapter 5 will interpret these results in the context of the existing literature, discuss the implications of these findings, identify the study's limitations, and provide the reader with suggestions for future research.

Chapter Five

Discussion

The purpose of this study was to identify the degree to which training and training supports and barriers are associated with counselor education master's students' colorblind racial ideology, social justice interest, commitment, and self-efficacy. This study specifically focused on training methods and perceived academic supports including multicultural and diversity counseling class(es), social justice class(es), attending diversity programs and events, receiving training support on social justice from faculty, and perceived support for social justice by one's higher education institution or campus to explore students' Colorblind Racial Ideology (CBRI), social justice interest, commitment, and self-efficacy. This research utilized Social Cognitive Career Theory's interest model (Lent, 2002) as presented by Miller et al. (2009) on the development of one's social justice interest as a framework to inform potential results.

Research questions 1,2, and 3 did not produce significant findings in regard to the data collected, and partial support was found for research questions 4 and 5. The following paragraphs will discuss interpretations of the data as related to the present research, previous research, and implications for counselor education programs and trainees. This chapter will additionally identify limitations and provide a summary.

Research Question 1

The present research did not find statistically significant differences on student reported social justice interest, commitment, self-efficacy or colorblind racial attitudes between those that completed a multicultural counseling and diversity course and those that did not. Twenty-three percent of participants reported that they have not taken and

are currently not enrolled in a multicultural course while 77% reported taking or being currently enrolled in at least one multicultural and diversity course. Counseling standards require that trainees gain awareness, knowledge, and skills in multicultural practices and competencies (ACA, 2014; CACREP, 2016, p. check and cite). Killian (2017) utilized the MSJCC and three training modalities in counseling multicultural and diversity courses to assess student reported multicultural competence pre and post intervention. Similar to the present findings, regardless of training (didactic, experiential, or community service) Killian did not find significant differences on multicultural competence. Mean differences were detected reflecting a higher multicultural knowledge response for community service learning than for didactic and experiential (Killian, 2017). While the present study did not specifically test multicultural competence, awareness of discrimination and race related issues, as measured by CoBRAS (Neville et al., 2000), are competency related content. The present study's findings suggest that even after taking a course specific to multicultural and diversity in counseling, trainees continue to have colorblind views similar to those that have not taken a MC course and that no statistically significant differences were present between groups on social justice interest, commitment, or self-efficacy. The ACA Code of Ethics (2014) and CACREP Standards (2016) identify the need to infuse diversity into each component of training for the development of professional counselors. This study's results are problematic, as one interpretation of the data is that students who have completed a multicultural and diversity course continue to espouse colorblind views. In a study by Neville et al. (2000) training in a multicultural course was found to have a significant impact on one CoBRAS factor, Racial Privilege. The current study's results suggest that individuals that have yet

to complete these courses have a likelihood of maintaining their present views on race before and after completing this course. In a study conducted by Chao (2013) on school counselors, regardless of racial and ethnic identity those with less training and higher CoBRAS have lower multicultural competency. Training was further explored among a sample of psychology trainees where higher levels of training were associated with increased multicultural awareness among White participants, however did not demonstrate an increased awareness among racial and ethnic minorities (Chao, Wei, Good, & Flores, 2011). This was also found to be true by Chao (2013) among the school counseling sample reflecting that for racial and ethnic minorities multicultural competence remains at the same level regardless of additional training. Alternatively, when White school counselors receive more training and lower their colorblind racial attitudes, multicultural competence will increase (Chao, 2013).

Lent et al., (1994) surmised that it may take repeated experiences in mastery of a task for self-efficacy to bolster interest in that area. As such, the potential positive outcomes of interest, commitment, self-efficacy, and low colorblind views as related to completion of a multicultural and diversity course may not be immediately visible or considered insufficient under this premise. However, it is important to note that programs are expected to infuse diversity throughout its training and nearly half of the counseling students surveyed held colorblind views, lacked social justice interest, commitment, and self-efficacy. SCCT asserts that for an interest to develop in areas one has talent, they must be exposed to experiences that can give rise to self-efficacy beliefs and positive outcome expectations (Lent 2002). Under the expectations of counselor training and ethical standards (ACA, 2014; CACREP, 2016; Ratts et al., 2015) courses such as

multicultural and diversity and social justice courses theoretically expose students to topics of diversity such as race relations and advocacy, however present results do not reflect support for a multicultural counseling course being positively correlated to lower colorblind views, social justice interest, self-efficacy, or commitment.

Research Question 2

The present study did not find statistically significant differences on social justice interest, commitment, self-efficacy, or colorblind views for those that did and did not report taking a social justice course(s). Twenty six percent of participants reported having at least one course specific to social justice in their training. Results on social justice training from previous researchers vary. The present study's results are inconsistent with previous data found by Decker (2013) that identified social justice training as positively correlated to social justice competence among master level counseling trainees in practicum and internship. Decker (2013) linked her findings as consistent to the results of Miller et al. (2009) and Miller and Sendrowitz (2011) regarding the relationship on self-efficacy as a positive correlate to interest and commitment. Killian (2017) explored student reported social justice advocacy readiness across three pedagogical methods (i.e. didactic, experiential, and community service) and found that there were no significant differences across training modality on advocacy readiness. Some differences in training approach were found by Cook, Hayden, Gracia, and Tyrrell (2015). Cook et al. conducted a study exploring the use of targeted supervision curriculum (Hayden, Cool, Gracia, Silva, Cadet, 2015 as cited in Cook et al., 2015) on school counseling students in practicum to examine outcomes of curriculum on social justice advocacy and multicultural competence. Cook et al. (2015) had two comparison groups, those that had

the training and those that did not, though all participants were placed in a low SES high school in a cohort group for their practicum. Self-confidence and a desire to serve as a change agent was bolstered amongst both groups, however those that received the targeted supervision curriculum reported recognizing bias and privilege as a common theme and expressed a responsibility in their school counselor identity to promote equity and academic success. Cook et al's. (2015) study is informative given that both groups produced increased awareness towards social justice confidence, thus training was not limited to the specific intervention but also occurred through direct exposure and group learning. Autin (2017) found that among college students collectivism, belonging to a larger group, was positively related to feeling able to engage in social justice work and having a positive outcome expectation.

The present study's lack of support for research question two lends itself to undergo more robust exploration. Is social justice training being offered and occurring? Furthermore, what type of pedagogy is being utilized such as curricula and/or experiential learning (Burnes & Singh, 2010; Caldwell &Vera, 2010; Decker, 2013; Miller & Sendrowitz, 2011; Motulsky et al., 2014), and are programs effectively utilizing assessments pre and post to compare individual's development (Killian, 2017; Neville et al., 2000)? Killian (2017) has begun to explore training method by comparing didactic, experiential learning, and community service modalities on students multicultural knowledge, skills, and awareness as cited in the MSJCC which includes advocacy skills. While Killian's (2017) results did not find significant results Killian recommends training methods utilize all three pedagogies as an integrative approach to training. The present study did not inquire into specific content or course delivery included in social justice

courses thus additional inferences are unable to be made regarding effectiveness of pedagogy.

Research Question 3

Participants with higher reported attendances (three or more) at either conferences or workshops specific to social justice did not have significant differences on scores on social justice interest, social justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who have not attended either a conference or workshop specific to social justice. Dissimilar to the current study, Luu (2016) found a positive relationship with formal diversity related activities and social justice advocacy among counseling trainees. Luu additionally hypothesized a significant negative relationship between formal diversity related activities and colorblind views. For Luu (2016), this hypothesis was supported, reflecting that as individuals attendance in diversity related activities increased colorblind views decreased. Similarly, Neville et al. (2014) found support for diversity related activities (e.g. Black History Month events) had a negative relationship to colorblind views. Neville et al.'s four year longitudinal study on college students found CoBRAS scores decreased at a greater rate for those students that participated in more diversity activities and took more diversity courses over time.

Results on colorblind racial attitudes between groups of those that did and did not take a multicultural and diversity course, social justice course, attended low levels of diversity related activities, and possess lower levels of support from program on social justice did not show statistically significant differences. However, it is important to note that across the sample the Mean on CoBRAS for all participants was 40.82, (SD = 15.36).

While racist ideology is problematic it is valuable to mention that greater scores on CoBRAS indicate higher level of colorblind views. Score ranges on CoBRAS are 20-94, thus a mean score of 40 reflects that the sample as a whole reports lower scores on colorblind racial attitudes. To provide context, in a study by the author of CoBRAS a pre and post administration of CoBRAS was given to undergraduate students who received a multicultural training intervention. Prior to training the overall $M = 50.21$, $SD = 10.76$ and post intervention $M = 45.71$. These scores are higher post intervention than for the current sample even after a specific intervention to measure potential changes in colorblind racial attitudes occurred.

While the present study did not employ CRT by use of qualitative means within the study, the lack of variability by training on colorblind racial attitudes amongst participants suggests that employing methods such as CRT within programs may aide in narrating powerful stories to increase awareness on race related dynamics and disproportionate resources. The present study acknowledges CRT as a lens to further articulate the importance of research such as the present study in addressing overt and subtle forms of discrimination as related to race specifically.

Significant results were not found between diversity related experiences e.g. conference or workshop attendance in the present study, however Luu (2016) and Neville et al. (2014) assert the importance of training beyond coursework.

Research Question 4

Master's-level counseling students enrolled in CACREP-accredited programs who rated their academic program to have high levels of perceived social justice related program specific support did not significantly differ in their social justice interest, social

justice self-efficacy, social justice commitment, and color-blind racial attitudes from master's-level counseling students enrolled in CACREP-accredited programs who rated their academic program to have low levels of perceived social justice related program specific support. Training support towards social justice has been cited in the literature as a factor to social justice development (Beer et al., 2012; Caldwell & Vera, 2010; Miller & Sendrowitz, 2011). In a study among counseling psychology students training environment and support was found to impact social justice commitment as mediated by self-efficacy, however did not directly or indirectly effect commitment through outcome expectations (Miller & Sendrowitz, 2011). As such, Miller and Sendrowitz (2011) assert that training supports such as providing vicarious learning experiences bolster self-efficacy beliefs which in turn may increase social justice interest and commitment. In a sample of counseling graduate students Inman et al. (2015) found training supports to have a significant relationship to social justice commitment but not to self-efficacy as reported by Miller and Sendrowitz (2011). These two studies did not conclude similar results. Caldwell and Vera (2010) found that social justice commitment and interest were associated with social justice training supports such as readings and encouragement to engage in advocacy. A perceived program identity reflecting a social justice focus was found to enhance commitment of graduate students' social justice advocacy above their own activism orientation (Beer et al., 2012). There is support from previous researchers that training supports influence social justice development such as self-efficacy. While the current study did not further support the role of training supports as having an influence on social justice interest, self-efficacy, commitment, or colorblind views the

counseling profession calls for training programs to infuse social justice and multicultural practices into the training process.

Training environment and supports did not reflect significant results on the variables of interest, however other support emerged regarding the relationships between self-efficacy, interest, commitment, and colorblind views as previous studies reflect. Previous studies demonstrate strong support for the SCCT model on self-efficacy as a proponent to social justice interest (Autin et al., 2015; Inman et al., 2015; Miller et al., 2009; Miller & Sendrowitz, 2011), this was also true amongst the current sample.

Miller et al., (2007, as reported in Miller et al., 2009) studied colorblind racial attitudes to further explore construct validity for SJI. Miller et al. hypothesized that because social justice issues include topics on diversity such as racially diverse populations, that the more one endorses colorblind racial attitudes, the less likely he or she would be to possess interest towards social justice. This hypothesis was supported within the 2007 study and garnered further empirical support when replicated by Miller et al., (2009) with undergraduate college students and by Miller and Sendrowitz (2011) among a sample of counseling psychology students. A robust negative relationship was found on colorblind racial attitudes as measured by CoBRAS (Neville et al., 2000) and social justice interest with reported internal consistency reported as .90 (Miller et al., 2009) and .83 (Miller & Sendrowitz, 2011). CoBRAS was also utilized with SJC finding a robust negative relationship; as social justice commitment scores increase CoBRAS scores decrease (Miller et al., 2009; Miller & Sendrowitz, 2011).

Neville et al. (2014) studied a similar phenomenon, student interest in social justice issues and student appreciation of cultures similar and different than their own.

Results from Neville et al. indicated that undergraduates that rated higher interest for social justice issues and appreciation of cultures at the beginning of their college career scored lower on COBRAs. However, over a four-year period student scores were reported as decreased for COBRAs regardless of how they rated on interest in social justice or appreciation of cultures. These variables did not predict COBRAS scores changing over time. As such, interest and appreciation of culture were not found to be significant factors in changing colorblind attitudes over time (Neville et al., 2014).

Similar to Miller et al. (2007, as reported in Miller et al., 2009), the present study's results reflect colorblind views were negatively correlated with scores on social justice interest and commitment. Additional support was found for self-efficacy, indicating that as self-efficacy scores increased COBRAs scores decreased. Thus results reflect colorblind views were negatively correlated with scores on each of the social justice variables tested (social justice interest, commitment, & self-efficacy). These relationships suggest that as one increases their interest, commitment, or self-efficacy for social justice colorblind racial attitudes decrease. Furthermore, as individuals score higher on COBRAs, reflecting views of White privilege, institutional discrimination, and blatant racism as measured within the subscales (Neville et al., 2000), the likelihood of one to possess awareness, interest, and see value for social justice initiatives may be impaired.

Research Question 5

Master's-level counseling students enrolled in CACREP-accredited programs who rated their higher education institution and campus to have high levels (scores of 4 and 5) of perceived support for social justice differed in their social justice interest, social

justice commitment and color-blind racial attitudes from master's-level counseling students who rated their higher education institution and campus to have low levels (scores of 1 and 2) of perceived support for social justice. Students that perceive institutional support scored higher on social justice interest and commitment and lower on color-blind attitudes. No significant difference was found between groups on perceived support by higher education institution and campus on social justice self-efficacy.

Researchers are identifying the role of higher education institutions in developing students as change agents (Campbell, 2016; Martin, 2014; Kezar & Maxey, 2014). Kezar and Maxey (2014) collected responses from 5 institutions of higher learning (community college, Liberal Arts College, private research university, technical university, and regional public university) and concluded that higher education institutions can provide an environment where faculty, staff, and students collaborate towards social justice endeavors. Kezar and Maxey note institutions that demonstrated a diversity focus identified this as a primary objective and institutional mission. Campbell (2016) and Martin (2014) asserts that beyond the institutions mission statement the higher education institution must employ actions to embody what the mission states. The present study did not inquire into what factors influenced student perceptions on academic support, however previous research provides insight on the context to which academic institutions demonstrate a diversity and social activism focus. Characteristics and practices that are reported to support "collective action" or social justice development among students include an institutional mission, verbal encouragement, informal and formal curricula, networks, and hiring activists and/or socializing new hires towards an activist identity

(Campbell, 2016; Kezar & Maxey, 2016, p.33; Martin, 2014). The visibility of these practices may positively influence student perceptions on support by the academic institution towards social justice as reflected in the present study.

Implications

The purpose of this study was to identify the degree to which training and training supports and barriers are associated with counselor education master's students' colorblind racial ideology, social justice interest, commitment, and self-efficacy. Specifically, this study aimed to determine if taking a multicultural and diversity counseling class, social justice class(es), attending diversity programs and events, and receiving training support on social justice from faculty differentiated students' colorblind racial attitudes, social justice interest, commitment, and self-efficacy among trainees in master level counseling programs. By focusing on training and outcomes as related to student interest, self-efficacy, commitment, and colorblind views this researcher aimed to identify whether counseling programs are preparing the next group of advocates and racially affirming professionals. The present research is a valuable study for counselor education programs in that these results suggests that our current multicultural, diversity, and social justice training courses may not be more effective on student development on producing social justice interest, commitment, self-efficacy or to decrease colorblind racial attitudes amongst students. The current research is concerning, academic programs are charged to facilitate and foster student development on multicultural and social justice competencies, however, no differences were found from those that completed diversity related coursework and those that did not. The implications for counselor programs include (a) the need for program level assessments,

(b) implementation of various pedagogical methods, (c) a program identity on diversity and social justice, and (d) collaborations.

Counselor education programs must first conduct their own assessments on students to gather data and evaluate the effectiveness of current training practices. Killian (2017) did not find statistically significant differences between pre and posttest and across modalities in diversity training on students. The lack of difference from pre to post demonstrates that course objectives and MSJCC are not being met. CACREP (2016) requires that students are systematically assessed on their progress as well as on their knowledge and skills. CACREP allows program autonomy on the method to which these assessments will occur. The present study specifically focused on students in CACREP programs. Given the study's results, this researcher is hypothesizing a few potentially problematic issues are occurring within counselor education programs: a) the students surveyed have yet to be assessed on their progress, specifically on diversity and social justice related knowledge and skills. B) the assessment methods used are not developed to assess development as related to the MCSJC, or c) programs are seeing the ineffectiveness of the program in developing change agents and have not adequately addressed the deficit. If indeed data is collected, it should include methods to assess students multicultural and social justice competence, confidence, and skills. While the present study did not identify significant difference between groups on social justice and training, this data does not suggest that these courses are not necessary but rather suggest that counselor education programs should use caution in assuming these courses alone are effective. Furthermore, as noted by Killian, previous multicultural and diversity courses in counseling were operating from the MCC's of 2002, the newer MCSJC explicitly

includes social justice as a learning objective and competency skill within the new multicultural standards. Exploring the current content and delivery of these classes as a means to identify in what ways will the faculty and program know students are gaining knowledge, skill, awareness, and competence in these areas is vital.

In addition to data collection, counselor education programs must incorporate a diversity and social justice identity throughout the program. ACA Code of Ethics (2014) state that counselor educators infuse multiculturalism into all courses and workshops. Given the new edition of the MCC, social justice is now infused into the multicultural competencies thus should also be visible and included throughout curriculum. More specifically, Celinski and Swazo (2016) suggest that the multicultural course is completed at the beginning of counselor education training to provide students a lens in which to evaluate future courses. Providing a multicultural course or orientation early on in training as Motulsky et al. (2014) notes, communicates the programs focus to students early in the process of their degree.

To infuse a diversity and social justice identity into counseling programs collaborations are vital between and amongst faculty, supervisors, adjunct instructors, and students. To infuse a diversity and social justice identity into the counselor education program means that objectives should be collaboratively developed to achieve the overall program goals. More specifically, collaborating on the ways this will be infused into the program and how it will be communicated to students is important. As such, employing various pedagogical methods is suggested. It is recommended that programs incorporate opportunities for students to practice advocacy skills, given that social justice self-efficacy bolsters social justice interest (Lent et al., 1994; Miller & Sendrowitz, 2011).

Furthermore, programs are encouraged to incorporate processing of these experiences to assist in exploring their own beliefs and worldviews (Ratts et al., 2015).

Limitations

This study's limitations center on the sampling procedures and the research design. This research is using online survey research from a convenience sample and is susceptible to self-selection bias having an over or underrepresented type of respondent (Alreck & Settle, 2004). Respondents for the present study were predominately represented by White heterosexual women. Minority identities were underrepresented in the sample, thus the researcher was unable to compare groups on race and ethnicity, sexual orientation, or gender on the proposed variables of interest. In addition, a plausible limitation presents in obtaining respondents as online survey research has a high "severity of nonresponse bias" (Alreck & Settle, 2004, p. 33). In addition, the researcher cannot manipulate variables or assign participants to groups, therefore no causational conclusions can be made about the relationships between the variables being studied. Several researchers utilizing SCCT also employed structural equation modeling to identify paths between variables (Autin et al., 2015; Gonzalez, 2012; Miller et al,, 2009; Miller & Sendrowitz, 2011). The present study did not employ this method, rather utilizing MANOVA and t-test to compare groups, as such the opportunity to compare results from the present study and others is limited. Furthermore, conclusions on relationships as mediated by other variables was not explored.

Recommendation for Future Research

There is a dearth in counselor education literature identifying specific pedagogical practices that directly correlate to student development on social justice utilizing

quantitative methods to assess effectiveness of training method. Additional studies are needed exploring student interest, commitment, self-efficacy and colorblind racial attitudes, however more experimental studies utilizing pre and post-test and different training modalities is warranted. By exploring this, counselor education programs will be able to identify practices that link directly to improved student development and at the very least replicate or expand the methods into their own training programs. Killian (2017) began this method of inquiry however did not find significant results across pedagogy. Lent et al. (1994) posit that from a SCCT framework self-efficacy is the means to which interest is developed. As such focusing on identifying and bolstering students social justice self-efficacy may serve as the aid to increasing interest and commitment towards social justice and developing competent social justice advocates. In contrast SCCT also notes that regardless of one possessing a present interest towards a domain, one must already have some talent in the given area (Lent et al., 1994), thus admission materials, interviews, and pre assessments may aid in identifying qualities and critical factors one already possess towards social justice prior to entering into a counseling program. Furthermore, SCCT poses that in addition to talent, experiences that aid in one's confidence in the domain and that allow one to engage in and experience successes in the task may then bolster interest (Lent et al., 1994). Providing training experiences, training support, as well as a supportive institution and academic program is the ideal, however research has yet to clearly identify the methods in which that provide empirical support for student development as a social justice advocate and multiculturally competent professional as related to these methods. Thus, this researcher recommends programs include formal and informal pre assessments at program entry, at the beginning

of any multicultural, diversity, and social justice related course(s), and prior to program exit. Longitudinal studies among counseling studies is minimal. Kennedy and Wheeler (2018) conducted a longitudinal study on student affairs graduate students from a counseling-based program finding statistically significant results across the three administrations of pre multicultural course, post course, and end of program evaluations. Kennedy and Wheeler (2018), collected data from 69 graduate students enrolled in school counseling, community mental health, and college mental health however due to this not being the target participants did not include their results in the study.

Research evaluating the content and method of delivery in counseling courses, especially those deemed as multicultural and diversity classes as well as social justice related classes is vital to help identify areas for replication, knowledge acquisition, and skill mastery. Paired with evaluation measures of students, future research from this two-pronged approach may help substantiate claims of effective pedogeological methods. Additionally, conducting longitudinal studies on student social justice development is a means to provide valuable data to specific programs and to the counseling profession.

Conclusion

The present study garnered limited support for research questions on training, training supports, and institutional support for social justice development. Consistent with SCCT, master level counseling students in clinical mental health and school counseling demonstrated that with higher social justice self-efficacy was reported the more likely one was to possess social justice interest and lower colorblind racial attitudes. The current study is unable to make conclusions regarding the specific role multicultural course(s), social justice course(s), diversity related experiences, and perception of training supports

has on social justice development. Further exploration to the potential relationship on these variables is warranted as well as inclusion of pre and post-test assessments. Academic institution was found to have a positive correlation to social justice interest, commitment, and lower colorblind racial attitudes.

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Appendix A

IRB Approval Letter

The University of Toledo
Office of Research Compliance
Social, Behavioral and Educational IRB
Center for Creative Education – Suite 2102
3025 Arlington Avenue, Toledo, Ohio 43614
Phone: 419-530-6167 Fax: 419-383-3248
(FWA00010686)

IRB Exemption Granted Notification

To: John M Laux

School of Intervention & Wellness

From: Social, Behavioral and Educational IRB

IRB Number: 300049

Title: An Exploration of the Relationship between Master Level Counseling Trainees Color Blind Racial Ideology and Social Justice Interest, Commitment, Self-efficacy, Supports, Barriers, and Training: Compelled to Train

---

Signed Thursday, January 17, 2019 9:00:13 AM ET by Edinger, John

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The above named project was reviewed and determined to meet criteria for exempt research under the following category or categories:

Category 2B

by the designee of the University's Social, Behavioral and Educational IRB. Exemption has been granted as of 01/17/2019. The full board will acknowledge this at its next convened meeting.

You are free to conduct your study without further reporting to the Social, Behavioral and Educational IRB unless major revisions make your research no longer eligible for the exemption approval or unless you need to make personnel changes. If you are unsure of whether any proposed changes would require IRB approval, please contact the IRB office. Upon completion of your study, you are required to submit a final report form to the Social, Behavioral and Educational IRB office.

Documents reviewed and approved as part of this protocol application submission:

- citiCompletionReport scored.pdf (Misc/Other)
- citiCompletionReport2535588.pdf (Misc/Other)
- COI 2018001.pdf (Conflict of Interest Disclosure)
- Compliance Certificate 11.16.18.pdf (HIPAA Certificate)
- Laux COI for Sullivan (1).pdf (Conflict of Interest Disclosure)
- Sullivan Adult IRB consent form 1.3.19 (1).docx (Consent - Informed Consent Form)
- Sullivan Dissertation Survey.pdf (Data Collection Tool)
- Sullivan email script 1.3.19.pdf (Recruitment Materials)
- Sullivan Reference Page.pdf (Literature Review/Search)
- Sullivan Survey Demographics.pdf (Data Collection Tool)
- Sullivan Survey Instructions.pdf (Surveys/Questionnaires/Interview Script)

Only the most recent IRB approved form(s) listed above may be used when enrolling participants into research.

Appendix B

Demographics

Inclusion criteria: To be included in this particular study you must be currently enrolled in a CACREP accredited clinical counseling or school counseling program.

Are you currently enrolled in a counseling program?

- Yes
- No

Is your program CACREP accredited?

- Yes
- No

Questionnaire:
What type of counseling program are you currently attending?

- Clinical Mental Health Counseling
- School Counseling
- Other Counseling
    - What type:_____

Choose the answer that best reflects your current enrollment status:
Part time student 0-8 credit hours per semester
Full time student 9 or more credit hours per semester

What year are you in your program?

0- First semester
1- One year
2- Second year
3- Third year
4- Fourth year

Rate your perception of support for social justice at your academic institution.

1- Not supported
2- Somewhat supported
3- Neutral
4- Moderately supported
5- Highly supported

In your current graduate program, how many classes have you taken on Multicultural Counseling and Diversity? *Include courses you are enrolled in for the current semester.*

- Zero
- One
- Two
- Three or more

In your current graduate program, how many classes have you taken specific to Social Justice? *Include courses you are enrolled in for the current semester.*

- Zero
- One
- Two
- Three or more

During any of your education/training (current or past) how many courses have you taken in Gender and Women studies?

- Zero
- One
- Two
- Three or more

During any of your education/training (current or past) how many courses have you taken in Ethnic studies (e.g. African American Studies, Asian American studies, Latino Studies, Native American Studies)?

- Zero
- One
- Two
- Three or more

During any of your education/training (current or past) how many courses have you taken in Intergroup Relation Courses (e.g. courses focused on interactions between different groups of people)?

- Zero
- One
- Two
- Three or more

During any of your education/training (current or past) how many courses have you taken on other diversity related courses not included in previous questions (e.g. course on gay or lesbian issues, race or race relationship)?

- Zero
- One
- Two

- Three or more

During any of your education/training (current or past) how many courses have you taken that included community work with marginalized population(s) as a component of your program training such as pre-practicum, practicum, internship, service learning project, or participatory action research?

- Zero
- One
- Two
- Three or more

Diversity Activity Checklist (influenced from Luu, 2015; Neville et al., 2014)

Directions. Listed below are a number of diversity activities (e.g., program, events, etc.).

Please indicate whether or not you are aware of and have participated in each of the following activities while enrolled in your current graduate program.

0 = not aware of this or have not participated in this

1 = participated in this a little (once or twice)

2 = participated in this quite a bit (three or more times)

---

1. Latino/Hispanic Heritage Celebration events

2. Native American Month events

3. Martin Luther King symposium events

4. Asian American Awareness Week/Month events

5. Black History Month events

6. Workshops and activities sponsored by the office of LGBT concerns/rainbow room

7. Programs sponsored by the Gender and Women's Studies Program

8. Programs (e.g., lectures, brownbag discussion) sponsored by any of the ethnic studies units (e.g., Latina/Latino Studies Program, Afro-American Studies, Asian American Studies)

9. Programs sponsored by any of the international or global studies units of office of international students/scholars/affairs

10. Diversity related programs sponsored by resident life

11. Conferences or workshops focused on diversity, social justice, or multicultural issues 12. Other diversity related programs, events, lectures

What is your age? _____

Race and/or Ethnicity: Please specify the race and/or ethnicity you most identify with:

- White / Caucasian non-Hispanic
- Hispanic or Latino
- Black or African American non-Hispanic
- Native American or American Indian
- Asian / Pacific Islander
- Multiracial
- Other _____

Please specify your gender:

- Male
- Female
- Transgender
- Does not wish to disclose
- Other _____

Please specify your sexual orientation:

- Gay
- Lesbian
- Bisexual
- Heterosexual
- Does not wish to disclose
- Other_____

Appendix C

Social Justice Interest SJI

(Miller, Sendrowitz, Connacher, Blanco, de la Pena, Morere & Bernardi, 2007)

Part III. Instructions: Please indicate your degree of interest in doing each of the following activities. Use the 0-9 scale to show how much interest you have in each activity

Very low Interest	**Low Interest**	**Medium Interest**	**High Interest**	**Very High Interest**
0 1	2 3	4 5 6	7 8	9

How much interest do you have in:

1. Volunteering your time at a community agency (such as Big Brother/Big Sister; volunteering at a homeless shelter)	0 1 2 3 4 5 6 7 8 9
2. Reading about social issues (e.g., racism, oppression, inequality)	0 1 2 3 4 5 6 7 8 9
3. Going on a week long service or work project	0 1 2 3 4 5 6 7 8 9
4. Enrolling in a course on social issues	0 1 2 3 4 5 6 7 8 9
5. Watching television programs that cover a social issue(e.g., history of marginalized group)	0 1 2 3 4 5 6 7 8 9
6. Supporting a political candidate based on her or his stance on social issues	0 1 2 3 4 5 6 7 8 9
7. Donating money to an organization committed to social issues	0 1 2 3 4 5 6 7 8 9
8. Talking to others about social issues	0 1 2 3 4 5 6 7 8 9
9. Selecting a career or job that deals with social issues	0 1 2 3 4 5 6 7 8 9

Appendix D

Social Justice Self-Efficacy SJSE

(Miller, Sendrowitz, Connacher, Blanco, de la Pena, Morere & Bernardi, 2007)

Part I. Instructions: The following is a list of social justice activities. Please indicate how much confidence you have in your ability to complete the specified activity using the 0-9 point scale below:

No Confidence at all Some Confidence Complete Confidence

0 1 2 3 4 5 6 7 8 9

How much confidence do you have in your ability to:

1. Respond to social injustice (e.g., discrimination, racism, religious intolerance, etc.) with non-violent actions	0 1 2 3 4 5 6 7 8 9
2. Examine your own worldview, biases, and prejudicial attitudes after witnessing or hearing about social injustice	0 1 2 3 4 5 6 7 8 9
3. Actively support needs of marginalized social groups	0 1 2 3 4 5 6 7 8 9
4. Assist members from marginalized groups create more opportunities for success (e.g., educational, career, etc.) by helping develop relevant skills	0 1 2 3 4 5 6 7 8 9
5. Raise others' awareness of the oppression and marginalization of minority groups	0 1 2 3 4 5 6 7 8 9
6. Confronting others that speak disparagingly about members of underprivileged groups	0 1 2 3 4 5 6 7 8 9
7. Challenge an individual who displays racial, ethnic, and/or religious intolerance	0 1 2 3 4 5 6 7 8 9
8. Convince others as to the importance of social justice	0 1 2 3 4 5 6 7 8 9
9. Discuss issues related to racism, classism, sexism, heterosexism and ableism with your friends	0 1 2 3 4 5 6 7 8 9

10. Volunteer as a tutor or mentor with youth from an underserved and underprivileged group	0 1 2 3 4 5 6 7 8 9
11. Support efforts to reduce social injustice through your own local fund raising efforts	0 1 2 3 4 5 6 7 8 9
12. Identify the unique social, economic, political, and/or cultural needs of a marginalized group in your own community	0 1 2 3 4 5 6 7 8 9
13. Encourage and convince others to participate in community-specific social issues	0 1 2 3 4 5 6 7 8 9
14. Develop and implement a solution to a community social issue such as unemployment, homelessness, racial tension, etc.	0 1 2 3 4 5 6 7 8 9
15. Challenge or address institutional policies that are covertly or overtly discriminatory	0 1 2 3 4 5 6 7 8 9
16. Leading a group of co-workers in an effort to eliminate workplace discrimination in your place of employment	0 1 2 3 4 5 6 7 8 9
17. Serve as a consultant for an institutional committee aimed at provided equal opportunities for underrepresented groups	0 1 2 3 4 5 6 7 8 9
18. Advocate for social justice issues by becoming involved in local government	0 1 2 3 4 5 6 7 8 9
19. Address structural inequalities and barriers facing racial and ethnic minorities by becoming politically active (e.g., helping to create government policy)	0 1 2 3 4 5 6 7 8 9
20. Raise awareness of social issues (e.g., inequality, discrimination, etc.) by engaging in political discussions	0 1 2 3 4 5 6 7 8 9

Appendix E

Social Justice Commitment SJC

(Miller, Sendrowitz, Connacher, Blanco, de la Pena, Morere & Bernardi, 2007)

Part IV. INSTRUCTIONS: Using the scale below, indicate your level of agreement with each of the following statements:

Strongly disagree		**Disagree**		**Unsure**		**Agree**		**Strongly Agree**	
0	1	2	3	4	5	6	7	8	9

How much do you agree or disagree with the following statements:

1. In the future I intend to participate in social justice activities	0 1 2 3 4 5 6 7 8 9
2. I have a plan of action for ways I will remain or become involved in social justice activities over the next year	0 1 2 3 4 5 6 7 8 9
3. I think engaging in social justice activities is a realistic goal for me	0 1 2 3 4 5 6 7 8 9
4. I am fully committed to engaging in social justice activities	0 1 2 3 4 5 6 7 8 9

Appendix F

Social Justice Training and Environment Supports and Barriers (TESB)

(Miller & Sendrowitz, 2011)

The following is a list of ways one may receive support from their training program. Please indicate the degree which you agree or disagree with the below questions as it relates to your current counseling training program.

Strongly Disagree **Strongly Agree**

1 2 3 4 5

1. There are a wide variety of program sponsored research, practice, and other types of social justice opportunities that are open to me.
2. A clear majority of my program faculty are engaged in some type of social justice work.
3. In my program, student involvement in social justice work is strongly encouraged?
4. In my program, I am given the time, resources, and guidance necessary for engaging in social justice work.

Appendix G

Color-Blind Racial Attitudes Scale

Neville, H. A., Lilly, R. L, Duran, G., Lee, R. M., Browne, L. (2000). Construction and initial validation of the Color-Blind Racial Attitudes Scale (CoBRAS). *Journal of Counseling Psychology, 47*, 59-70.

Directions. Below is a set of questions that deal with social issues in the United States (U.S.). Using the 6-point scale, please give your honest rating about the degree to which you personally agree or disagree with each statement. Please be as open and honest as you can; there are no right or wrong answers. Record your response to the left of each item.

1	2	3	4	5	6
Strongly Disagree					Strongly Agree

1. ____ Everyone who works hard, no matter what race they are, has an equal chance to become rich.

2. ____ **Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S.**

3. ____ It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American.

4. ____ **Due to racial discrimination, programs such as affirmative action are necessary to help create equality.**

5. ____ **Racism is a major problem in the U.S.**

6. ____ **Race is very important in determining who is successful and who is not.**

7. ____ Racism may have been a problem in the past, but it is not an important problem today. (4)

8. ____ **Racial and ethnic minorities do not have the same opportunities as White people in the U.S. (5)**

9. ____ White people in the U.S. are discriminated against because of the color their skin. (6)

10. ____ Talking about racial issues causes unnecessary tension.

11. ____ **It is important for political leaders to talk about racism to help work through or solve society's problems.**

12. ____ **White people in the U.S. have certain advantages because of the color of their skin. (7)**

13. ____ Immigrants should try to fit into the culture and adopt the values of the U.S. (8)

14. ____ English should be the only official language in the U.S.

15. ____ **White people are more to blame for racial discrimination in the U.S. than racial and ethnic minorities. (9)**

16. ____ Social policies, such as affirmative action, discriminate unfairly against White people. (10)

17. ____ **It is important for public schools to teach about the history and contributions of racial and ethnic minorities. (11)**

18. ____ Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin. (12)

19. ____ Racial problems in the U.S. are rare, isolated situations. (13)

20. ____ **Race plays an important role in who gets sent to prison. (14)**

Appendix H

SIQ Permission Letter

Sent to Matthew Miller 11/8/16 @ mmille27@umd.edu

Hello Dr. Miller,

I am a doctoral candidate in the Counselor Education and Supervision Program at The University of Toledo. I am currently in the process of working on my dissertation on social justice interest and commitment within the mental health counseling and school counseling professions. I am considering a few instruments that I would like to include in my dissertation and I believe the Social Issues Questionnaire (SIQ) might be valuable. May I please have permission to use your instrument? If this is possible, are there any charges or conditions that would apply? Please feel free to email me at losborn@rockets.utoledo.edu or telephone me at 614-517-5270.

Thank you,

La Tasha Sullivan, M.S.Ed, PC
Doctoral Candidate
The College of Social Justice & Human Services
Department of School Psychology, Higher Education, and Counselor Education

La Tasha,

Sounds like a great study. You have permission to use the SIQ in whole, in part, or to revise as needed for your work.

Best of luck with your study.

Matt

Matthew J. Miller, Ph.D.
Associate Professor
Co-Director of Training, Counseling Psychology
Department of Counseling, Higher Education, and Special Education
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https://sites.google.com/site/cultureraceandhealthlab/home

Appendix I

CoBRAS Permission Letter

From: Neville, Helen A <hneville@illinois.edu>
Sent: Sunday, August 26, 2018 3:55:32 PM
To: Sullivan, Latasha Christine
Subject: Re: Permission request to use CoBRAS

Dear La Tasha,

Thank you for your email and interest in the CoBRAS. Yes, of course, feel free to use the scale. Please find attached the scoring and utilization forms.

Best of luck and please let me know what you find.

Peace --Helen

Helen A. Neville, PhD | Professor | Educational Psychology and African American Studies | Chair, Counseling Psychology Program | President Society for the Psychological Study of Culture, Ethnicity and Race (APA, Division 45), 2018

From: Sullivan, Latasha Christine <latasha.osborne@rockets.utoledo.edu>
Sent: Sunday, August 26, 2018 2:29:41 PM
To: Neville, Helen A
Subject: Permission request to use CoBRAS

Hello Dr. Neville,

I hope all is well with you. My name is La Tasha Sullivan and I am a doctoral candidate at The University of Toledo in the Counselor Education and Supervision program. I am interested in exploring critical factors towards social justice interest and am hoping to explore color blind racial attitudes of counselor education trainees. I am writing to request permission to utilize the Color-Blind Racial Attitudes Scale in my dissertation study currently titled *Exploring Social Justice Counseling Orientation Predictors and Correlates: The components to train.* May I have permission to use this instrument?
I look forward to hearing from you, and wish you well.

Sincerely,
La Tasha Sullivan, M.S.Ed, LPCC
Doctoral Candidate
The College of Social Justice & Human Services
Department of School Psychology, Higher Education, and Counselor Education